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LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND
GUJURĪ



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VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND
GUJURĪ

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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman lan-
 guages.
- „ III. Kuki-Chin and Burma groups of the Tibeto-Burman lan-
 guages.
- „ IV. Muṇḍā and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
- Part I. Bengali and Assamese.
- „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhi).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahndā), and
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- „ IX. Indo-Aryan languages, Central group.
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- „ II. Rājasthānī and Gujarātī.
- „ III. Bhīl languages, Khāndēśī, etc.
- „ IV. Pahārī and Gujurī.
- „ X. Eranian family.
- „ XI. "Gipsy" languages and supplement.

CONTENTS.

SYSTEM OF TRANSLITERATION	PAGE ix
-------------------------------------	------------

PAHĀRĪ.

GENERAL INTRODUCTION—

Name of the Language and where spoken	1
The three main divisions	1
Number of speakers	1
Gujarī	1
The Language	2
The Khasā Tribe	2
The Gurjaras	8
General Results	14
Results on the Language	14
Gujarī and Rājasthānī	14
KHAS-KURĀ OR NAIPALĪ	17
Where spoken	17
Name of Language	18
Dialects	18
Number of speakers	19
Literature	20
Authorities	20
Grammar	21
Alphabet	21
Pronunciation	21
Accidence	23
Specimens	56
PALPA DIALECT	75
LIST OF STANDARD WORDS AND SENTENCES	81
CENTRAL PAHĀRĪ	101
Where spoken	101
The speakers	101
Languages of the Group	102
Central Pahārī and Rājasthānī	103
KUMAUNĪ	108
Where spoken	108
Name of Language	108
The speakers	108
Origin of the Language	108
Dialects and number of speakers	109
Literature	111
Authorities	112
Grammar of Standard Dialect	112
Specimens	158
KHASPARJIYĀ	180
PHALPAKŌṬIYĀ	202
PACHHĀĪ	206
KUMAUNĪ OF NAINI TAL	218
KUMAIYĀ	224
CHAUGARKHIYĀ	227
GANGŌLA	230
DANPURIYĀ	234

KUMAUNĪ—*contd.*

SŌRIYALI	238
AsKŌṬĪ	244
SIBALI	246
JŌHARI	248

Kumauni-English Vocabulary	253
English-Kumaunī Vocabulary	267

GARHWĀLĪ 279

Where spoken	279
Dialects and Number of Speakers	279
Literature	280
Authorities	281
Grammar of Standard Dialect	281
Specimens	298

RĀṬHĪ OR RĀṬHWALĪ 311

LŌHBYA 325

BADHANI 326

DASAULYA 330

MĀJH-KUMAIYĀ 332

NAGPURIYA 334

SALANI 336

TEHRI GARHWALĪ OR GAṄGAPARIYA 342

LIST OF STANDARD WORDS AND PHRASES IN CENTRAL PAHĀRĪ 353

WESTERN PAHĀRĪ 373

Where spoken	373
The speakers	373
Groups of Dialects	374
Written character	375
Pronunciation	376
Declension	378
Adjectives	380
Pronouns	380
Conjugation	381
Authorities	382

JAUNŚĀRĪ 383

Written character	383
Accidence	385
Specimens	401
Jaunsāri-English Vocabulary	413
English-Jaunsāri Vocabulary	436

SIRMAURĪ 456

Where spoken	456
Name of Language	456
Sirmur Dialects	456
Jubbal Dialects	456
Authorities and Literature	457

SIRMAURĪ DHĀRṬHĪ 458

Written character	458
Accidence	459
Specimens	468

SIRMAURĪ GIRIPARĪ 477

Vocabulary	477
Accidence	477
Specimens	478

BīśśAU 487

Specimen	493
--------------------	-----

BAGHĀṬĪ 493

Accidence	495
Specimens	495

CONTENTS.

vii

	PAGE
BAGHĀṬĪ—contd.	
PATIALA BAGHĀṬĪ	513
Pinjaur Dialects	514
Dharampur Dialect	522
LIST OF STANDARD WORDS AND PHRASES IN JAUNSEĀRĪ, SĪRMAURĪ, AND BAGHĀṬĪ	529
THE KIṪṬHALĪ GROUP	549
KIṪṬHALĪ	550
Vocabulary	550
Accidence	559
Specimens	575
PATIALA KIṪṬHALĪ	582
Specimens	583
HANḌURĪ	586
Accidence	586
Specimen	588
SIMLA SĪBAJĪ	593
Accidence	593
Specimen	596
BARAṬĪ	599
Accidence	599
Specimen	600
ŚORĀCHOLĪ	602
Vocabulary	602
Accidence	602
Specimen	605
KĪRNI	610
Specimen	611
KŌCHI	613
Written character	614
Accidence	615
Vocabulary	616
Specimen	618
LIST OF STANDARD WORDS AND PHRASES FOR THE KIṪṬHALĪ GROUP	627
THE SATLAJ GROUP	647
ŚŌDŌCHI	647
Vocabulary	648
Accidence	652
Specimen	658
LIST OF STANDARD WORDS AND PHRASES IN ŚŌDŌCHI	663
THE KULU GROUP	669
KULUI	670
Special peculiarities	670
Authorities	670
Written character	670
Vocabulary	672
Accidence	673
Specimens	680
INNER SĪBAJĪ	688
Vocabulary	688
Accidence	689
Specimen	696
SĀINJĪ	701
Accidence	701
LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP	705
MANDI GROUP	715
Where spoken	715
Dialects	715
Number of speakers	715
Vocabulary	716

	PAGE
MANDI GROUP -contd.	
Written character	718
Position as regards the Simla and Kulu Dialects	720
MANĎĀĻĪ	721
Accidence	721
Specimens	730
MANĎĀĻĪ PAHĀRĪ	746
Specimens	748
SUKĒTĪ	757
Specimen	758
LIST OF STANDARD WORDS AND PHRASES FOR THE MANDI GROUP	759
CHAMĎĀĻĪ	769
Dialects	769
Position in regard to neighbouring Languages	770
Authorities	771
STANDARD DIALECT	772
Written and printed characters	772
Vocabulary	773
Accidence	776
Specimen	785
GADĪ	792
The speakers	792
Peculiarities of the Dialect	792
Vocabulary	793
Authorities	795
Accidence	796
Specimens	804
CHUBĀHĪ	817
General	817
Vocabulary	817
Written character	821
Accidence	821
Specimens	830
PAṢṢWĀĻĪ	846
General	846
Vocabulary	846
Accidence	848
Specimen	855
LIST OF STANDARD WORDS AND PHRASES IN THE CHAMĎĀĻĪ DIALECTS	862
BHADRAWAH GROUP	881
General	881
BHADRAWĀHĪ AND BHĀLEṢĪ	888
PĀPĀRĪ	903
LIST OF STANDARD WORDS AND PHRASES FOR THE BHADRAWAH GROUP	915

GUJURĪ.

General	925
Gujurī and Mēwāṭī	925
Gujurī of Hazara	930
Gujurī of Swat	941
Gujurī of Kashmir	953
Gujurī of the sub-montane Panjab	959
Gujrat	960
Gurdaspur	961
Kangra	962
Hoshiarpur	963
LIST OF STANDARD WORDS AND PHRASES IN THE VARIOUS FORMS OF GUJURĪ	964

MAPS.

Map illustrating the Central Pāhāṭī Languages and Dialects	To face page 101
Map illustrating the Western Pāhāṭī Languages and Dialects	To face page 373

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ē,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	or wa			
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल् ḷha					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	چ ch	ḍ ḍ	ڑ r	ش sh	غ gh
پ p	ح h	ز z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض z	ق q
ث t				ط ṭ	ک k
ث s				ظ ṭ	گ g
					ل l
					م m
					ن n
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و w or v
					ه h
					ی y, etc.

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْد *banda*. When pronounced, it is written,—thus گُنَا *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बान *lan*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^{ta}tā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ch^h*; कर् *kar^h*, pronounced *kor*; (Bihārī) देखथि *dēkhat^{hi}*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (چ), Kāshmīrī (چ), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ج), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzh*.
- (c) Kāshmīrī (ञ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhtō (چ) or (چ) are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣhtō :—
 ځ *!*; ځ *ts* or *dz*, according to pronunciation; ځ *ḍ*; ځ *r*; ځ *zh* or *g*, according to pronunciation; ځ *sh* or *h*, according to pronunciation; ځ or ځ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڀ *bb*; ڀ *bh*; ڀ *th*; ڀ *!*; ڀ *h*; ڀ *ph*; ڀ *jj*; ڀ *jh*; ڀ *chh*;
 ڀ *ñ*; ڀ *dh*; ڀ *ḍ*; ڀ *ḍḍ*; ڀ *ḍh*; ڀ *k*; ڀ *kh*; ڀ *gg*; ڀ *gh*;
 ڀ *n*; ڀ *u*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>á</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>a</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i> .
<i>ô</i> ,	„ „ „ <i>o</i> in <i>hot</i> .
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„ „ „ <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„ „ „ <i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *l'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

Substitute the following for the Errata already issued :—

**ERRATA IN "LINGUISTIC SURVEY OF INDIA," VOLUME IX,
PART IV.**

Page 356, No. 35, Col. 2, read 'Ākhā.'

Page 618, L. 4 from the bottom, insert ३५ at end of line.

Page 664, No. 75, Col. 2, read 'Ūṇ.' No. 95, Col. 2 (Col. 4 of page), read 'Ā.'

Page 806, L. 3, for ३ read ३

Page 823, L. 17, read 'maĩ.'

Page 968, No. 54, Col. 4, for 'Nāṇḍo,' read 'Naṇḍo.'

PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmīrī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.* :—in order from West to East, Pañjābī, Western Hindi, Eastern Hindi and Bihārī.

The *Pahārī* languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern *Pahārī*, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central *Pahārī* languages, Kumaunī and Garhwālī. Finally in the West we have the Western *Pahārī* languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern *Pahārī* there are in its proper home. Many persons (especially Gōrkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern *Pahārī*, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western *Pahārī* are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of *Pahārī* speakers in British India are therefore as follows :—

Eastern <i>Pahārī</i> (1901)	.	.	.	.	.	.	.	.	.	.	143,721
Central <i>Pahārī</i> (1891)	.	.	.	.	.	.	.	.	.	.	1,107,612
Western <i>Pahārī</i> (1891)	.	.	.	.	.	.	.	.	.	.	816,181
										TOTAL	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern *Pahārī* who inhabit Nepal.

To these speakers of Western *Pahārī* must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujurī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gurjars of Sanskrit literature. The Sanskrit Khasā and Gurjara are represented in modern Indian tongues by the words Khas, and Gujār, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,¹ I believe to be of Gurjara descent.

Sanskrit literature contains frequent² references to a tribe whose name is usually spelt Khasā (खश), with variants such as Khasa (खस), Khasba (खष), and Khasīra (खशोर).³ The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,⁴ but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmīr, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśitāśis or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁵ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.⁶ Another legend makes the Piśāchas the children of Kapiśā, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.⁷ That the Piśāchas were

¹ See p. 13, note 2.

² Authorities on Kanēt and Khas :—

CUNNINGHAM, SIR ALEXANDER, — *Archaeological Survey of India*, Vol. XIV, pp. 125 ff.

IBBETSON, SIR DENZIL, — *Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATRINSON, E. T., — *The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 268-70, 375-81, 439-42, etc. (see Index).

STEIN, SIR AUREL, — Translation of the *Rāja-Tarāṅginī*, London, 1900, Note to i, 317; II, 430, and elsewhere (see Index).

HODGSON, B. H., — *Origin and Classification of the Military Tribes of Népāl*. *Journal of the Asiatic Society of Bengal*, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of Part II of *Essays on the Languages, Literature and Religion of Népāl and Tibet* (London, 1874).

VANSITTART, E., — *The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN, — *Le Népal*, Paris, 1905. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

³ E.g. Mahābhārata, VI, 375 :—*Daradāḥ Kāśmīrāḥ . . . Khasīrāḥ*, Dards, Kāshmiris, and Khasīras. Regarding the equation of the last named with Khasās, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ Bhāgavata Purāṇa, II, xix, 21. They wanted to eat Brahmā himself!

⁶ So Kalhapa, *Rājatarāṅginī*, i. 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation.

⁷ Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.¹ Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark² about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khasīras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishtira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Mēru and Mandara, i.e. in Western Tibet.⁴ These are the Khasas . . . the Pāradas (? the people beyond the Indus), the Kulindas⁵ and the Taṅganas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipilika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāśmīras (Kāsh-mīris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas⁹ (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duṣṣāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹¹ Bāhlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,¹² Kulīngas (a tribe on the banks of the Satlaj¹³), the Taṅganas,¹⁴ Ambashthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy¹⁵), Piśāchas, Barbarians, and mountaineers.¹⁶ Amongst them,¹⁷

¹ J. R. A. S., 1905, pp. 285 ff.

² XVI, 17; McCrindle, — *Ancient India as described in Classical Literature*, p. 113. Is it possible that ‘Thuni and Forcari’ represent ‘Hūna and Tukhāra’?

³ II, 1822 ff.

⁴ II, 1858. Cf. Pargiter, *Mārkaṇḍeya Purāṇa*, p. 351.

⁵ *Vide post.*

⁶ The Τάγγαροι of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅganapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukēśvara near Badrināth (Atkinson, op. cit. p. 357).

⁷ III, 104.

⁸ VII, 399.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Eranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Eranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śavati*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a sickle.’ Now we shall see that in Western Pahlavi and in the Piśācha languages generally, *tr* continually becomes *ch* or *sh*. Thus the Sanskrit word *putra*, a son, becomes *puch* or *push* in Shīnā. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dāz*, but the only relation of it that has been noted in the Piśācha dialects is the Kāshmiri *drót*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ I.e., if they are the same as the Kulīngas of Mārka. P., LVII, 37.

¹² VII, 1, 66.

¹³ VII, 4818.

¹⁴ VII, 4848.

VOL. I, PART IV.

armed with swords and pikes were Daradas,¹ Taṅgaṇas,¹ Khaśas, Lampākas (now Kāfirs of the Hindū Kush),² and Pulindas³.

We have already seen that the Khaśas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karna describes the Bahikas in the 8th book, they are again given a bad character.⁴ Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvātī (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlam), and the Sindhu (Indus) issue from the hills, is the region of the Āraṭṭas, a land whose religion has been destroyed.⁵ There live the Bāhikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśā (Bias). They are without the Vēda and without knowledge. The Prasthalas,⁶ the Madras,⁷ the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āraṭṭas, the Khaśas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.⁸

In the supplement to the Mahābhārata, known as the Harivaṃśa, we also find references to the Khaśas. Thus it is said⁹ that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaśas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhāristān of Muslimān writers.

In another place,¹⁰ the Harivaṃśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹¹ Daradas (Dards), Pāradas,¹¹ Taṅgaṇas,¹¹ Khaśas, Pahlavas (Parthians), and other barbarians (Mlēcchhas) of the Himālaya.

Many references to the Khaśas occur in the Purāṇas. The most accessible are those in the Viṣṇu and Mārkaṇḍeya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Viṣṇu Purāṇa¹² tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

¹ See above.

² Mār. P., LVII, 40, and Pargitor's note thereon.

³ There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Viṣṇu P., Vol. II, p. 159
⁴ VIII, 2032 ff. A clan of the Bahikas is the Jartikas (2034), who perhaps represent the modern Jātts. If they do, the passage is the oldest mention of the Jātts in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āraṭṭas are mentioned in verses 2056, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Ambashthas (see above). Their capital was Śakala, the Sagala of Ptolemy. In verse 2040 of the passage quoted, we have a song celebrating the luxury of Śakala.—“When shall I next sing the songs of the Bahikas in this Śakala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?”

⁸ At the time that the Śatapatha Brāhmaṇa was written, the Bāhikas were not altogether outside the Aryan pale. It is there (I, vii, iii, 8) said that they worship Agni under the name of Bhava.

⁹ 721.

¹⁰ 6440.

¹¹ See above.

¹² I, xxi

story of Sagara, but does not mention the Khasas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vāyu Purāṇa, on the other hand, in telling the story mentions the Khasas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khasas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhiras,¹ the Kaṅkas,² the Yavanas, and the Khasas (*v. l.* Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēcchha) kings, who had no Brāhmanas. These were the kings of the Kirātas, Hūṇas, Yavanas, Andhras, Kaṅkas, Khasas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khasas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khasas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,⁴ Yavanas,⁴ Śakas,⁴ Pāradas,⁴ Pahlavas,⁴ Chīnas,⁵ Kirātas,⁶ Daradas⁴ and Khasas are those who became outcast through having neglected their religious duties,⁷ and, whether they speak a barbarous (Mlēcchha) or Aryan language, are called Dasyus. Here again we see the Khasas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the '*Bṛihat Samhitā*' of Varāhamihira. The former⁸ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.⁹ Here again we have the Khasas referred to the north-west.

¹ On the Indus, the Abiria of Ptolemy.

² Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhishtira already mentioned (Mahābhārata, II, 1850) they are mentioned together with the Śakas, Tukhāras, and Rōmas (? Romans), *i.e.* as coming from the north-west.

³ *Vide post.*

⁴ See above.

⁵ Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Shin race, still surviving in Gilgit and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kullūka.

⁸ xvii, 52. *Bāhlikabhāṣhōdīchyānām Khasānām cā svadēśajā.* I am indebted to Prof. Konow for this reference.

⁹ Lakshmīdhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlika (Balkh), Kākaya (N. W. Panjab), Nepal, Gandhāra (the country round Peshawar), and Bhōta (for Bhōta, *i.e.* Tibet), together with certain countries in South India is said by the ancients to have been Paiśācī. See Lassen, *Institutiones Linguae Pracriticae*, p. 13, and Pischel, *Grammatik der Prakrit-Sprachen*, § 27.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāshmirīs). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭotpala, in his commentary to the *Bṛhatsamhitā*, quotes Paśīśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,' Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gāndhāra (Peshawar country), and the Gangetic Dōāb. This passage does not give much help.

Kalhaṇa's famous chronicle of Kashmir, the *Rājatarāṅgiṇī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmir rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Pantsāl range, between the middle course of the Vitastā (or Jehlam) on the west, and Kāshṭavāṭa (Kishtwār) on the east.

In numerous passages of the *Rājatarāṅgiṇī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Āns River, now called *Panjgabbār* . . . as a habitation of Khasas. Further to the east lies *Baṇasāla*, the modern *Bān'hāl*, below the pass of the same name, where the pretender Bhikshāchāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Bichhlāri' and which in the chronicle bears the name of *Vishalāṭā*, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khaśāl (marked on the map as 'Kasher') which leads from the Marbal Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parṇōtsa or Prūṇṭa mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Simharāja, the ruler of Lohara or Loh*rin, is designated a Khasa, . . . and his descendants, who after Diddā occupied the Kashmir throne, were looked upon as Khasas.—That

¹ The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*nashṭarājya*), the nomads (*paśūpāṭas*,? worshippers of Paśupati), the Kīras (a tribe near Kashmir, Stein, *Rāja Tarāṅgiṇī*, trans. II, 217), the Kāśmīrās, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kulu), Sairindhras (not identified), Forest men, Brahmapuras (Bharmaur in Chamba), Darvas (close to Abhisāra), Dāmaras (apparently a Kashmir tribe, Stein II, 304 ff.), Foresters, Kirātas, Chīnas (Shins of Gilgit, see above, or Chinese), Kaupindas (see below), Bhallas (not identified), Paṭōlas (not identified), Jaṭāsuras (P. Jaṭts), Kunaṭas (see below), Khasas, Ghōshas and Kuchikas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaupindas or Kupindas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanēts of the Simla Hill States, whose name he wrongly spells "Kunet." The change from 'Kupinda' to 'Kanēt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanēts with Varāhamihira's Kunaṭas, but here again there are difficulties, for the *t* in 'Kanēt' is dental, not cerebral. Such changes are, however, not uncommon in the 'Piśācha' languages.

² A similar but fuller list is also given in Varāhamihira's *Samāsasamhitā*, in which the Khasas are classed with Daradas, Abhisāras and Chīnas.

³ LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Virānaka as 'a sent of Khaśas' Of this locality it has been shown . . . that it was situated in the ancient *Dwāravattī*, the present Dwārbidī, a portion of the Vitastā valley between Kathai and Muzaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmir belong. The name *Khakha* (Pahāri; in Kāshmirī sing. *Khokh**, plur. *Khakh*) is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *k* or *h* (compare Kāshmirī *h* < Sanskrit *ś*).

The Khakha chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the Khaśas was Khaśīras. The name Kāśmīra (Kashmīr) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that Khaśa and Khaśīra are more probable etymologies. At the present day, the Kāshmirī word for 'Kashmīr' is '*kashīr*,' a word which is strongly reminiscent of Khaśīra.¹

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśīras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's Achaasia regio as indicating the same locality, and this word not impossibly also represents 'Khaśa'. Perhaps more certain identifications from Ptolemy are the *Kάσιοι* Mountains and the country of *Kάσια*.²

In other places³ he tells us that the land of the *Ὀρτοροκόρροι* (Uttarakurus) and the city of *Ὀρτοροκόρρα* lay along the Emodic and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.⁴

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjab there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanskrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Mlēchchhas, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmīr, Kashgar in Central Asia, and the Kashgar

¹ The change of initial *kh* to *k* is not uncommon in Piśācha languages. Thus, the Sanskrit *khara*, an ass, is *kur* in Bashgali Kāfir, and in Shipā, a language very closely connected with Kāshmirī, the root of the verb meaning 'to eat' is *ka*, not *khā*.

² *Serica* VI, 15, 16, in Lassen I.A. I², 28.

³ VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., I², 1018.

⁴ According to Lassen, p. 1020, the *Kάσια ὄρη* of Ptolemy are the mountains of Kashgar, i.e. 'Khaśa-gairi', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khōnar is also called the Khashgar. For further speculations on the subject the reader is referred to St.-Martin, *Mém. de l'Acad. des Inscr. Sav. Étrang.* I série vi, i. pp. 264 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmīr.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khaśas, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khaśas, they claim to be of impure Rājput (*i.e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khaśas by descent. In fact, as we shall see, the principal dialect of Kumaunī is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khaśas of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khaśas, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishṇu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

¹ Ibbetson, *op. cit.*, § 487. Regarding the Rāos, see p. 13, note ², post.

² Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, *op. cit.*

³ Authorities on the connexion of Rājput and Gurjaras or Gūjars:—

TOD, J.,—*Annals and Antiquities of Rajasthan*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Beames. London, 1859. I. 99 ff., etc. (see Index).

IBBETSON, SIR DENZIL, K.C.S.I.,—*Outlines of Panjāb Ethnography*. Calcutta, 1883, pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I, App. III. (by A. M. T. J.), Account of Bhinnāl, esp. pp. 463 ff.

SMITH, VINCENT A.,—*The Gurjaras of Rajputana and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

GHANDARVAP, D. R.,—*Foreign elements in the Hindu Population*. *Indian Antiquary*, XL (1911), pp. 7 ff. esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūṇas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmanas as equivalent to Kshatriyas and were called Rājputas, and some were even admitted to the equality with Brāhmanas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hiuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.⁴

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² *India* (Sachau's translation, I, 202). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mēwāṭi spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

³ *Rājatarāṅginī*, v. 143-150, and Stein's translation, I, 99.

⁴ *Bombay Gazetteer* (1896), Vol. I, Part 1, pp. 3, 4.

⁵ The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājput̃s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form $13\frac{1}{2}$ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Pañjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, *i.e.* throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajaṛs who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Puṣṭō or Kāshmirī, though there are also spoken various Piśācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Piśācha dialect of its own, but employing Puṣṭō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Puṣṭō, Kāshmirī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̃s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewat (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūnas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rajputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajaṛ shepherds, who roam over the lower Himalayan ranges from the Afghan frontier to Kumāon and Garhwāl, speak a dialect of 'Hindī,' quite distinct from the Puṣṭō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier.¹ In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swāt Valley is almost identical with that of the Rājput̃s of Mēwāt and Mēwār in Rājputānā, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the

¹ Ibbetson, *Outlines of Panjāb Ethnography* (1883), p. 265.

² *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewat and Mewar.—G. A. G.]

Muhammadan Gujur herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindī Rājput̃s of Mēwār? The question is put concerning the Gujurs of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Mēwātī and Mēwārī varieties of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chambā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:—‘Why do certain tribes of the lower Himālaya, in Swāt, and also from Chambā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mēwātī, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?’

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archaeological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars or Gujurs and the Jāt̃s or Jatt̃s, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajaṛs, Ahīrs and many more, are racially indistinguishable from the Jatt̃s and Gūjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjaras. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājput̃s, or, in other words, local enquiry proves that persons now known as Rājput̃s may be descended from the same ancestors as are other persons known as Gūjars.¹ Mr. Baden Powell observed that ‘there is no doubt that a great majority of the clan-names in the Panjāb belong both to the “Rājput” and the “Jāt” sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūṇa tribes settled, the leading military and princely houses were accepted as “Rājput,” while those who took frankly to cultivation, became “Jāt.”’² Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rānās of Udaipur (Mēwār) were originally classed as Brāhmaṇs, and were not recognised as Rājput̃s until they became established as a ruling family.³ In fact, there is abundant evidence to prove that the term ‘Rājput’ signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput̃s were treated by the Brāhmaṇs as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput̃ being descended from a Brāhmaṇ, a Gūjar, a Jatt̃, or in fact from a man of any decent caste. Consequently the Gujur herdsmen and Ajaṛ shepherds of Swāt may well be the poor relations of the Rājput̃ chivalry of Mēwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujurs and the Mēwāt and Mēwār Rājput̃s come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himālayan tribes, both in Swāt and east of Chambā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājput̃s of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jatt̃s, Gūjars, Ajaṛs, etc., related in blood to the Rājput̃s, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūṇas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihār (Pratihāra) Rājput̃s were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other ‘fire-born’ Rājput̃ clans—Pawār (Pramār), Solāṅki (Chaulukya), and Chauhān (Chāhamāna)—were descended like the Parihārs, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.⁴ Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūṇas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū

¹ Ibbetson, *op. cit.*, p. 265.

² ‘Notes on . . . the Rājput Clans’ (*J. R. A. S.*, 1899, p. 534).

³ ‘Guhilots’ (*J. Proc., A. S. B.*, New Ser., Vol. V. (1909), pp. 167-187); ‘Āṭpur Inscription of Śaktikumāra.’ *Ind. Ant.*, Vol. XXXIX (1910, p. 186). [So, in Mahābhārata VIII, 2076, a Bahika Brāhmaṇa may, if he choose, become a Kshatriya.—G. A. G.]

⁴ I have a suspicion that they may have been Iranians, perhaps from Sistān, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Śrīmāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūṇa coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūṇa-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshtra (Kāthiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujurs and Ajaṛs of Swāt, and the similar tribes in the lower Himalayas to the east of Chambā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajaṛs took up various languages, Puṣhtō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came *via* Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (*cir.* 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.²

Turning now to the other explanation, we may premise by stating that the Gurjaras may possibly have entered Rājputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujuri is more archaic in its forms than its nearest congener, modern Mēwātī. See the Gujuri section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjaras of Rājputāna and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindī Population" (*Ind. Ant.*, 1911, pp. 7—37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.

Janjūās, and Paṭhāns being too strong for them.¹ But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāpiās (traders), Gūjar and simple Sūtārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāṭs (masons).²

Gūjars, as distinct from Rājput̥s, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājput̥s.³ These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput̥ tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar⁴ has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājput̥s there are no Gūjars. The main population is, as we have seen, Khaśa, in which the non-military Gūjars must have been merged.⁵ The Sapādalaksha Gūjar-Rājput̥s, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājput̥s in Sapādalaksha. In the times of the Musalmān rule of India many more Rājput̥s from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahārī languages and Rājasthānī.

¹ Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmal, North-West of Mount Abū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sīstān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

² Bhandarkar, l.c., p. 22.

³ In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 46,046 were enumerated in Alwar, 181,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁴ l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sauā-lākḥ*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Siwalik' hills.

⁵ We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khaśia and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khaśas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājput̥s.

⁶ The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahārī tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasās, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasā population. Others were fighting men, and were identified by the Brāhmaṇs with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājputās, the great Rājput states of Rajputana.²

The Khasās were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have

Results on the language.

elsewhere contended, and I believe proved, that the wild tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmīrī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahārī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasās, whom Sanskrit tradition makes to be related to the Piśāchas.³ But the Pahārī languages, although with this Khasā basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājputās from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājputās of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

¹ It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājputās and the Gūjars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahārī of Kumaun and Garhwal (*i.e.* of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *kō* and the verb substantive derived from the \sqrt{ackh} , while in the Western Pahārī of the Simla Hills (*i.e.* Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *rō*, while one of the verbs substantive (*ā*, *is*) is probably of the same origin as the Western Rājasthānī *ādi*. As for Gujarātī, the genitive ends in *nō*, and the verb substantive belongs to the \sqrt{ackh} group. West of Western Pahārī we have the Pōthwārī dialect of Lahndā. Here also the genitive termination is *nō*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahndā dialects in one very remarkable point, *viz.* the formation of the future by means of a sibilant. We thus see that right along the lower Himālaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

³ Attention will frequently be called to these Khasā traces in dealing with each language in the following pages. See especially the section devoted to Western Pahārī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.¹

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khaṣas and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khaṣa-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khaṣas of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.²

The question of the language spoken by the Gūjars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *chhañ*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindi. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pāhārī Groups.

² See p. 26.

Now the Gujurs of Swat speak this mixed Mēwāṭi Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujuri therefore must be a form of Mēwāṭi Rājasthānī, and we cannot describe the latter as a form of Swat Gujuri, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rājputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rājputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.¹ The use of Hindōstānī forms in this mongrel submontane Gujarī, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

¹ See the section on Gujuri, below.

KHAS-KURĀ OR NAIPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of

Where spoken.

any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasās, the *Kάσιοι* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jhelam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasās as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasā, but was closely allied to the Maithili dialect of Bihārī spoken immediately to its south.³ Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasās, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this :—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

¹ These are described in Volume III, Part I.

² For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1884.

³ A drama in the language of those days called the *Harīschandraṇṛtīya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasās came into Nepal with Rājā Mukunda Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwarī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khaśa-speech.' In other words, the Khasās, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhattīs and Khattrīs from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāṇḍū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak had Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.* :—Dahī, Daḍhī, or Daḥī; Dēnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.¹ The following Table shows the number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States)	5,037	81,313
Bombay (and States) . . . . .	.....	2
Burma . . . . .	.....	5,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,963
Punjab (and States) . . . . .	.....	7,641
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
TOTAL	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domiciled Naipālīs, who speak a corrupt form of their native language mixed with Kumaunī, the language of the district. It is locally called 'Sōriyālī Gorkhālī' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide* p. 238.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Harischandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīwan Pustakālaya*. The most important of these is a version of the *Rāmāyana* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gōpīnāth Lōhani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachisi*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:— "*Bengalensis, Tourutiana (i.e. Maithilī), Nepalensis, Marathica, Peguana, Singalaca, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāthmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāthmāṇḍū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205 : Vol. iv, pp. 488.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HODGSON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HODGSON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

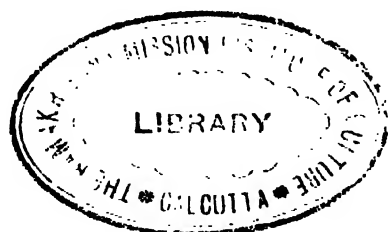
- HODGSON, B. H.—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xxvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London. 1880. [Vocabularies of Dahi, Daḍhi, or Daḍhi, of Denwar, and of Kuswar].
- CAMPBELL, [SIR] G.—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) Khas of Nepal.
- CAMPBELL, [SIR] G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta. 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL.—*History of Nepal, translated from the Parbatīyā by Munshī Shew Shunker Singh and Pandit Shri Gunānand : with an Introductory Sketch of the Country and People of Nepāl by the Editor*. Cambridge, London, 1877. [P. 300 a 'Parbatīyā' Vocabulary.]
- TURNBULL, A.—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary* designed for the use of Missionaries, Tea-planters, and Military Officers. Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi* etc., with copious Philological Notes. 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOPPING-HEPENSTAL AND KUSHAL SING BURATHOKI,—*Khās Gurkhālī Grammar and Vocabulary*. Calcutta. 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāndū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of ", as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हामि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given ", not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign , or *virāma*. Thus, *bhāg* (sing.), a share, must be written भाग्, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *mānisā*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.



Naipālīs, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *ī* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and घुस् instead of घूस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,¹ the following characters will be employed in this work :—

Initial.	Non-initial.	
ए	८	e
ए	८	ē
ओ	९	o
ओ	९	ō

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeotā* or *yōtā*, one; while the plural termination हरु *haru*, is often written हेरु for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sāṛhyā* or *sāṛh(y)ē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thiyā*, *sāṛhyā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस् *hos* or हवस् *hawcas*, thou art.

¹ See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *i*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nāri* is नारि *nāri* or नारी *nāri*. The shortening of a final *i* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in ; *hāmi* or *hāmī*, we ; *chhu* or *chhū*, I am. When a word ends in a nasalized short *i*, it is usually written *ñi*. Thus, *tapāñi*, Your Honour, is written तपाञ्जि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ñ*. Thus, सँग *sāga* or सङ *sāṇa*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ñ*, instead of by *anunāsika*. Thus, *hōū*, I may be, is written either होउँ *hōū* or (incorrectly) होउङ *hōuñ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janū saharbāsi mānis sāga*, literally, with one person city-dwelling man, i.e., with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chāñ*, *chāhi* or *chāñh* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *tī māñhyē kāñchhā-chāñh-lē bābu sāga bhandā*, on the younger of them saying to his father ; *tes-kō jēthā-chāñh chhōrā* (Bible Society's version,—*tyes-kō jēthō chāñ chhōrō*), the elder son of him (was in the field) ; *bābu-chāñh-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants ; *kēṭō*, a boy ; *kēṭā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōṛā-mā̃*, not *gōṛā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvi Rājasthāni plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanauji dialect of Western Hindī at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Chhattisgarhi dialect of Eastern Hindī to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses ; *sahar sahar-mā̃*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son ; obl. sing. *chhōrō* or *chhōrā* ; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 83, and Part II, p. 55.

² See Vol. VI, p. 28.

hāt, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāwa*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (*i.e.*, the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versā*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēṭhō chaṭ chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēṭhā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *ēkā Ujjayanī nivāsi dvij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

bābu-kā ghar, in the house of a father.

jō putra dhan-lē śarīr-lē samartha bhai āmā-bābā-lāi ānanda dūlai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying; *ṭārḥā* (nom. *ṭārḥō*) *pardēs gai*, having gone to a far country; *pardā*, in (*i.e.* while) happening; *pugdā*, on arriving; *sōdhā*, on asking; (Specimen III) *chhādā*, on (*i.e.* while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khādai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, *i.e.* which were being eaten by them; (Specimen II) *farakai*, at a distance, far; (Specimen II) *aunē* (nom. *ānu*), on coming. So (Luke ii, 33) *nu rōṭi khādai nu dākh-ra. piūdai āyō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piṭṭai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēṭō*, a servant-boy, is always *kēṭō*, and never *kēṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāṭa</i> (<i>chhōrō-bāṭa</i>), from a son.	Abl. <i>chhōrā-haru-bāṭa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> (<i>hē chhōrō hō</i>), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diyō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jāni*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyē*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Īswar-kō rāj kailē āṇḍa chha? Īswar-kō rāj rūp dēkhīnē garī āṇḍai-na*,

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *kati chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhī, dayā garī, dāuṛī gai, tes-kō gardan-mā ankamāl garī, mwāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā bābu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeuṛī strī-lē pachhāri-bāṭō chhēu āyē-ra as-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardārī gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uṭhi āphnā bābu chhēu gai bhanūlā*, I, arising, going near my father will say, and for the present, *ma timī-lāi kāl-dēkhī bachāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhītra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhuṭō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *ma* (nominative) *kuṭ-lā* and *mai-lē* (agent) *kuṭ-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipālī New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikhay-mā bhandā-chha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharū-mā-kō ek-janā-lē mā-lāi pakarāi dinchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharū-mā*, and the whole sentence would mean ' (I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Īśwar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saṅkarbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhi*, it may be observed, is employed in the same sense in Bhīl dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural, it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāg-kō sampati*, the goods of the share; *brāhman-kī kanyā*, the daughter of the Brāhman; *bābu-kā ghar*, in the house of the father; *skēwā bhanīnē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Scova, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country; *tapāñi-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar nām garē-kō yek śahar*, a city Dhārānagar name-made, i.e., named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhunḍiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthānī form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhāi-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhāi-na*, a little lower down in the Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *ma*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khēt-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rāmṛō chhōrō*, a beautiful son, *rāmṛī chhōrī*, a beautiful daughter, *ramrā* (or *rāmṛō*) *chhōrā-kō* (or *chhōrō-kō*), of a beautiful son; *rāmṛā chhōrā-haru*, beautiful sons; *rāmṛī chhōrī-haru*, beautiful daughters. So, *kāñchhā chhōrā-lē*, (by) the younger son; *ṭāṛhā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā dvij-kē*, of a Brāhman; but also, *āphnu khēta-mā*, (he put him) in his fields; *baṛō namratāī-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kēṭō bhandā kēṭī rāmṛī*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kēṭā-haru bhandā Rāmlāl rāmṛō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sānō chha*, he is shortest of even all. *Dēkhi* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yēuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>ma</i> , I.		<i>ta</i> , thou.
Ag.	<i>māi-lē</i> , I.		<i>taī-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , me.		<i>ta</i> , <i>taī</i> , thee.
Gen.	<i>mērō</i> , my.		<i>tērō</i> , thy.
Plur. Nom.	<i>hāmi</i> , we.		<i>timi</i> , ye.
Ag.	<i>hāmi-lē</i> , we.	*	<i>timi-lē</i> , ye.
Obl.	<i>hāmi</i> , us.		<i>timi</i> , you.
Gen.	<i>hāmṛō</i> , our.		<i>timṛō</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *māi-lē̃*, *mērō̃* *hāmi*, *hāmṛō̃*, *tē̃*, *taī̃*, *tē̃*, *ō̃*.

Mr. Turnbull gives *mō* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāṭa*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmrā nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāñi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-le rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *tyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañ* or *tañi*, thou; and *ui*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindī *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindī *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindī, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Aphnu* is not so strictly used as in Hindī, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>uni</i> , <i>un</i>
Obl.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>uni</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *wuna*, *wuni*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dina thik chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pēṭ chiri hēnu bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tī, tī, tini-haru</i>
Obl.	<i>jun</i>	<i>tī, tī, tini, tine, tina, tin</i>

Examples of the use of these pronouns are :—

jas-lē ...sarir utpanna garyō, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmi-lē pāye-naū*, what happiness becomes to (*i.e.* is obtained by) a child, that we did not obtain ; *tyō amrit phal rājā-lē rānī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāū-mā*, in that place ; but (Specimen IV) *jō tyō jōgī-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath di*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tina-kā chār rānī chhā chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tini-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēō*, whose servant-boy ? *tyō timi-lē kas-saṇa kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kyā*) *hō*, what is your name ? *kyā hō* ? what is it ? *timi kun palṭan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, *kōhi* or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi*, *kyē*, *kēhi*, *kāhi*, *kaihi*, or *kōhī*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi din pachhi*, after some days ; (Specimen IV) *kōhi bakhat-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kailhē kāhi Kṛishṇa hāmilāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yati (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.¹ The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ</i> , I am	.....	<i>chhaũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chhau</i>	<i>chheu</i>
3	<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhuĩna, chhuĩna</i> , I am not	.....	<i>chhainaũ, chhaũna</i>	.....
2	<i>chhainas</i>	<i>chhinas</i>	<i>chhainau, chhauna</i>	<i>chheuna</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ</i> , I am	<i>haũ</i>
2	<i>hos, hawas</i>	<i>hau</i>
3	<i>hō</i>	<i>hun</i>

¹ Philologists should note that this verb is also treated as a participle in Kāśmīrī, and also in Kunnānī and Garhwālī.

The Negative form is :—

Person.	Singular.	Plural.
1	<i>hōina</i> or <i>huīna</i> , I am not	<i>hōinaū, haūna, hūna</i>
2	<i>hōwainas, hōinas</i>	<i>hōinan, hauna</i>
3	<i>hōina</i>	<i>hōinan</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyē</i> or <i>thiyā</i>	.....	<i>thiyū</i>	.....
2	<i>thiis</i>	.....	<i>thiyan</i>	.....
3	<i>thiyō</i>	<i>thiī</i>	<i>thiyē, thiyā</i>	<i>thiīn</i>

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thē, thyē, thyā</i>	.....	<i>thyū</i>	.....
2	<i>this</i>	.....	<i>thyan</i>	.....
3	<i>thyō</i>	<i>thī</i>	<i>thē, thyē, thyā</i>	<i>thīn</i>

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyana, thiyena, thiīna</i>	.....	<i>thiyanaū, thiyenaū, thiy- auna</i>	.....
2	<i>thinas, thiīnas</i>	.....	<i>thiyanau, thiyenau, thiy- auna</i>	.....
3	<i>thiyana, thiyena</i>	<i>thiīna</i>	<i>thiyanan, thiyenan</i>	<i>thiīnan</i>

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrō chhōrā bhamū lāyak kō chhaina, I am not at all worthy to be called your son.

tā sadhai mai-sāga chhas, thou art always with me.

mērō jō chha, (that) which is mine.

yō gyān dīna thik chhaina, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēthā-chāhi chhōrā khēt-mā thiyō, the older son was in the field.

dui chhōrā thiyē, there were two sons.

tahā-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēna.

yō rājya-mā Chandramān rājā thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē yek jānkār thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhādō*, being. Its locative *chhādū-mā* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning 'while.' Thus :—*tī-chhōrā dhērai farākai chhādā-mā*, while that son was a long way off; *barō namratā-lē prasanna garāunē bhayē-kā chhādā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garṇu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garṇu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrō chhōrā bhannu yōgya kō aba bhāina, I became not at all worthy to-be-said your son, and

Ma timrō chhōrā bhanna lāyak kō chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have :—

hāmī-lē harkha garṇu¹ munāsib chha, by us joy to make is proper.

ānanda hāmī-bāṭa pāunu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yō gyān dina /hīk chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōtā pāthā diyenau, you did not give one kid to make rejoicing.
tirtha-jātrā garna gayē, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garnā-lē, from seeing Bhagawān (*Bhāgavata Purāṇa*, X, page 150).

darśan garna ālā, I will come to see (infinitive of purpose) (ib.)

ū baptismā hūnu-lāi āyō, he came to be baptized (*Matt. iii, 13.*)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta rōṭi khāna na saki, not being able to eat ample bread.

rin-chukti hūna saktaina, there cannot be payment of the debt.

chētiyē-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.

ubarna pani pāunē, getters (of permission), on the other hand, to leave over and above.

tapāñi-haru-kā najik basna payenañ, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā āunē, on this your son coming.

Bhagawān-kū yastā bachan sunnē, bittikai 'jō āgyā' bhani, Jamarāj-lē bālakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāṇa*, X, page 153).

prāñ jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in—*Basudēv gāi dīnē-kō ichchhā garyē-kō thiyē*, Vasudēva had made a wish (i.e. an intention) of giving cows (*Bhāgavata Purāṇa*, X, page 150), in which, according to Captain Austaman Singh, *dīnā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garnu*, it is to be done, means 'please do'? In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jōgi-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the *Bhāgavata Purāṇa*, X, page 151, we have :— *i dui bhāi-lāi parhnu kē thiyō? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are :—

mai-lē pāunē ansa-bhāg, the share to be got by me.

sugur-lē khānē dhuṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garnē*, *garneyē*, or *garneyā*, a doer, or one who is about to do. Examples are :—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.

ubarna paṇi pāunē, getters (of permission), on the other hand, to leave over and above.

timrō sampātī khāi dinē, one who has eaten up your property.

prasanna garāunē, (men) who caused them to become satisfied.

chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *di*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bikramājīt rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) *Vikramāditya*, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

bhandā, on saying.

pardā, on happening.

pugdā, on arriving.

sōdhdā, on asking.

chhādā, *chhādā-mā*, while being.

khādai, on eating, an-eating.

piūdai, on drinking, a-drinking.

jāḍai, *jāḍā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In *Khas-kurā* the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus:—

kharcha gari sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are:—

maryā-kō thiyō, he was dead.

harāīyē-kō thiyō, he was lost.

kuśālānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (*i.e.* because he had got).

marē-kō thiyō, he was dead.

Specimen III:—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV:—

Dhārānagar nāma garē-kō yek sahar, a city (which) made the name Dhārānagar, *i.e.*, which was named Dhārānagar.

Saṅkha nām garē-kā rājā, a king named Śaṅkha (plural of respect).

yek jōgī rukh-mā jhūṇḍīyē-kō, an ascetic hanged on a tree. Here *jhūṇḍīyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *gari*, having done; *baṭuli*, having collected; *dēkhi*, having seen; *khāi*, having eaten; *basi*, having dwelt, and many others in the specimens. To this *kana* is often added as in *gari kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *māni-lē chhōrā kāḍh-mā bōkē-ra tīrtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (*i.e.* need) I make a long representation; *hāmi khāi pii majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jābāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say burkha-samma sēwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthānī (Mārwarī), and somewhat as in Bihārī (Bhojpurī). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindi transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp garē, I did sin.

dhērai sukh-bhōg garyau, you made much pleasure (and) happiness.

chhōrā-lē bābu-lāi bhanyō, the son said to the father.

kumāl-lē-lē tēli-lāi māryō, the potter killed the oilman.

yek din bēsyā-lē bhanī, one day the courtesan said.

timrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.

tini-haru-lē ānanda mānē, they celebrated rejoicing.

Bikramājī-lē rājya garē, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.

Rājā-lē ti brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).

yak-janā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.

mērō chhōrā maryā-kō thiyō phēri bāchyō, my son was dead, again escaped (*i.e.* came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī¹ the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garṇu hunchha*

¹See Vol. III, Part I, p. 209.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (*i.e.*, which a child obtains); and in the Baitāl Pachīsī (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra batī hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khwāūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāṇa*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjhochhan*), does Kṛishṇa (ever) think of us? *ma sabai kām birsunchhu* (from *birasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, *vīz.*, *tyō rakh-ūālā rājya-kō khabardārī garthyō*, that guardian kept watch over the kingdom; *Bhartṛihari nīti-pūrbak rājya garthē*, Bhartṛihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāṇa*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindi *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.

timrō ṭahal garda-chhu, I am doing thy service.

ma kuṭdai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan pāūḍā-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mārda-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bāhu-ra mā bilāpt bhai tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuṭdai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawān-kā mukh-kamal-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are :—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kuṭṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *hō* instead of *chha*) :—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi paṇi paryē-kā chhau-na*, but have ye not read this ?

Specimen IV :—

parīkṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tīn-janā-kō janma bhai rahē-chha*, the birth of three persons having occurred has remained; i.e. has taken place.

jōgī-kō rūp li rahē-chha, having taken the form of an ascetic, he has remained; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē, thiyā, thyā, thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyes-kā sāthi-haru-lē bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēv-lē gāi dinē-kō ichchhā garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ‘*paṇi ma āulā, bhaṇi, paṭhāyē thyē*, I sent (long ago), saying, ‘I will come again.’ (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garda-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull’s Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dī*, give, we have the following forms (see also page 44).

Infinitive, *dīnu* or *dīnu*, to give.

Present Participle, *didō* or *dīdō*, giving.

Past Participle, *diyē-kō*, one who gave.

Conjunctive Participle, *dī*, *dii* or *diyi* (*y* inserted for the sake of euphony), having given.

Aorist, *dinchhu*, I give, I shall give, I gave.

Similarly the root *li*, take; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *rahnu* or *rāhnu*; Pres. Part. *rahdō* or *rāhdō*; Aorist 1 sing. *rahnchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,¹ and generally have *anunāsika* (~), not *n* in the aorist. Thus:—

Infinitive, *garāunu* or *garāūnu*, to cause to do.

Pres. Participle, *garāudō* or *garāūdō*, causing to do.

Past Participle, *garāyē-kō*, one who caused to do.

Conjunctive Part., *garāi*, having caused to do.

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tes-lāi paralōk-mā āphnai māsu khwāūchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindī, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garū*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardāna* or *garma*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	<i>garma</i>	<i>garmaū</i>
2	<i>garmaś</i>	<i>garmau</i>
3	<i>garma</i>	<i>garman.</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardaina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyē*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardāna thiyē*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

They also drop the *u* before the *i* or *ī* of the passive voice. See p. 45 post.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

timrō āgyā nāghī-na, I do not disobey your orders.

yōtā pāthā diyenau, you did not give a kid.

kasai-lē kēhi diyena, no one gave anything.

āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.

bhitra gayena, he went not inside.

hāmi-bāta pāunu bhayena, the getting from us did not take place.

ma timrō chhōrā bhannu yōgya hō aba bhaīka, now I did not become at all worthy to be called your son.

hāmi abhāgi-lē tapāñi-haru-kā najik basna pāyenaū, we unfortunate ones did not get (permission) to dwell near Your Honours.

rin-chuktī hūna saktaina, there cannot be payment of the debt.

jō putra āmā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became.' Similarly 'you did' would be *tapāñi-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 *post*.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language¹ the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

Bhagawān nāhā āi, tapāñi-haru-lāi prasanna garnu-hunē chha, (the revered)

Bhagawān, having come here, is about to (i.e., will) make Your Honours pleased. *pūrṇa garnu-hunē chha*, (the revered Krishna) will fulfil his promise.

tapāñi Kṛishṇa-lāi chārai dēkhnu-hunē chha, Your Honours will quickly see

Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

¹ Vide *ante*, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhāg ma-lāi dinu-hos*, please give the share to me.

āphnā darmāhādār nōkar jastai garnu-hawas, please make me like one of your own wage-earning servants.

hāmi-lāi āgyā garnu-hawas, please give the order to us.

hajūr rāj garnu-hos, let Your Honour do ruling.

aba Braj-mā pānu-hawas, now please proceed to Braj.

guru-dakṣiṇā māṅnu-hos, please ask for a teacher's fee.

sō bālakh dinu-hos, please give that boy.

tapāñi Braj-mā jānu-hos, Your Honour, please go to Braj.

tī-haru-lāi sañjhāi dinu-hawas, please console them.

tapāñi surtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*.

Paramēśvar-Bhagawān-lē tyō gyān birsāi-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

dui bhāi bhanna lāgnu bhō, the two brothers began to say.

ānanda hāmi-bāṭa pāunu bhayena, (Your Honours) from us did not obtain pleasure.

Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphnā ghara-mā basānu bhō, (Krishna) settled them in their own houses.

tapāñi-lē snēh-kā sātha rākhnu bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita paṛhna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garna lāgnu bhō, they began to do service.

chausaṭṭhi kalā siknu bhō, they learnt the sixty-four arts.

guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhāsa-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagawān-lē bhannu bhō, Bhagawān said.

nij daitya-kō pēṭ chiri hēnu bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kā sahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Mathurā āunu bhō, having sat down in a chariot, they came to Mathurā.

Nanda-jī sudhyāuna lāgnu bhō, Nanda-jī began to ask.

Aorist.—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēv āgyā garnu hunchha, the revered Śukadēva made the order, *i.e.*, said (Hindōstānī *farmāyā*).

sō kshamā-garna yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tāpāñi-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garnu, pālnu, samhār garnu, ityādi garnu hunchha, He creates, protects, destroys, etc.

jē jē tapāñi, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēv bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñi hāmra-nimitta sārhai khēd-mā hunu hunthyō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**— the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñi-lē āhāñ lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hṛiday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigyā garnu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *āsu-kā dhārā-lē abhishēk garnē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā chhādā, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hūnu, to become.

jānu, to go.

ānu, to come.

dīnu, to give.

līnu, to take.

rūnu, to weep.

chhūnu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūnna*, I do not become, I shall not become, etc. ; *jānna*, *ānna*, *dīnna*, and so on.

¹ On p. 14 of Mr. Turnbull's Grammar, there is, however, *āphu hūnu hūda chha*, thou art.

Hūnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms :—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hupchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following :—

Sing. 1.	<i>hōū</i>	<i>jāū, jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawas, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawā, hau</i>	<i>jāwā, jau</i>
3.	<i>hōnn</i>	<i>jānn</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawā* and *jāwā* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāṇa, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *ānu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus :—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing.	<i>ā</i>
2. Plur.	<i>āwā, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwā, dēu</i> (as above)
3. <i>dēwas</i>	<i>dīnn</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *dī* or *dai*, and *lī* or *lai*. Thus :—

(Specimen IV) *rājye dī āphu jaṅgal-mā gayē*, having given the kingdom, he himself went into the forest.

tyō phal li āphai khāyē, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

Rūnu, to weep, *dhūnu*, to wash, and *chhūnu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhūnu* and *chhūnu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153) :— *tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ij* to the root, and in Khas-kurā by adding *i* (often written *i* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Kṛishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa.

snēh-lē bharīyē-kā bandhuvarg-kō charaṇ-kā darśan garna āūlā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bādhīyē-kā guru-putra-lāi tapāñi-lē ñahā lyāunu bhayē-kō chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhūñīyē-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapāñi-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

Past:—*hārīyē-kō thiyō, phēri pāiyō*, he was lost (and) again was (or is) found.

dhulā-lē Uddhav-jī-kō rath bilkul dhākīyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā ḍakrāhaṭh-lē rath-kō śabda pañi sunīyena, moreover, owing to the bel-
lowing of the bulls, the sound of the chariot was not heard (negative past).

Aorist:—*jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs garī bhinnu dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite:—*aru kēhi bar chāhīldaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *i* of the passive, so that the passive of *garāūnu*, to cause to make, is *garāīnu* or *garāīnu*, to be caused to make.

¹ So also the Passive was formed in Māhārāshṭrī Prakrit by adding *ijja* and in Saurasēnī and Māgadhī Prakrit by adding *īa*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garṇu* ; obl. *garṇa* ; loc. *garṇyē, garṇē, garṇyā* ; the act of doing.

Present Participle, *gardō* ; obl. *gardā* ; loc. *gardai, garda* ; doing.

Past Participle, *garyō, garē-kō, garyēkō, garyā-kō* ; obl. *garē, garē-kā, etc.* ; one who did.

Future Passive Participle, *garṇu*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *garda, gardā, gardā-mā, gardai, gardā khēri*, or *gardai khēri* ; while doing.

Conjunctive Participle, *gari, gari kana, (garē-ra, etc.)* ; having done.

Noun of Agency, *garṇē, garṇyē, garṇyā* ; a doer, one who is about to do ; Impersonal honorific form *garṇu hūṇē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.		PAST.	
I do, I may do, let me do.		I shall do.		I did.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garū</i>	<i>garaū</i>	<i>garūlā</i>	<i>garaūlā</i>	<i>garē, garyē, garyā</i>	<i>garyū</i>
2. <i>gar, gares</i>	<i>gara</i>	<i>garēlās, garlās</i>	<i>garaulā</i>	<i>garis</i>	<i>garyau</i>
3. <i>garos, garē</i>	<i>garun</i>	<i>garēlā, garlā</i>	<i>garlun, garṇan</i>	<i>garyō (fem. garyē, garī)</i>	<i>garē, garyē, garyā, (fem. garyin, garin)</i>
Impersonal Honorific. <i>garṇu hos.</i>		Impersonal Honorific. <i>garṇu hūṇē chha.</i>		Impersonal Honorific. <i>garṇu bhō.</i>	

AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.	
Singular	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>gar-chhū¹</i>	<i>gar-chhaū</i>	<i>gar-thyē¹</i>	<i>gar-thyū</i>	<i>gardu-chhū^{1,2}</i>	<i>garda-chhaū</i>	<i>gardu-thyā^{1,3}</i>	<i>garda-thyū</i>
2. <i>gar-chhas</i>	<i>gar-chhau</i>	<i>gar-this</i>	<i>gar-thyau</i>	<i>gardu-chhas</i>	<i>garda-chhau</i>	<i>garda-this</i>	<i>garda-thyau</i>
3. <i>gar-chha</i>	<i>gar-chhan</i>	<i>gar-thyō</i>	<i>gar-thyē</i>	<i>garda-chha</i>	<i>garda-chhan</i>	<i>garda-thyō</i>	<i>garda-thyē</i>
Impersonal Honorific. <i>garṇu hunchha.</i>		Impersonal Honorific. <i>garṇu hunthyō.</i>		Impersonal Honorific. <i>garṇu hūḍa-chha.</i>		Impersonal Honorific. <i>garṇu hūḍa-thyō.</i>	

PERFECT.		PLUPERFECT.		FUTURE PERFECT.	
I have done.		I had done, I did.		I shall have done.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garē-kō chhū³</i>	<i>garē-kā chhaū</i>	<i>garē-kō thyē³</i>	<i>garē-kā thyū</i>	<i>garē-kō hūlā</i>	<i>garē-kā haūlā</i>
2. <i>garē-kō chhas</i>	<i>garē-kā chhau</i>	<i>garē-kō this</i>	<i>garē-kā thyau</i>	<i>garē-kō hōlās</i>	<i>garē-kā haūlā</i>
3. <i>garē-kō chha</i>	<i>garē-kā chhan</i>	<i>garē-kō thyō</i>	<i>garē-kā thyē</i>	<i>garē-kō hōlā</i>	<i>garē-kā hunan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chha.</i>		Impersonal Honorific. <i>garṇu bhayē-kō thyō.</i>		Impersonal Honorific. <i>garṇu bhayē-kō hōlā.</i>	

¹ Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

² *Gardai* may be substituted for *garda* throughout.

³ Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PERIPHRASTIC.		
* *. (If) I do.		
	Singular.	Plural.
1.	<i>garda-hũ</i>	<i>garda-haũ</i>
2.	<i>garda-hos</i>	<i>garda-hau</i>
3.	<i>garda-hδ</i>	<i>garda-hun</i>
Impersonal Honorific. <i>garnu hũda-hδ.</i>		

Verbs with roots ending in vowels vary slightly from the above, see page 39.
For irregular verbs, see page 43.

B. Negative Conjugation.Infinitive, *na garnu*, etc., not to do.Present Participle, *na gardδ*, etc., not doing.Past Participle, *na garyδ*, *na garδ-kδ*, etc., one who did not.Future Passive Participle, *na garnu*, etc., not about to do.Adverbial Participle, *na gardā*, *na gardai*, etc., while not doing.Conjunctive Participle, *na gari* (*na garδ-ra*), etc., not having done.Noun of Agency, *na garnδ*, etc., not a doer. Honorific Form, *na garnu hunē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.	PAST.	
I do not, I may not do, let me not do.			I shall not do.	I did not.	
	Singular.	Plural.		Singular.	Plural.
1.	<i>na garũ</i>	<i>na garaũ</i>	Not used. The Present Definite is employed instead.	<i>garĩna</i>	<i>garyaũna, gar(y)enaũ¹</i>
2.	<i>na gar, na gares</i>	<i>na gara</i>		<i>garĩnas</i>	<i>garyauna, gar(y)enau²</i>
3.	<i>na garos, na garð</i>	<i>na garun, na garnan</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enan, garyanan</i>
Impersonal Honorific. <i>na garnu hos.</i>			Impersonal Honorific. <i>na garnu hunð chha.</i>	Impersonal Honorific. <i>garnu bhayena.</i>	

¹ Or *garyaũna, gar(y)enũ.*² Or *garyanau.*

AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.		I do not, I shall not do.		I was not doing.	
		Singular.	Plural.	Singular.	Plural.
1.	} Not used. The Present Definite is employed instead.	<i>gardīna, gardaina¹</i>	<i>gardaūna, gardainaū¹</i>	<i>gardīna² thyē³</i>	<i>gardaina thyū</i>
2.		<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina this</i>	<i>gardaina thyau</i>
3.		<i>gardaina</i>	<i>gardainan</i>	<i>gardaina thyδ</i>	<i>gardaina thyδ</i>
		Impersonal Honorific. <i>garu hūdaina.</i>		Impersonal Honorific. <i>garu hūdaina thyδ</i>	

¹ Or *gardũna, gardainũ.*² Or *gardaina.*³ Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.⁴ This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garana*, etc.) as described on p. 40.

PERFECT.			PLUPERFECT.	
I have not done.			I had not done, I did not.	
	Singular.	Plural.	Singular.	Plural.
1.	<i>garē-kō chhūina¹</i>	<i>garē-kā chhāina</i>	<i>garē-kō thiyena¹</i>	<i>garē-kā thiyāina</i>
2.	<i>garē-kō chhainas</i>	<i>garē-kā chhauna</i>	<i>garē-kō things</i>	<i>garē-kā thiyāuna</i>
3.	<i>garē-kō chhaina</i>	<i>garē-kā chhainan</i>	<i>garē-kō thiyēna</i>	<i>garē-kā thiyenan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chhaina.</i>			Impersonal Honorific. <i>garṇu bhayē-kō thiyēna.</i>	
FUTURE PERFECT.				
I shall not have done.				
	Singular.	Plural.	The Impersonal Honorific Future Perfect is <i>garṇu bhayē-kō hūdaina.</i>	
1.	<i>garē-kō hunna²</i>	<i>garē-kā hūdaīna</i>		
2.	<i>garē-kō hūdainas</i>	<i>garē-kā hūdauna</i>		
3.	<i>garē-kō hūdaina</i>	<i>garē-kā hūdainan</i>		

PASSIVE VOICE.³

C. Positive Conjugation.

Infinitive, *garīnu*, etc., to be done.Present Participle, *garīdō*, etc., being done.Past Participle, *garīyō*, *garīyē-kō*, etc., been done.Adverbial Participle, *garīdā*, etc., while being done.Conjunctive Participle, *garī*, etc., having been done.Noun of Agency, *garīnyā*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīū*, I am done, I may be done, let me be done, etc. Second person plural *garīyau*.Future, *garīlā*, I shall be done.Past, *garīyē*, I was done.Aorist, *garīnchhu* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garīthyē*, I was done (continuously).Present Definite, *garīda-chhu*, I am being done.Imperfect, *garīda-thyē*, I was being done.Perfect, *garīyē-kō chhu*, I have been done.Pluperfect, *garīyē-kō thyē*, I had been done, I was done (a long time ago).Future Perfect, *garīyē-kō hūlā*, I shall have been done.Present Subjunctive (Periphrastic), *garīda-hū*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, *na garīnu*, not to be done; *garīnna*, let me not be done; *garīna*, I was not done; *garīdāna*, I am not being done, and so on for the other forms.

¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

³ Throughout the Passive Voice, the typical *ī* is often written *i* or, before vowels, *iy*. Thus, *garīnu* or *garīnu*, to be done; *garīlā* or *garīlā*, or *garīyūlā*, I shall be done. As explained on page 39, under the head of Vocalic Roots, the *ī* or *i* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *wāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

- garṇu*, to do, *garāũnu*, to cause to be done.
- bannu*, to become, *banāũnu*, to cause to become.
- charṇũ*, to ascend, *charhāũnu*, to cause to ascend.
- lāgnu*, to be applied, *lāgāũnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāũnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

- garṇu*, to do, *garṇu lāũnu* or *garṇē garāũnu*, to cause to make. So, from intransitive verbs.
- bannu*, to become, *bannu lāũnu*, or *bannē garāũnu*, to cause to make.
- charṇnu*, to ascend, *charṇnu lāũnu* or *charṇnē garāũnu*, to cause to send up.
- lāgnu*, to be applied, *lāgnu lāũnu* or *lāgnē garāũnu*, to cause to apply.

The verb *lāũnu* in the above means 'to apply,' and is a contracted form of *lagāũnu*. It should be distinguished from *lyāũnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāũnu*, to give to eat, from *khānu*, to eat, and *basāũnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

- (a) *Intensives*, as in *birsāũnu* or *birsāi dīnu*, to cause to forget: *lāũnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.
- (b) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—
mā khāi sakē-kō chhu, I have finished eating.
mā dīi sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampati kharcha garī sakē pāchhi, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

- (a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). True :—
mā dinu sakchhu, I will be able to give (Turnbull).
prasasta rōṇi khāna na-saki, not being able to eat ample bread (Specimen II).
rin chukti hūna saktaina, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus:—

chētiyē (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgī-lāi haluwā chaṭānna lāgī, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dinu*) and *Acquisitives* (with *pānu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this:—

us-lāi jāna dēu, let him go.

āphnu pēt bharna pāyena, he did not get leave to fill his belly (Specimen II).

tapāñi-haru-kā najik basna payenaū, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *mañ-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhitra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindī *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hopenstal gives the following examples:—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōlī bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōlī byāhāna jānu parnē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus:—

garnē garnu, to do habitually.

mañlē jānē garē, I went habitually.

From Nepal, itself, we have:—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are:—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phēri*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sōdhā*, 'what is it?' having said, on asking, i.e., on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dinu-hos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma uṭhi āphnā-bābu chheū gāi*, "hē bābā, *Isīwar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhañna; ma-lāi āphnā-darmāhādār-nōkar-jastai garnu-hawas*," *bhani* (1) *bhanū-lū*, *bhani* (2), *uṭhi āphnā-bābu-chheū gayō*; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarīr-lē, samartha bhai, āmā-bābā-lāi ānanda dīdāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru paṇi āphai-āphu najrānī arpan garnē chhan bhanē, aru rājā-kā tū kē kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāṇa*, p. 150): *manushya-lē prāṇ jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrū in-mā man lāyō bhanē, param-gati-mā prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, i.e., on saying "why," is used to mean 'because.' Thus, *nīya Bhagawān-kō darśan garnā-lē, buṛhā-haru paṇi taruṇ bhayē, kina bhanē bārambār nētra-kā dōūrā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāṇa*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē dārāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhī *āṇi*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and danoing ; *Bikramājī-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150) :—

<i>aba</i>	<i>Braj-mā</i>	<i>pālanu-hawas ;</i>	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bharīyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charaṇ-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āūlā,</i>	
relations-of-and	fect-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj ; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-kō sampati urāyō, he squandered the goods of his share.

āphnu pēṭ bharna pāyena, he did not get (power) to fill his belly.

ma timrō chhōrā bhannu, to call me your son.

mērō chhōrā maryā-kō thiyō, phēri bāchyō; harāiyē-kō thiyō, phēri pāiyō, my son was dead, again survived; was lost, again became found.

nāch-kō sūr suni, hearing the sound of dancing.

timrō bhāz yō, your brother came.

tes-kō bābu bōl-binti garyō, his father made supplication.

timrō ṭahal garda-chhu, I am doing your service.

timrō āgyā nāghina, I disobeyed not your order.

SPECIMEN III.

kiśōr-abasthā-kō ānanda, the joy of the condition of youth.

ṭhulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-chāhi-lē bhandā, on the younger one saying.

kāñchhā-chhōrā-lē sabai dhan baṭuli, the younger son having collected all his wealth.

ṭārḥā-pardēs gai, having gone to a far country.

āphnā-ansa-bhāg-kō sampati, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

ma timrō chhōrā bhannu, to call me your son.

ṭi-chhōrā dēkhi, seeing that son.

mērō chhōrā marē-kō thiyō, my son was dead.

jēṭhā-chāhi-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Pachīsī*),—*ēkā dvij-kō chhorō thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu sāga, with the father.

bābu-lē (Agent case).

āphnu khēta-mā, (he put him) in his fields.

mērā-bābu-kō, of my father.

āphnā-bābu-chhōū, (I will go) near my father.

tes-kō bābu-lē, his father (saw him).

tes-kō-gardan-mā, on his neck.

kharcha gari sakō (i.e. *sakyā*) *paohhi*,
after completely expending.
dukh pardā, on affliction falling.
tes-dēs-kā mānis sāga, with a man of that
country.
mērā-bābu-kō, of my father.
āphnā-bābu-chheā, (I will go) near my
father.
hē bābā, O father.
āphnā-nōkar-jastai, like your own
servant.
pharakai chhādā-mā, while being at a
distance.
ghar-ko najik pugdā, while arriving near
the house.
sōdhā, while asking.
timrā-bābā-lē yak bhōj garē, your
father made a feast.
hē chhōrā, O son.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
father.
chhādā, while being.
hām rā nimitta, for our sake.
tapāñi-haru-kā najik, near Your
Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother
and father.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but
jōgi-kō sāth, with the ascetic.
bētāl-kā jukti-lē, through the device of
the goblin.

PLURAL.

Direct and oblique forms
in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē,
of a certain man, there were two sons.

bābu-lāi, to the father.
tapāñi-kō-mukhēji, before you, in your
presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-chāhi-lē bhanyō, the father said.

SPECIMEN III.

āmā-bābu-lāi, to a mother and a father.
barō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
un-kō rin-bāṭa, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-
kā sāth*, with the courtesan.

Direct and oblique forms
in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē, of a
certain man there were two sons.

āphnā chākar-lāi, to his own servants.
garē (i.e. *garyā*), he (plural of respect)
 made.
āphnā-sāthi-haru sāga, with my own
 companions.

SPECIMEN III.

prasanna garāunē-bhayē-kā chhāḍdā,
 pleased makers-become while-being,
 i.e., while coaxing (their parents).

SPECIMEN IV.

tina-kā chār rānī chha chhōrā bhayē,
 of him there were four queens and
 six sons.

SPECIMEN III.

āmā-bābu-lāi gyān-prāptā bhayē-kō jāni,
 recognizing his mother and his father as
 being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachīsī*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. I.]

INDO-ĀRYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिहरुमांको कान्छो-चड्दले बाबुलाइ भन्यो वावै धन् सम्पत्तिको मंलाइ पर्ने भाग मंलाइ देउ भनि । अनि त्येस्ले तिनिहरुलाइ आफ्नु जीविका बाँडि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सवै थोक् भेला गयेर टाडो देस्मां गइ गयो अनि वहां कुकर्ममां दिन् विताउंदै आफ्नु धन् सम्पत्ति छरपुट पायो । अनि जब त्येस्ले आफ्ना सवै थोक् खर्चको थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्ये हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरबासी-हरुमांको येउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुंगुर चराउनुलाइ आफ्ना खेतमां पठायो । अनि त्येस्ले सुंगुरहरुले खांदै गयेका कोसाले अघाईने अति दुष्के गर्द थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिंदैन थियो । तर जब त्येस्लाइ चेत् आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बनि गर्नेहरुकां रोटौको परसस्त छ अनि मं चडं यहां अनिकाल्ले नष्ट हुंद छु । मं उठयेर आफ्नु बाबु थांइ जांछु अनि उस्लाइ भन्छु हे पिता मैले स्वर्गको बिरुद्धमां अनि तपांइको मुखेजि पाप् गर्थे मं फेरि तपांइको छोरो भनीने माफिकको छुइंन मंलाइ आफ्ना बनि गर्नेहरुमांको येउटा जत्तिको तुल्याउनु हवस् भनि । अनि त्यो उठयेर आफ्नु बाबु थांइ आयो । तर त्यो टाडै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडालो मांरि त्येस्लाइ चूमा खायो । अनि छोरोचड्दले त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको विरुद्धमां अनि तपांडूको मुखेंजि पाप् गयें मं फेरि तपांडूको छोरो
भनीन माफिकको कुट्टन भनि । तर बाबुचडले आफ्ना दासहरूलाइ भन्यो
छिट्टै मूल लबेता, निकालि ल्यायेर त्येस्लाइ लगाव अनि त्येस्को हात्मां चींठी
र गोडामां जुत्ता लगाइ देव अनि पलुवा चड बाच्छो ल्यायेर मार र हामि-
हरु खाइ आनन्द गरुं किनभन्यो यो मेरो छोरो मय्येको थियो अनि फेरि जीयो
हराईयेको थियो अनि पार्दयो भनि । अनि तिनिहरुले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चड छोरो खेतमां थियो अनि त्येस्ले घरको नजिक्
आइ पुग्दाखेरि बाजा र नाच्को सोर् सुन्यो । अनि त्येस्ले हाँसैहरुमांको
येउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाइ भन्यो
तिम्रो भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चड बाच्छो मांयो किन-
भन्यो त्येस्लाइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित्
भयो अनि भित्र जांने दूस्के गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाइ
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर मं येत्ति
बर्ष देखि तिम्रो लागि दास्ती गर्द कु अनि तिम्रो आज्ञा कैलेइ तकाइंन र
पनि तिमिले मंलाइ मैले आफ्ना मित्रहरु सड आनन्द गर्नुकोलागि कैलेइ
बाख्राको पाठो दियौन तर यो चड तिम्रो त्यो तिम्रो जीविका बेश्येहरु सड
खल्काउंने चड छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाच्छो
मांयौ भनि । अनि त्येस्ले त्येस्लाइ भन्यो ए छोरा तं सधैं मं सड छस् अनि
जति मेरो छ सबै तेरो हो । तर आनन्द र रमाहट गर्नु उचित् थियो
किनभन्यो यो तेरो भाई मय्येको थियो अनि जीयो अनि त्यो हराईयेको
थियो अनि पार्दयो भनि ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-kā dui-bhāī-chhōrā thiyē. Ani tiniharu-mā-kō
One-person-man-of two-brother-sons were. And them-in-of
kānchhō-chaī-lē bābu-lāi bhanyō, 'bābai, dhan-sampatti-kō
younger-the-one (ag.) the-father-to said, 'O-father, the-wealth-property-of
mā-lāi parnē-bhāg dēu' bhani. Ani tyes-lē tiniharu-lāi
me-to the-falling-share give' saying. And he (ag.) them-to
āphnu-jivikā bhāri diyō. Ani dhēr-ai din bhayē-kā thiyenān
his-own-living having-divided gave. And many-even days become were-not
kānchhō-chhōrō sab-ai thōk bhēlā garyē-ra tārō-dēs-mā
the-young-son all-even things collected having-made far-country-in
gai gayō, ani wahā kukarmma-mā din bitāūdai
having-gone went, and there evil-deeds-in days a-passing
āphnu-dhan-sampatti chharapuṭṭa pāryō. Ani jaba tyes-lē
his-own-wealth-property scattered made. And when he (ag.)
āphnā-sab-ai-thōk kharchyē-kō-thiyō, taba tyes-dēs-mā sārō-anikāl
his-own-all-even things spent-had, then that-country-in a-hard-famine
paryō, ani tyes-lāi apugyē hūnu lāgyō. Ani tyō tyes-dēs-kā
fell, and him-to want to-be began. And he that-country-of
bharbāsiharu-mā-kō yeuṭā-kā gayē-ra tāsīyō, ani tyes-lē tyes-lāi
citizens-in-of one-to having-gone leant-on, and he (ag.) him (acc.)
suṅgur charāṭnu-lāi āphnā-khēta-mā paṭhāyō. Ani tyes-lē
swine feeding-for his-own-fields-in sent. And he (ag.)
suṅgurharu-lē khādai-garyē-kā-kōsā-lē aghāīnē ati ichchhē
the-swine-by an-eating-done-husks-by to-be-satiated very wish
garda-thiyō, ani kas-ai-mānchhē-lē tyes-lāi kyēi dīdai-na-thiyō.
a-making-was, and any-even-man (ag) him-to anything a-giving-not-was.
Tara jaba tyes-lāi chēt āyō, taba tyes-lē bhanyō, 'mērō-bābu-kā
But when him-to sense came, then he (ag.) said, 'my-father-of
katti-banni-garnēharu-kā rōṭī-kō parasasta chha, ani mā
how-many-wage-makers-to bread-of sufficiency is, and I
chaī yahā anikāl-lē nashṭa hūda-chhu. Mā
on-the-other-hand here famine-by destroyed a-becoming-am. I

uthyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, “ hē
having-arisen my-own-father-near will-go, and him-to I-will-say, “ O
 pitā, maĩ-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 chhuĩ-na; mā-lāi āphnā-banni-garnēharu-mā-kō yeutā jattikō
I-am-not; me (acc.) your-own-wage-makers-in-of one like
 tulyāūnu-hawas” bhani. Ani tyō uthyē-ra āphnu-bābu-thāi āyō.
please-to-make-equal” saying.’ And he having-arisen his-own-father-near came.
 Tara tyō tār-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dēkhyē-ra tithāyō, ani duguryē-ra tyes-lāi anālō māri
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chūmā khāyō. Ani chhōrō-chaĩ-lē tyes-lāi bhanyō, ‘ hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, ‘ O-father,
 maĩ-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō chhuĩ-na
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not
 bhani. Tara bābu-chaĩ-lē āphnā-dās-haru-lāi bhanyō, ‘ chhiṭṭ-ai
saying. But father-the (ag.) his-own-servants-to said, ‘ quickly-even
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā aṭṭhi-ra gōrā-mā juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes, having-put-on give-ye, and
 paluwā-chaĩ bāchchhō lyāyē-ra mār-ra hāmiharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū. “ Kina” bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,
let-us-make. “ Why”-if-you-say (i.e., because), this-my-son died-had,
 ani phēri jiyō; harāiyē-kō-thiyō, ani pāiyō’ bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found’ saying. And they (ag.)
 ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chaĩ-chhōrō khēt-mā thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-haru-mā-kō yeutā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
 ‘ yō kyā hō ?’ bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, ‘ tīmrō
‘ this what is ?’ saying asked. And he (ag.) him-to said, ‘ thy

bhāi āi pugyō, ani timrō bābu-lē paluwā-chaĩ bāchchhō
brother having-come arrived, and thy father (ag.) fattened-the calf
 māryō, “kina” bhanyē tyes-lāi nikānandai hūdai-garyē-kō phēri
*killed, because him (acc.) in-good-health * a-being-made again*
 pāyō’ bhani. Tara tyō krōdhit bhayō, ani bhitra jānē ichchhē
got’ saying. But he angered became, and within to-go wish
 garyena; ani tyes-kō bābu-lē^{*} bāira āyē-ra tyes-lāi
made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāñnu lāgyō. Tara tyes-lē āphnu-bābu-lāi uttar
to-remonstrate-with began. But he (ag.) his-own-father-to answer
 dūi bhanyō, ‘hēra, mā yetti-barkha-dēkhi timrō lāgi dāstī
having-given said, ‘see, I so-many-years-from of-you for labour
 garda-chhu, ani timrō ājñā kailē-i tarkāñna-ra pani
a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mā-lāi, mā-lē āphnā-mitrahāru-saṇa ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kailē-i bākhrā-kō pāthō diyau-na; tara yō chaĩ timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that
 imrō jivikā bēśyēharu-saṇa khalkāñnē-chaĩ, chhōrō, jais-ai āyō,
your living harlots-with devourer-the, son, as-even he-came,
 taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryau’ bhani. Ani tyes-lē
then you (ag.) him-of-for fattened calf killed’ saying. And he (ag.)
 tyes-lāi bhanyō, ‘ē chhōrā, tã sadh-aĩ mā-saṇa chhas, ani jati
him-to said, ‘O son, thou always-even me-with art, and whatever
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhaṭ garnu
*mine is, * all-even thine is. But rejoicing-and merriment to-do*
 uchit thiyō, “kina”-bhanyē, yō tērō bhāi māryē-kō-thiyō, ani
proper was, because, this thy brother died-had, and
 jiyō; ani tyō harāiyē-kō-thiyō, ani pāiyō’ bhani.
lived; and he been-lost-had, and was-found’ saying.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले बाबु सँग मैले पाउने अंसभाग् मलाइ दिनु होस भनि भन्दा बाबुले अंस कुट्याइ दियो । केहि दिन पछि निज् कांछा छोरा ले सबै धन् बटुलि ठाढा पर्देस् गै तँहि मोज्मजा गरि आफ्ना अंसभाग्को संपति सबै उडायो । संपति खर्च गरि सके पछि तेस् ठाऊमा ठुलो अनिकाल् परि तेस्लाइ दुग्व् आइ पर्दा तेस् देस्का यक् जना सहर्बासि मानिस् सँग गै बस्यो । त्यो सहर्बासिले तेस्लाइ आफ्नु खेतमा सुगुर् चराउने काम्मा लायो । कसैले केहि दियेन । तेस्ले सुगुर्ले खाने ठुठोले पनि आफ्नु पेट् भर्न पायेन । चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोटि खान नसकि उबारन पनि पाउने कतिका दर्माहादार् चाकरहरु थिये मर भोकले मर्दकु । म उठि आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरे । म तपाजिको छोरा भनु योग्य को अब भईन । मलाइ आफ्ना दर्माहादार् नोकर जस्तै गर्नुहवस भनि भनूला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै फरकै छँदामा तेस्को बाबुले देखि दया गरि डडि गै तेस्को गर्दनमा अंकमाल् गरि म्नाइ खायो । छोरा ले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको मुखैजि पाप् गरे । म तपाजिको छोरा भन लोयक को छैन । तर बाबुले आफ्ना चाकरलाइ भन्यो असल लुगा ल्याइ यसलाइ दे । हात्मा औठीर गोडमा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ मजा गरौ किनभने यो मेरो छोरा मझाको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको थियो फेरि पार्दियो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेतमा थियो । आइ घरको नजिक पुग्दा बाजार नाचको सोर् सुनि यक् जना चाकरलाइ डाकि क्या हो भनि सोध्दा तिन्को भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिम्रा बाबाले

यक् भोज् गरे भनि चाकर्ले तेस्लाइ भंदा त्यो रिसाइ भित्र गयेन ।
 तेस्को बाबु बाहिर आई तेस्लाइ बोल्बिन्ति गयो । तेस्ले बाबुलाइ जबाब्
 दियो हेर यतिका बख्खदेखि तिम्रो ठहल् गर्दछु कैले पनि तिम्रो आग्या
 नाघौंन तैपनि तिमिले कैले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्रो संपति खाइ दिने
 यो तिम्रो छोरा आउने बित्तिकै तिमिले तेस्को लागि भोज् गखौ । तब
 बाबुचाहिले भन्यो हे छोरा तँ सधै मसँग छस् । मेरो जो छ सबै तेरे हो ।
 हामिले मजा गरि हर्ख गर्नु मुनासिब् छ किन भने यो तेरो भाई मरेको
 थियो फेरि बाच्चो । हरार्इयेको थियो फेरि पार्इयो ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, & EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō dui chhōrā thiyē. Tī-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
chāhi-lē bābu-sāga, 'mai-lē pāunē, ansa-hhāg ma-lāi dinu-hos,'
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
bhani, bhandā, bābu-lē ansa chhutāi diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
nij-kāñchhā-chhōrā-lē sab-ai-dhan baṭuli tārā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
urāyō. Sampati kharcha gari-sakē-pachhi tes-ṭhāu-mā
squandered. Property expenditure making-completed-after that-place-in
ṭhulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
kā yak-janā-sahar-bāsi-mānis-sāga gar basyō. Tyō sahar-bāsi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
lāi āphnu khēta-mā sugur-charaunē kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
kēhi diye-na. Tes-lē sugur-lē khānē dhuṭō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
āphnu-pēt bharna pāye-na. Chētiyā-pachhi bhanna lāgyō ki,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
'mērā-bābu-kō prasasta-rōṭi khāna na-saki ubāna pani pāun
'my-father-of ample-bread to-eat not-being-able to-leave-over even getters
katikā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
uṭhi āphnā-bābu-chheū gai, "hē bābā, Īśwar-ra tapāñi-
arising my-own-father-near going, "O father, God-and Your-Honour-
māthi mailē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
bhañ-na, mā-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhanū-lā,' bhani, uṭhi, āphnā-bābu-chheñ gayō. Tī-
saying will-say,' saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakai chhādā-mā tes-kō-bābu-lē dēkhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā gari, ḍāūri gai, tes-kō gardan-mā aṅkamāl gari,
compassion making, running going, him-of neck-on embracing doing,
 mwai khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bābā, Īśwar-ra
kiss ate. Son (ag.) father-to said, 'O father, God-and
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bhanna
Your-Honour's (in-)presence sin I-did, I Your-Honour's son to-be-said
 lāyak kō chhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'asal
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good
 lūgā lyāi yas-lāi de, hāt-mā aṭhī-ra gōrā-mā juttā pani
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also
 lāi-dē. Lau, hāmi khāi pii majā garaū; "kina?"
putting-give. Lo, we eating drinking pleasure let-make; "why?"
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō
(if) they-said (i.e. because), this my son dead was
 phēri bhāchyō; harāiyē-kō thiyō, phēri pāryō,' bhani, tini-haru-lē
again was-saved; been-lost was, again became-found,' saying, they (ag.)
 ānanda mānē.
rejoicing experienced.

Tes-kō jēthā-chāhi-chhōrā khēt-mā thiyō. Āi ghar-kō najik
Him-of elder-the-son field-in was. Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi ḍāki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,
 kyā 'hō?' bhani, sōldhā, 'timrō bhāi āyō kuśalānanda-sahi
what is?' saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē,' bhani,
him got-by (i.e. because) your-father (ag.) a feast made,' saying,
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not.
 Tes-kō bābu bāhira āi tes-lāi bōl-binti garyō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jahāb diyō, 'hēra, yatikā-barkha-dēkhi timrō ṭahal
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-chhu; kailhē pani timrō agyā nāghīna, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhē pani ma-lāi āphnā-sāthi-haru-sāga majā garna-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōtā pāthā pani diye-nau. Bēsyā-haru-sāga basi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
 bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã
feast made.' Then father-the (ag.) said, 'O son, thou
 sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
 majā gari harkha garnu munāsib chha, "kina?" bhanē, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
 tērō bhāi marē-kō. thiyō, phēri bachyō; harāiyē-kō thiyō, pheri
thy brother dead was, again was-saved; been-lost was, again
 pāiyō.'
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garnu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapāñi khēd-mā hunu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुक्रदेव् आग्या गर्नु हुन्छ परमेश्वर् भगवान् ले आमा-बाबुलाइ ग्यान् प्राप्त
भयेको जानि चैले यो ग्यान् दिन ठीक् छैन भनि मायाले त्यो ग्यान् बिसाई दिनु
भो । वाहाँ पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ बडो नम्रताइले प्रसन्न
गराउने भयेका छँदा हे आमा हे बाबा भनि केहि भन्न लाग्नु भो । तपाजि हाम्रा
निमित्त साहँ खेद्मा हुनु हुन्थ्यो । तै पनि बाल्य पौगंड किशोर् अवस्थाको आनन्द
हामिबाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजीक् वस्न पायेनौ ।
बाबुका घर बसेको जो सुख बालखुलाइ हुन्छ सो पनि हामिले पायेनौ । जस्ले चारै
पुरुषार्थ दिने शरीर् उमन्न गयो जस्ले पालन् गरि ठुलो बनायो उन्को रिन्बाट बराबर्
सय् बखसम्म सेवा गरे पनि रिन् चुक्ती हुन सक्तैन । जो पुत्र धन्ले शरीर्ले समर्थ भै
आमा-बाबुलाइ आनन्द दिँदै तेस्लाइ परलोकमा आफ्नै मासु खाउँछन् ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv āgyā garnu hunchha, Paramēśwar-Bhagawān-lē
(By-)Śrī-Śukadēva . order making becoming-is, God-Bhagawān (ag.)
āmā-bābu-lāi gyān prāpta bhayē-kō jāni, 'ailhē yō
mother-father (acc.) knowledge obtained become knowing, 'now this
gyān dina ṭhik chhai-na,' bhani, māyā-lē tyō gyān
knowledge to-allow right is-not,' saying, illusion-by that knowledge
birsāi dinu bhō. Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving became. There-after Bhagawān the-two brothers,
mātā-pitā-kā najik āi, barō-namratā-lē prasanna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become
chhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgnu
on-being, 'O mother, O father,' having-said, something to-say beginning
bhō. 'Tapāñi hāmra-nimitta sārhi-ai-khēd-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
hun-thyō. Tai-pani bālya-pauganda-kisōr-abasthā-kō ānanda hāmi-bāta
becoming-was. Nevertheless infancy-boyhood-youth-condition-of joy us-from
pāunu bhaye-na. Hāmi-abhāgi-lē pani tapāñi-haru-kā najik
getting became-not. We-luckless (ag.) moreover Your-Honours-of near
hasna pāyenaū. Bābu-kā ghar basē-kō jō sukh
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
bālakh-lāi hunchha, sō pani hāmi-lē pāyenaū. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
purushārtha dinē, śarīr utpanna garyō, jas-lē pālan gari
human-objects giver, body produced made, who (ag.) cherishing having-made
ṭhulō banāyō, un-kō rin-bāta barābar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service
garē, pani rin-chukti hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
śarīr-lē, samārtha bhai, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for
paralōk-mā āphn-ai māsu khwāūchhan.'
other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśvara Bhagawān (i.e. Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. ‘O Mother, O Father,’ said they, ‘for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.’

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachīsī. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyā*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *garyē*, *gayē*, *thē* (for *thyā*), *diē*, *garē*, *diyē*, *khayē*, *bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(*Preface to the Baitāl Pachīsī.*)

धारा-नगर् नाम् गरेको येक् शहर थियो । तहाँका राजा गन्धर्व-सेन् थिये । तिन्का चार् रानी छ छोरा भये । येक् से येक् जान्कार थिये । तिन्का ठाउँमा सङ्ग नाम् गरेका राजा भये । तिन्लाइ तिन्का भाइ बिक्रमा-जित्ले मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा बिक्रमा-जित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफु जंगल्मा गये । भर्तृहरी नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले अमृतको फल् ल्याइ दिये । राजाले ति ब्राह्मणलाइ धन्-दौलथ् दि बिदा गरे । त्यो अमृत फल् राजाले रानीलाइ दिये । रानीले आफ्नु प्यारो उपपति कोत्वाल्लाइ दिई । कोत्वाल्ले त्यो फल् बेसालाइ दियो । बेसाले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफै खाये । त्यै स्त्री चरित्र बेराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रले येक् रखवाला खटाये । त्यो रखवाला राज्यको खबर्दारी गर्थ्यो । राज्य सुन्य छ भनि खबर् पाइ राजा बिक्रमाजित् आयो । त्यहाँ राज्यको रखवाला देव् सँग राजाको कुस्ती पथ्यो । हे राजा म तिमिलाइ काल् देखि बचाउँछु । पैछे येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थियो । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुख्मा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा आफ्ना दर्बार्मा आयो-र भन्न लागे जो त्यो जोगीलाइ जाहा ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेसाले म ति
जोगीलाइ ल्याऊँकु भनि राजा सँग बित्ति गरि गै जोगीलाइ हलुवा मुखमा
चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्की । हलु-
वाको तेज्ले-र बेस्याको हाव्भावले जोगीलाइ काम्को इच्छा भयो । बेस्या-
का साथ् जोगी चैन् गर्न लागे । दैव्-बसात् बेस्यालाइ गर्भ रछ्यो । दस्
मैन्हामा छोरो जन्म्यो । जब छोरो पाँच् छ मैन्हाको भयो तब येक् दिन्
बेस्याले मनौ हे मुनी जी धेरै सुख भोग् गछ्यो । अब तीर्थजात्रा जाउ
भनि मुनिले छोरा काँधमा बोके-र बेस्याका साथ् तीर्थजात्रा गर्न गये ।
घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको
रहेछ भनि जानि छोरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु
जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् बित्ति गरूँ । येक् काल्मा तीन जनाको
जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर् । इन्मा दुइलाइ जो
मार्छ सो चक्रवर्ति हुन्छ । कुमालेलि तेलीलाइ माख्यो आफ्नु जोगीको रूप लि
रहेछ । सो हुजूर्लाइ मार्न खोज्छ । हुजूर्ले चतुरो भै त्यै जोगीलाइ
मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेतालका जुत्तिले जोगीलाइ मारि निस्क-
टक् राज्य गरि राजाधिराज् बिक्रमाजित् रँहदा भये ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the *Baitāl Pachīsī*.)

Dhārā-nagar nām garē-kō yek śahar thiyō. Tahā-kā rājā
Dhārā-nagara name made a city was. There-of king
 Gandharva-sēn thiyē. Tin-kā chār rānī ohha chhōrā bhayē. Yek
Gandharva-sēna was. Him-of four queens six sons became. One
 sē yek jānkār thiyē. Tin-kā thāñ-mā Saṅkha nām garē-kā rājā
than one learned was. Him-of place-in Saṅkha name made king
 bhayē. Tin-lāi tin-kā bhāi Bikramājīt-lē māri,
became. Him (acc.) his brother Vikramāditya (ag.) having-killed,
 tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā
that-place-of kingdom took-and ruling did. Some-time-in
 Bikramājīt-lē āphnā-bhāi-Bharṭṛihari-lāi rājya di, āphu
Vikramāditya (ag.) his-own-brother-Bharṭṛihari-to kingdom giving, himself
 jāngal-mā gayē. Bharṭṛihari nīti-pūrbak rājya gar-thē. Kōhī-bakhat-mā
forest-in went. Bharṭṛihari prudence-with ruling did. Some-time-in
 rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.
the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.
 Rājā-lē ti-brāhmaṇ-lāi dhan-daulath di bidā garē.
The-king (ag.) that-Brāhmaṇ-to wealth-riches giving leave-to-go made.
 Tyō-amṛit-phal rājā-lē rānī-lāi diyē. Rānī-lē
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)
 āphnu-pyārō-upapati-kōtwāl-lāi dii. Kōtwāl-lē tyō
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that
 phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dii.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.
 Rājā-lē baṛō āścharya māni, tyō phal li āphai khāyē.
The-king (ag.) much surprise experiencing, that fruit taking himself ate.
 Tyai-stri-charitra-bairāgya-lē rājya chhōri jōgi bhayē.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.
 Rājya sunnya dēkhi, Indra-lē yek rakh-wālā khaṭayē. Tyōl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That
 rakh-wālā rājya-kō khabardāri gar-thyō. 'Rājya sunnya chha,'
guardian kingdom-of watch made. 'Kingdom empty is,'

bhani, khabar pāi, rājā Bikramājīt āyē. Tyahā rājya-kō
saying, news getting, king Vikramāditya came. There kingdom
 rakh-wālā-dēv-sāga rājā-kō kustī paryō. 'Hē rājā, ma timi-lāi
guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāñ-ohhu. Paihlō yek kathā sun.
death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jāngal
'This-kingdom-in Chandrabhānu king was. He one day forest
 gayē. Tahāñ yek jōgī rukh-mā tal-tira tākō, māthi-tira khuttā
went. There an ascetic tree-on below-towards head, up-towards feet
 gari, jhūñḍiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhanna
making, hanged seeing, the-king his-own-court-in came-and to-say
 lāgē, "jō tyō jōgī-lāi nāhā lyāulā, tyō lākh
began, "who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bēsyā-lē,
rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgī-lāi lyāñ-ohhu," bhani, rājā-sāga hinti gari,
"I that-ascetic (acc.) will-bring," saying, the-king-to request making,
 gai, jōgī-lāi haluwā mukh-mā chaṭāuna lāgī. Haluwā-kō
going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
 swād pāi, jōgī sadhai haluwā-mā palkē.
taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Haluwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgī-lāi
Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna
Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā
began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
 chhōrō janmyō. Jaba ohhōrō pāñch-chha-mainhā-kō bhayō, taba yek
a-son was-born. When the-son five-six-months-of became, then one
 din bēsyā-lē bhani, "hē muni-jī, dhērai sukh-bhōg
day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyau. Aba tirtha-jātrā jāu," bhani, muni-lē chhōrā kādḥ-mā
you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
 bōkē-ra bēsyā-kā sāth tirtha-jātrā garna gayē. "Ghumā
carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dekhāi parikṣā
turning the-courtesan (ag.) king-to her-own business-only showing test
 garē-kō rahē-ohha," bhani, jāni, chhōrā-lāi tihī mārī,
made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgī phiri gai, tapasyā gari, āphnu jōg kamāyē.
the-ascetic turning going, austerly doing, his-own asceticism completed.

“Hē mahārāj, dhērai kahā-tak binti garū ?
 “O king, much where-up-to representation may-I-make ?
 Yek-kāl-mā tin-janā-kō janma bhai-rahē-chha, yek tēli, yek
 One-time-in three-persons-of birth taken-place-has, one an-oilman, one
 kumālē, yek hujūr. In-mā dui-lāi jō mār-chha, sō
 a-potter, one Your-Honour. Them-in two (acc.) who will-kill, he
 chakrabati hun-chha. Kumālē-lē tēli-lāi mār-yō,
 universal-sovereign will-become. The-potter (ag.) the-oilman (acc.) killed,
 āphu jōgi-kō rūp li-rahē-chha. Sō hujūr-lāi mārna
 he-himself ascetic-of form taken-has. He Your-Honour (acc.) to-kill
 khōj-chha. Hujūr-lē chaturō bhai, tyai-jōgi-lāi
 is-seeking. Your-Honour-by alert becoming, that-very-ascetic-to
 mārnu, bhani, arti diyō.
 he-is-to-be-killed, saying, instruction he-gave.
 Rājā-lē tyai-jōgi-kō sāth rahi, bētāl-kā jukti-lē
 The-king (ag.) that-very-ascetic-of with remaining, the-goblin-of device-by
 jōgi-lāi mārī, niskaṇṭak rājya gari, rājādhirāj
 the-ascetic (acc.) killing, thornless kingdom making, King-of-Kings
 Bikramājit rāhdā bhayē.
 Vikramāditya remaining became.

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva-sēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śaṅkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartrihari, and went off to the wilds (to be a devotee). Bhartrihari governed wisely and one day a Brāhmaṇ came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhmaṇ, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartrihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, ‘O king, I will save your life. First hear this story.

‘Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākh* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetries Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, “Sir Saint, you have been very happy here. Now you should go on a pilgrimage.” So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

‘Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.’ So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Khas-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindī forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *barī*, governing the genitive, as in *us-kō barī*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlanu*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

Pronouns.—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iya* and (?) *ē*, this; *u*, he, that; obl. *u* or *us*; *ui*, they (a Kumaunī form); obl. *un*; *āpanō*, own; *jō*, obl. sing. *jis*, who; *kṛā*, what? *kōi*, any one; *kati*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-ī*, immediately on becoming; *rāhadē*, while remaining; *hirakadē hirakadē*, as he approached (the house).

Conjunctive participle: *gari-kanu*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakūlāsa*, I will go; *bōlulāsa* (? *bōlūlāsa*), I will say; *hōūlāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhēriyū*, he approached (the house); *mā-nē ṭahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sijyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला थ्या । अरु उन्को सानुने आपनो बुबाअन बोल्थो ए बुबा धनको जो चिरा मेरो अंशम होंदोहो उ मंअन देउ । उसको पछी उसने उन्को बरी धनको चिरा गयो । उ पछी ठेरै दिन न होंदेई सानु गदेला आपनो सभैअन बटोर गरिकन दुरदेशम तनक्यो अरु उहीं रंडी-वाजीम आपनो धनअन खरच गयो । अरु सभैअन खरच गरने पछी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पछरने लाग्यो । उसको छी उ तनकिकन उस् देशको एक प्रजाको नेरे रछ्यो अरु उसने बंदोलींको चरानेको बरी उअन गरहाम पठायो । अरु उ बंदेलींको धिंचनेको खुदिसित आपनो भुंडि भरने चाछ्यो बाकि कोई मानसने उअन न दियो । होशम हिरकिकन उसने बोल्थो मेरो बुबाको कति नफर परचुर अरु उससिय जेयादा रोटलो पांवदोहो अरु मं भुकसित मरदोहं । मं उठिकन आपनो बुबाको नेरे तनकुंलास अरु उस्अन बोलुलास ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु तकसिर गयो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुबाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उसको बुबाने उस्अन हेर्यो अरु दया गयो अरु तनकिकन उसको घोकरो अंठ्यायो अरु उन्अन चुम्यो । अरु गदेलाने उअन बोल्थो ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु तकसिर गयो अरु अवैसित तेरो गदेला नावजदि होने लायक न ह । बाकि बुबा नफरीअन बोल्थो सभैसित निको पोशाक लाइकन उअन पैराव अरु उसको डुंडलुम मुंद्रा अरु उसको खुट्टींम लतडा पैराव । अरु मोटो बाकुरअन लिक्न मारो अरु हमि धिंचिकन खोश होउंलास । किन इय मेरो गदेला सिजिकन जियो हो उ इगयो थ्यो अरु फेरि मिल्यो हो अरु उइ आनन्द गरने लाग्या ॥

अरु उसको जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-
 को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
 उसने पुछ्यो कि इय क्या हो । उसने उअन बोल्थो तेरो ए भाइ हिरक्यो
 अरु तेरो बुबाने मोटो बाकुरअन माख्यो किन उसअन निको दशाम पायो ।
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाह्यो । उससित उसको बुबाने
 निसकिकन उसअन विनति गय्यो । उसने जवाब दिकन आपनो बुबाअन
 बोल्थो हेरो मंने एतो वरष तेरो टहल गरी अरु तेरो आज्ञा कभै न लांघ्यो
 बाकि तंने कभै मंअन एक चेंगडा बी न दियो कि मं आपनो गंयोंको संघ
 खुशी गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संघ रहिकन तेरो सभै
 धन खरच गय्यो तंने उसको हिरकनेम उसको बरी मोटो बाकुरअन
 माख्यो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंहदोहो अरु मेरो
 सभै चिजीं तेरो हो । हमिको खुशी अरु आनन्द गरना प्रयोजन हो किन
 तेरो एभाइ सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायीथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serampore, 1827.)

Eka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anśa-ma hōndō-hō
father-to said, 'O father, wealth-of what division my-share-in becoming is,
u mā-ana dēu.' Us-kō pachhī us-nē un-kō barī dhana-kō chirā
that me-to give.' That-of after he (ag.) them-of for wealth-of division
garyō. U-pachhī dhērai dina na hōndē-i sānu-gadēlā
made. That-after many days not on-bring-even the-younger-son
āpanō-sabhai-ana baṭōra gari-kana dura-dēśa-ma tanakyō, aru uḥī
his-own-all (acc.) collection made-having far-country-in went, and there
raṇḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
kharacha garanē pachhī ṭhūlō-anikāla u-dēśa-ma bhaī, aru u
expenditure on-making after great-famine that-country-in became, and he
lāchāri-ma pachharanē lāgyō. Us-kō pachhī u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
us-dēśa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō
that-country-of one-cultivator-of near remained, and he (ag.) swine-of
charānē-kō barī u-ana garahā-ma paṭhāyō. Aru u bandōlō-kō (sic)
feeding-of for him field-in sent. And he swine-of
ghīchanē-kō khudi-sita āpanō bhuṇḍi bharanē chāhyō, bāki kōi-mānasa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
u-ana na diyō. Hōśa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
kati-naphara parachura aru us-siya jēyādā rōṭalō pāwadō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
bhuka-sita maradō-hū. Mā uṭhi-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I arisen-having my-own-father-of near will-go
aru us-ana bōlulāsa, 'ē buḥā, mā saraga-kō bibalāṇṭō-ma aru tērō
and him-to I-will-say, 'O father, I heaven-of opposition-in and of-the
sāmu takasira garyō, aru awai-sita tērō gadēlā nāwajadi hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na hū. Mā-ana tērō ēka-naphara-kō ēsatō gara." 'Aru u uṭhi-kana
not I-am. Me thy one-servant-of like make.* And he arisen-having*
 āpanō-bubā-kō nērē hirakyō, aru u dhērai tādḥā rāhadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
 bubā-nē us-ana. hēryō, aru dayā garyō, aru tanaki-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
 ghōkarō āṭhyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, O
 bubā, mā saraga-kō bibalāntō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hū.' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabhaisita nikō pōśāka lāi-kana u-ana pairāw;
servants-to said, all-than good vestments brought-having him-to clothe;
 aru us-kō ḍuṇḍalu-ma mundra, aru us-kō khuṭṭō-ma lataḍā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōtō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōśa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
 hōūlāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
 aru phēri milyō-hō.' Aru ui ānanda garanē lāgyā.
and again got-is. And they joy to-do began.

Aru us-kō jēthā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana ḍāki-kana us-nē puchhyō ki, 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ē-bhāi hirakyō, aru tērō bubā-nē mōtō-
him-to said, 'thy (?) this-brother came, and thy father (ag.) the-fat-
 bāchhura-ana mārō, kina us-ana nikō-daśā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō aru bhitarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nē jawāb
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō ṭahala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō, bāki tā-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-chēgadā-bī na diyō ki mā āpanō-gāyō-kō saṅgha khuṣī
one-kid-even not gavest that I, my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
 sabhai dhana kharacha garyō, tā-nē us-kō hirakanē-ma us-kō barī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōṭō-bāckhura-ana mārīyō.' Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai
the-fut-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hami-kō
of-me near remaining-art, and mine all things thine are. Us-of
 khuṣi aru ānanda garnā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.'
dead-was, and living becoming-is; he lost-was, and got-is.'

**LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ.**

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
1. One	Ek(-waṭā), yek, yak, yēṭā, auṭā.	Ek
2. Two	Dui(-waṭā)	Dwi
3. Three	Tin(-waṭā)	Tin
4. Four	Chār(-waṭā)	Chār
5. Five	Pāch(-waṭā)	Pānch
6. Six	Chha(-waṭā)	Chāh
7. Seven	Sāt(-waṭā)	Sāt
8. Eight	Āṭh(-waṭā)	Ath ¹
9. Nine	Nau(-waṭā)	Nō-ū
10. Ten	Das(-waṭā)	Das
11. Twenty	Bis(-waṭā)	Bis
12. Fifty	Pachās(-waṭā)	Pachās
13. Hundred	Saē(-waṭā)	Sou
14. I	Ma, mā	Māi
15. Of me	Mērō	Mē-ro
16. Mine	Mērō . . . .	.....
17. We	Hāmi, hāmi-haru	Hā-mi
18. Of us	Hāmrō	Ham-ro
19. Our	Hāmrō . . . .	.....
20. Thou	Tā	Tāi
21. Of thee	Tērō	Tē-ro
22. Thine	Tēro . . . .	.....
23. You	Timi, timi-haru	Ta-he
24. Of you	Timrō	Taha-ro
25. Your	Timrō . . . .	.....

¹ Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀRĪ.

Dānwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
Ēk	Ēk	1. One. .
Dwl	Dwl	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth ¹	Āth ¹	8. Eight.
Nō	Nō-ū	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
So	Sou	13. Hundred.
Māi	Mā-ha	14. I.
Mo-ra	Mā-ha-na, or -im ; baba-im, <i>my father.</i>	15. Of me.
.....	.....	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
.....	.....	19. Our.
Tu-i	Tā-ha	20. Thou.
To-ra	Ta-ha-na, or -ir ; baba-ir, <i>thy father.</i>	21. Of thee.
.....	.....	22. Thine.
To-ho	Tā-mi	23. You.
.....	Tūmāra	24. Of you.
.....	.....	25. Your.

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
26. He	Tyō, u	Ū
27. Of him	Tes-kō, us-kō	Ū-ker
28. His	Tes-kō, us-kō . . . . .	.....
29. They	Tini-haru, uni-haru	Ū-nin
30. Of them	Tini-haru-kō, uni-haru-kō	Un-karo
31. Their	Tini-haru-kō, uni-haru-kō . . . . .	.....
32. Hand	Hāt	Hāt
33. Foot	Goḍā, pāu	Goḍ
34. Nose	Nāk . . . . .	.....
35. Eye	Ākhā, ākhō	Ānkhī
36. Mouth	Mukh	Mā-hū
37. Tooth	Dāt	Dānt
38. Ear	Kān	Kan
39. Hair	Raū (<i>hair of body</i>), kēs (<i>of head</i>).	Bār
40. Head	Tāukō, sir	Mād
41. Tongue	Jibhrō, jibrō . . . . .	.....
42. Belly	Pēt, bhunī . . . . .	.....
43. Back	Piṭh, piṭhī, piṭhin . . . . .	.....
44. Iron	Phalam	Phalām
45. Gold	Sun . . . . .	.....
46. Silver	Chāḍī . . . . .	.....
47. Father	Bābu, bā	Būbo
48. Mother	Āmā	Ū-yā
49. Brother	Bhāl (<i>younger</i>), dājyū (<i>elder</i>).	.....
50. Sister	Bahirī, bainhī (<i>younger</i>), dīdī (<i>elder</i>).	.....
51. Man	Mānis, mānchhō	Mā-nus
52. Woman	Āimāi, strī . . . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
I	Hū-lo, hā-lo	26. He.
Wok-rak	Hū-lo-kara, or -ik; baba-ik, his father.	27. Of him.
.....	.....	28. His.
Ū-ho	Hū-ri, hā-ri, hā-ring	29. They.
Wal-ko	Hāring-kara	30. Of them.
.....	.....	31. Their.
Hāth	Hāth	32. Hand.
Goḍ	Goḍ	33. Foot.
.....	.....	34. Nose.
Ānkhā	Ānkhī	35. Eye.
Mū-hū	Mū-hū	36. Mouth.
Dānt	Dant	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mū-dek	Kā-pā	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly.
.....	.....	43. Back.
Phalām	Phalām	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bābā	Bābāik	47. Father.
Am-bāi	A-māi	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Mā-nus	Gok-chāi, chā-wāi	51. Man.
.....	.....	52. Woman.

English.	Khas-kurā or Naipālī.	Dēnwār (Hodgson).
53. Wife	Swāsni . . . .	.....
54. Child	Balakh . . . .	.....
55. Son	Chhōrō . . . .	.....
56. Daughter	Chhōri . . . .	.....
57. Slave	Kamārā, kamārō . . . .	.....
58. Cultivator	Kisāni, khētiwāl . . . .	.....
59. Shepherd	Gōthālā . . . .	.....
60. God	Bhagawān, Īswar . . . .	.....
61. Devil	Blūt, rākas . . . .	.....
62. Sun	Surjē, surj, ghām	Gā-mā
63. Moon	Chandramā, jūn	Jā-nhā, jā-n-ha
64. Star	Tārā, tārō	Ti-ryā, ō-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pāni	Pa-ti
67. House	Ghar	Ghar
68. Horse	Ghōḍō, ghōṛā	Ghōro
69. Cow	Gāi	Gai
70. Dog	Kukur	Kākūr
71. Cat	Birālō	Birālo
72. Cock	Bhālyā, kukhurō . . . .	.....
73. Duck	Hās . . . .	.....
74. Ass	Gadbā . . . .	.....
75. Camel	Ūṭh . . . .	.....
76. Bird	Charā, charō	Chārī
77. Go	Jā	Jā-uk ¹
78. Eat	Khā	Khōu
79. Sit	Bas	Bas-uk

¹These are all imperatives, and so throughout this set of words.

<i>Dahl (Hodgson).</i>	<i>Kuswār (Hodgson).</i>	<i>English.</i>
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā	Sūraj	62. Sun.
Jyūn	Jūn	63. Moon.
Tā-rāi	Tāra-ī	64. Star.
Agi	Āghi	65. Fire.
Kyū	Pāni	66. Water.
Ghar	Ghara	67. House.
Ghōra	Ghōra	68. Horse.
Gai	Gai	69. Cow.
Kakūr	Ku-kol	70. Dog.
Mai-ni	Birālo	71. Cat.
.....	.....	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārāi	Chārī	76. Bird.
Jā ¹	Nā, nā-hin ¹	77. Go.
Khā-ik	Khā-ik	78. Eat.
Bas	Basou	79. Sit.

¹ These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Naipālī.	Dahī (<i>Hodgson</i>).
80. Come	Ā	Ā-āk
81. Beat	Kuṭ	Thā-thā-ik
82. Stand	Ubhi	Ūth-āk (<i>get up</i>)
83. Die	Mar . . . .	.....
84. Give	Dē	Di-hik
85. Run	Daṇḍ, dugur	Du-gar-uk
86. Up	Māthi, ūbhō	Ūpara (<i>above</i>)
87. Near	Najik, nagīoh, nērai, nira	Nā-gīk
88. Down	Tala, tali, muni, ūdhō	Hēt (<i>below</i>)
89. Far	Tārphō	Tārho
90. Before	Aghi, aghiltira . . . .	.....
91. Behind	Pachhi . . . .	.....
92. Who	Kō, kun	Kō-no (<i>interrog.</i>)
93. What	Kyā, kē . . . .	.....
94. Why	Kyena, kina . . . .	.....
95. And	-ra, ani	Ra, pūn
96. But	Tara . . . .	.....
97. If	Bhanē . . . .	.....
98. Yes	Hō, jyu, ā	Hō
99. No	Hōina, na, ahā	Hōi-nē
100. Alas	Hāē . . . .	.....
101. A father	Bābu . . . .	.....
102. Of a father	Bābu-kō	Kō (<i>of</i>)
103. To a father	Bābu-lāi	Lai (<i>to</i>)
104. From a father	Bābu-bāṭa	Nhē (<i>from</i>)
105. Two fathers	Dui bābu-haru . . . .	.....
106. Fathers	Bābu-haru . . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
An (ʔ au)	Ābe	80. Come.
Mār-ik	Thā-tha-ik (<i>strike him</i>) .	81. Beat.
Ūth (<i>get up</i>)	Ūth-on (<i>get up</i>)	82. Stand.
.....	.....	83. Die.
Dī-ik'	Dē-ik	84. Give.
Dūgar	Dhōn	85. Run.
Akāsai (<i>above</i>)	Ūpara (<i>above</i>)	86. Up.
Yē-chi	Paś-yong	87. Near.
Hē-then (<i>below</i>)	Hāt (<i>below</i>)	88. Down.
Tar-hai	Dū-re	89. Far.
.....	.....	90. Before.
.....	.....	91. Behind.
Kō-hik (<i>interrog.</i>)	Kē (<i>interrog.</i>)	92. Who.
.....	.....	93. What.
.....	Kyū-hūn	94. Why.
Sā, sūā	Gyā	95. And.
.....	.....	96. But.
.....	.....	97. If.
Tē	Ah, an	98. Yes.
Boy-in	Nā	99. No.
.....	.....	100. Alas.
.....	.....	101. A father.
Īk, ak (<i>of</i>)	Nā, kara (<i>of</i>)	102. Of a father.
Ki (<i>to</i>)	Lai (<i>to</i>)	103. To a father.
Sū (<i>from</i>)	Bātho, dēkhi (<i>from</i>)	104. From a father.
.....	.....	105. Two fathers.
.....	.....	106. Fathers.

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	.....
109. From fathers . . .	Bābu-haru-bāṭa . . .	.....
110. A daughter . . .	Chhōri . . .	.....
111. Of a daughter . . .	Chhōri-kō . . .	.....
112. To a daughter . . .	Chhōri-lāi . . .	.....
113. From a daughter . . .	Chhōri-bāṭa . . .	.....
114. Two daughters . . .	Dui chhōri-haru . . .	.....
115. Daughters . . .	Chhōri-haru . . .	.....
116. Of daughters . . .	Chhōri-haru-kō . . .	.....
117. To daughters . . .	Chhōri-haru-lāi . . .	.....
118. From daughters . . .	Chhōri-haru-bāṭa . . .	.....
119. A good man . . .	Ēk jāti mānis . . .	.....
120. Of a good man . . .	Ēk jāti mānis-kō . . .	.....
121. To a good man . . .	Ēk jāti mānis-lāi . . .	.....
122. From a good man . . .	Ēk jāti mānis-bāṭa . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāṭa . . .	.....
128. A good woman . . .	Auṭi jāti āimāi . . .	.....
129. A bad boy . . .	Auṭā na-jāti kēṭō . . .	.....
130. Good women . . .	Nikī āimāi-haru . . .	.....
131. A bad girl . . .	Auṭi na-jāti kēṭi . . .	Bōn- <i>tha</i> (<i>bad</i>) . . .
132. Good . . .	Jāti, nikō (<i>in health</i>) . . .	Niko . . .
133. Better . . .	Bhandā jāti (<i>better than</i>) . . .	.....

Dönwār (Hodgson).	Kuswār (Hodgson).	English.
.....	107. Of fathers.
.....	108. To fathers.
.....	109. From fathers.
.....	110. A daughter.
.....	111. Of a daughter.
.....	112. To a daughter.
.....	113. From a daughter.
.....	114. Two daughters.
.....	115. Daughters.
.....	116. Of daughters.
.....	117. To daughters.
.....	118. From daughters.
.....	119. A good man.
.....	120. Of a good man.
.....	121. To a good man.
.....	122. From a good man.
.....	123. Two good men.
.....	124. Good men.
.....	125. Of good men.
.....	126. To good men.
.....	127. From good men.
.....	128. A good woman.
.....	129. A bad boy.
.....	130. Good women.
Bön-sajha (bad) . . .	Nakhaja (bad) . . .	131. A bad girl.
Sajha	Bhala	132. Good.
.....	133. Better.

English.	Khas-kurā or Naipālī.	Dahī (<i>Hodgson</i>).
134. Best . . .	Asal (<i>very good</i>) . . .	.....
135. High . . .	Algō . . . . .	.....
136. Higher . . .	Bhandā algō (<i>higher than</i>)	.....
137. Highest . . .	Jyādā algō (<i>very high</i>) .	.....
138. A horse . . .	Ghōṛō . . . . .	.....
139. A mare . . .	Ghōṛī . . . . .	.....
140. Horses . . .	Ghōṛā-haru . . . . .	.....
141. Mares . . .	Ghōṛī-haru . . . . .	.....
142. A bull . . .	Bahar gōru . . . . .	.....
143. A cow . . .	Gāi . . . . .	.....
144. Bulls . . .	Bahar-haru . . . . .	.....
145. Cows . . .	Gāi-haru . . . . .	.....
146. A dog . . .	Kukur . . . . .	.....
147. A bitch . . .	Kukurnī . . . . .	.....
148. Dogs . . .	Kukur-haru . . . . .	.....
149. Bitches . . .	Kukurnī-haru . . . . .	.....
150. A he goat . . .	Bokō, bākhṛā . . . . .	.....
151. A female goat . . .	Bākhṛī . . . . .	.....
152. Goats . . .	Bokā, bākhṛā-haru . . .	.....
153. A male deer . . .	Dārō (<i>male</i>) mirga . . .	.....
154. A female deer . . .	Muruli (<i>female</i>) mirga . . .	.....
155. Deer . . .	Mirga . . . . .	.....
156. I am . . .	Ma chhu, (hū) . . . . .	.....
157. Thou art . . .	Tā chhas, (hos) . . . . .	.....
158. He is . . .	U(<i>or tyō</i>)chha, (hō) . . .	.....
159. We are . . .	Hāmi-haru chhañ, (hañ) . . .	.....
160. You are . . .	Timi-haru chhau, (hau) . . .	.....

Dinwār (Hodgson).	Kuswār (Hodgson).	English.
.....	134. Best.
.....	135. High.
.....	136. Higher.
.....	137. Highest.
.....	138. A horse.
.....	139. A mare.
.....	140. Horses.
.....	141. Mares.
.....	142. A bull.
.....	143. A cow.
.....	144. Bulls.
.....	145. Cows.
.....	146. A dog.
.....	147. A bitch.
.....	148. Dogs.
.....	149. Bitches.
.....	150. A he goat.
.....	151. A female goat.
.....	152. Goats.
.....	153. A male deer.
.....	154. A female deer.
.....	155. Deer.
.....	156. I am.
.....	157. Thou art.
.....	158. He is.
.....	159. We are.
.....	160. You are.

English.	Khas-kurā or Naipālī.	Daht. (<i>Hodgson</i>).
161. They are . . .	Tini-haru (<i>or</i> uni-haru) chhan, (hun).	.....
162. I was . . .	Ma thiyē . . .	.....
163. Thou wast . . .	Tā thiis . . .	.....
164. He was . . .	Tyō thiyō . . .	.....
165. We were . . .	Hāmi-haru thiyau . . .	.....
166. You were . . .	Timi-haru thiyau . . .	.....
167. They were . . .	Tini-haru thiyō . . .	.....
168. Be . . .	Hō . . .	.....
169. To be . . .	Hūnu . . .	.....
170. Being . . .	Hūdo . . .	.....
171. Having been . . .	Bhai-kana . . .	.....
172. I may be . . .	Hōū . . .	.....
173. I shall be . . .	Ma hūlā . . .	.....
174. I should be . . .	.....	.....
175. Beat . . .	Kuṭ . . .	.....
176. To beat . . .	Kuṭnu . . .	.....
177. Beating . . .	Kuṭdo . . .	.....
178. Having beaten . . .	Kuṭi-kana . . .	.....
179. I beat . . .	Ma (mai-lō) kuṭū, kuṭa-chhu.	.....
180. Thou beatest . . .	Tā (tai-lō) kuṭ, kuṭda- chhas.	.....
181. He beats . . .	Tyō (tes-lō) kuṭ, kuṭda- chha.	.....
182. We beat . . .	Hāmi-haru (-lō) kuṭau, kuṭ- da-chhau.	.....
183. You beat . . .	Timi-haru (-lō) kuṭau, kuṭ- da-chhau.	.....
184. They beat . . .	Tini-haru (-lō) kuṭun, kuṭ- da-chhan.	.....
185. I beat (<i>Past Tense</i>) . . .	Mai-lō kuṭē . . .	.....
186. Thou beatest (<i>Past Tense</i>). . .	Tai-lō kuṭis . . .	.....
187. He beat (<i>Past Tense</i>) . . .	Tes-lō kuṭyō . . .	.....

Dönwâr (Hodgson).	Kuswâr (Hodgson).	English.
.....	161. They are.
.....	162. I was.
.....	163. Thou wast.
.....	164. He was.
.....	165. We were.
.....	166. You were.
.....	167. They were.
.....	168. Be.
.....	169. To be.
.....	170. Being.
.....	171. Having been.
.....	172. I may be.
.....	173. I shall be.
.....	174. I should be.
.....	175. Beat.
.....	176. To beat.
.....	177. Beating.
.....	178. Having beaten.
.....	Thatha-im-ik-an (<i>I beat him</i>).	179. I beat.
.....	Thatha-ir-ik-an (<i>thou beatest him</i>).	180. Thou beatest.
.....	Thatha-ik-an (<i>he beats</i>)	181. He beats.
.....	182. We beat.
.....	183. You beat.
.....	184. They beat.
.....	185. I beat (<i>Past Tense</i>).
.....	186. Thou beatest (<i>Past Tense</i>).
.....	187. He beat (<i>Past Tense</i>).

English.	Khas-kurā or Naipāl.	Dahl (Hodgson).
188. We beat (<i>Past Tense</i>) .	Hāmi-haru-lē kuṭyā .	"
189. You beat (<i>Past Tense</i>)	Timi-haru-lē kuṭyan .	.....
190. They beat (<i>Past Tense</i>)	Tini-haru-lē kuṭē .	.....
191. I am beating . . .	Ma (mai-lē) kuṭdai-ohhu .	.....
192. I was beating . . .	Ma (mai-lē) kuṭdai-thiyē .	.....
193. I had beaten . . .	Mai-lē kuṭē thiyē .	.....
194. I may beat . . .	Ma (mai-lē) kuṭū .	.....
195. I shall beat . . .	Ma (mai-lē) kuṭū-lā .	.....
196. Thou wilt beat . . .	Tā (tai-lē) kuṭ-lās .	.....
197. He will beat . . .	Tyō (tes-lē) kuṭ-lā .	.....
198. We shall beat . . .	Hāmi-haru (-lē) kuṭaū-lā .	.....
199. You will beat . . .	Timi-haru (-lē) kuṭau-lā .	.....
200. They will beat . . .	Tini-haru (-lē) kuṭlau, kuṭnan.	.....
201. I should beat . . .	.....	.....
202. I am beaten . . .	Ma kuṭinchhu .	.....
203. I was beaten . . .	Ma kuṭiyē .	.....
204. I shall be beaten . . .	Ma kuṭiūlā .	.....
205. I go . . .	Ma jāū, jānchhū .	.....
206. Thou goest . . .	Tā jā, jānchhas .	.....
207. He goes . . .	Tyō jāyē, jānchha .	.....
208. We go . . .	Hāmi-haru jāū, jānchhaū .	.....
209. You go . . .	Timi-haru jāu, jānchhan .	.....
210. They go . . .	Tini-haru jāun, jānchhan .	.....
211. I went . . .	Ma gayē .	.....
212. Thou wastest . . .	Tā gais .	.....
213. He went . . .	Tyō gayō .	.....
214. We went . . .	Hāmi-haru gayā .	.....

Dānwār (Hodgson).	Kuswār (Hodgson).	English.
.....	188. We beat (<i>Past Tense</i>).
.....	189. You beat (<i>Past Tense</i>).
.....	190. They beat (<i>Past Tense</i>).
.....	191. I am beating
.....	192. I was beating.
.....	193. I had beaten.
.....	194. I may beat.
.....	195. I shall beat.
.....	196. Thou wilt beat.
.....	197. He will beat.
.....	198. We shall beat.
.....	199. You will beat.
.....	200. They will beat.
.....	201. I should beat.
.....	202. I am beaten.
.....	203. I was beaten.
.....	204. I shall be beaten.
.....	205. I go.
.....	206. Thou goest.
.....	207. He goes.
.....	208. We go.
.....	209. You go.
.....	210. They go.
.....	211. I went.
.....	212. Thou wentest.
.....	213. He went.
.....	214. We went.

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
215. You went	Timi-haru, gayau . . . . .	.....
216. They went	Tini-haru gayē . . . . .	.....
217. Go	Jā, jāu . . . . .	.....
218. Going	Jādō . . . . .	.....
219. Gone	Gayō . . . . .	.....
220. What is your name ?	Timrō nāu kō (or kyā) hō ? . . . . .	.....
221. How old is this horse ?	Yō ghōḍō kati buḍhō bhayō ? . . . . .	.....
222. How far is it from here to Kashmir ?	Yahā-bāṭa Kasmir kati tārḥā chha ? . . . . .	.....
223. How many sons are there in your father's house ?	Timrō (or timrā) bābu-kō (or kā) ghar-mā kati janā chhōrā-haru chhan ? . . . . .	.....
224. I have walked a long way to-day.	Āju mā dhērai hidyē . . . . .	.....
225. The son of my uncle is married to his sister.	Mērō kākā-kō chhōrā-kō byāha tes-kī bainhi-sita bhayō. . . . .	.....
226. In the house is the saddle of the white horse.	(ihar bhitra sētā ghōrā-kō jin chha. . . . .	.....
227. Put the saddle upon his back.	Tes-kō piṭhiñ-mā jin kas. . . . .	.....
228. I have beaten his son with many stripes.	Mai-lē tes-kō (or tes-kā) chhōrā-lāi dhērai palṭa (times) kuṭēkō chhu. . . . .	.....
229. He is grazing cattle on the top of the hill.	Pāhād-kō tākuri-mā tes-lē bastu charāūdai chha. . . . .	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyō ghōrō chadhi rahyē-kō chha. . . . .	.....
231. His brother is taller than his sister.	Tes-kō bhāi tes-kī bahini bhandā algō chha. . . . .	.....
232. The price of that is two rupees and a half.	Tes-kō dām dui rupiyā ādhā (or aṭh ānā) hō. . . . .	.....
233. My father lives in that small house.	Mērō bābu tyō sūnā ghar-mā rahn-chhan. . . . .	.....
234. Give this rupee to him	Yō rupiyā tes-lāi dēu . . . . .	.....
235. Take those rupees from him.	Tyō rupiyā tyō-dēkhi lēu . . . . .	.....
236. Beat him well and bind him with ropes.	Tes-lāi bēs-gari kuṭē-ra dōri-lē bādha. . . . .	.....
237. Draw water from the well.	Inār-dēkhi pāni jhik . . . . .	.....
238. Walk before me	Mērō āgāḍi hid (or hip) . . . . .	.....
239. Whose boy comes behind you ?	Timrā pachhāḍi āunē kas-kō kēṭō hō ? . . . . .	.....
240. From whom did you buy that ?	Timi-lē tyō kō-sāna kinyau ? . . . . .	.....
241. From a shopkeeper of the village.	Gāñ-kō ēk janā pasalē sāna . . . . .	.....

Dāwār (Hodgson).	Kuswār (Hodgson).	English.
.....	215. You went.
.....	216. They went.
.....	217. Go.
.....	218. Going.
.....	219. Gone.
.....	220. What is your name ?
.....	221. How old is this horse ?
.....	222. How far is it from here to Kashmir ?
.....	223. How many sons are there in your father's house ?
.....	224. I have walked a long way to-day.
.....	225. The son of my uncle is married to his sister.
.....	226. In the house is the sad- dle of the white horse.
.....	227. Put the saddle upon his back.
.....	228. I have beaten his son with many stripes.
.....	229. He is grazing cattle on the top of the hill.
.....	230. He is sitting on a horse under that tree.
.....	231. His brother is taller than his sister.
.....	232. The price of that is two rupees and a half.
.....	233. My father lives in that small house.
.....	234. Give this rupee to him.
.....	235. Take those rupees from him.
.....	236. Beat him well and bind him with ropes.
.....	237. Draw water from the well.
.....	238. Walk before me.
.....	239. Whose boy comes be- hind you ?
.....	240. From whom did you buy that ?
.....	241. From a shopkeeper of the village.

CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahārī.

Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract :—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa² or Khasiyā race and speak a dialect of Hindi akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindūs. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hundes. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūṇas or Huṇiyās. In addition to the tribes already enumerated there are the Rājīs or Rājyas, the modern representatives of the Rājya-Kirātas and the Thārūs and Bhuksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Baktrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōṭas."

It will have been seen that while the higher parts of the Himālaya in Kumaon and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shīnā of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājput³ who entered Kumaon and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khaśa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Gazetteer of the N.-W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the Linguistic Survey.

³ Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 8 ff.

atmosphere amongst the Khasās and Gūjars who claimed to be of the same caste. As, Atkinson¹ says :—

“Whatever may have been their origin, the Khasās have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaun Dōm stonemason can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree.”

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khasā inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khasās of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khasā speech. Central Pahārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaunī section. The subject will also be further discussed in dealing with Western Pahārī.

Central Pahārī includes two closely connected languages,—Kumaunī spoken in Kumaun and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows :—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī	Naini Tal	66,119	436,788
	Almora	370,669	
Garhwālī	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	
		<hr/>	670,824
		TOTAL	1,107,612

¹ Op. Laud, p. 440.

The close relationship between Central Pahārī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī, —Mārwarī of the West, and Jaipuri of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahārī dialect,—the Jaunsārī spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahārī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pahārī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahārī.

DECLENSION OF NOUNS.

GHŌRŌ, a horse.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipuri.			
Singular—					
Nominative	ghōḍō	ghōḍō	ghoṛo	ghōḍō	ghōḍō
Agent	ghōḍāi	ghōḍai	...	...	ghōḍē
Oblique	ghōḍā	ghōḍā	ghwārā	ghōḍā	ghōḍē
Plural—					
Nominative	ghōḍī	ghōḍā	ghwārā	ghōḍā	ghōḍē
Oblique	ghōḍā	ghōḍā	ghwārān	ghōḍā	ghōḍī

In the above, note the *o*-form of the Nominative singular, and the *ā* of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipuri.			
Agent	...	...	le	n	...
Genitive	rō, rā, rī	kō, kī, kī	ko, kō, ki	kō, kā, ki	kō, kē, kī
Dative	nāi	nai, kai	kaī, kaṇi	kā, saṇi	kh
Ablative	sū, ū	sū, saī	baī, ka	tē	ī, tē

¹ Cf. Atkinson, *Op. Laud.* Vol. II, p. 269, and Kellogg, *Hindī Grammar*, 2nd Ed., p. 63.

PRONOUNS.

First Person.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	hū, m̄hū	maī	maī	mī, maī	haū, m̄
Oblique	m̄ha, maī	ma, m̄ū, maī	maī	mī, maī	m̄ū
Genitive	m̄hārō, mārō	m̄hārō	mero, m̄yōro	mārō	m̄rō
Plural—					
Nominative	m̄hē, m̄	m̄hē	ham	ham	ām
Oblique	m̄hā, m̄ā	m̄hā	haman	hamū	āmū
Genitive	m̄hārō, m̄ārō	m̄hā-kō	hamaro	hamārō	amārō

Second Person.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	tū, thū	tū	tu	tū	tū
Oblique	tha, taī	ta, tū, taī	twē	twē, twai	tuū, t̄ā
Genitive	thārō	thārō	tero, tyōro	tērō	t̄rō
Plural—					
Nominative	thē, tamē	thē	tum	tum	tum
Oblique	thā, tamā	thā	tuman	tumū	tumū
Genitive	thārō, tamārō	thā-kō	tumaro	tumārō	tuhārō

This.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	yō, fem. yā	yō, fem. yā	yo	yo, fem. yā	eū
Oblique	in	ī	yē, yai	yē, fem. yī	es
Plural—					
Nominative	ē, āi	yō	yō	yō	eū
Oblique	yā, aṇā	yā	inan	yū	eū

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwālī.

That.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ū, fem. wā	wō, fem. wā	u	wō, fem. wā	...
Oblique	uṇ	ū	wī	wō, fem. wī	...
Plural—					
Nominative	wāi	wai	ū	wō	...
Oblique	wā, uṇā	wī	unan	wū	...

OTHER PRONOUNS.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Relative	jikō, fem. jikā	jō, fem. jō	jo	jō	jō
Oblique Sing.	jīṇ	jī	jē, jai	jē, jai	jēs
Correlative	tikō, fem. tikā	sō	so	sō	sō
Oblique Sing.	tiṇ	tī	tē, tai	tē, tai	tēs
Interrogative—					
Masc. fem.	kun	kun	ko	kō	kūṇa
Oblique	kun	kun	kē, kai	kē, kai	kōs
Neut.	kāi	kāi	kyā, ke	kyā	kā
Oblique	kunī	kāi	kē, kai	kē	kāi
Indefinite—					
Masc. fem.	kōi	kōi	kō, kai	kwi	kōē
Neut.	kāi	kyō	ke	kichhu, kuchh	kichh

In Jaunsāri, as well as in Rājasthāni, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
PRESENT—					
Singular.					
1.	hū	chhū	chhū	chhū	ū or ōsō
2.	hai	chhai	chhai	chhai	au, ōsī
3.	hai	chhai	chh	chha	ō, ōsō

	RAJASTHANI.		Kumauni.	Garhwali.	Jaunsari.
	Marwari.	Jaipuri.			
PRESENT—					
Plural.					
1.	hā	chhā	chhā	chhawa	ō, ōs
2.	hō	chhō	chhau	chhayā	au, ōs
3.	hāi	chhai	chhan	chhan	au, ōs
PAST MASC.—					
Singular.					
1.	{ hō	chhō	chhiyā	{ chhayō	thō
2.			chhiyō		
3.			chhiyo		
Plural.					
1.	{ hā	chhā	chhiyā	{ chhayā	thā
2.			chhiyā		
3.			chhiyā		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwarī	chal'tō	chal'yō	chal'ṇō, chal'ṇō
Jaipuri	chal'tō	chal'yō	chal'ṇū
Kumauni	hiṭano	hiṭo	hiṭano
Garhwālī	chaldō	chal'yō	chal'nō
Jaunsāri	naṭhō	naṭhō	naṭhō

Old Present.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular.					
1.	chaḷāũ	chaḷāũ	hiṭāũ	chaḷāũ	naṭhāũ
2.	chaḷāi	chaḷai	hiṭai	chaḷō	naṭhō
3.	chaḷāi	chaḷai	hiṭ	chaḷ	naṭhō
Plural.					
1.	chaḷāũ	chaḷāũ	hiṭāũ	chaḷāũ	naṭhāũ
2.	chaḷō	chaḷō	hiṭau	chaḷyāi	naṭhō
3.	chaḷāi	chaḷai	hiṭan	chaḷan	naṭhō

Imperative.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular, 2.	<i>chaḷ</i>	<i>chaḷ</i>	<i>hiṭ</i>	<i>chal</i>	<i>naṭh</i>
Plural, 2.	<i>chaḷō</i>	<i>chaḷō</i>	<i>hiṭau</i>	<i>chalō</i>	<i>naṭhō</i>

Future.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular, 3.	<i>chaḷāilā</i>	<i>chaḷailō</i>	<i>hiṭalo</i>	<i>challō.</i>	<i>naṭhdō</i>
Plural, 3.	<i>chaḷāilā</i>	<i>chaḷailā</i>	<i>hiṭālū</i>	<i>challā.</i>	<i>naṭhdē</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwarī	<i>chaḷū-hū</i>	<i>chaḷō-hō</i> or <i>chaḷāi-hō</i>
Jaipuri	<i>chaḷū-chaḷū</i>	<i>chaḷai-chaḷō</i>
Kumauni	<i>hiṭū-chaḷū</i>	<i>hiṭū-chaḷiyū</i>
Garhwāli	<i>challdō-chaḷū</i>	<i>challdō-chaḷayō</i>
Jaunsāri	...	<i>naṭhū-lhō</i>

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himālaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as *Bhābarī*, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kānādō, the old name of which was Kūrmāchala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmanas or as Rājputas. As described in the General Introduction to Central Pahārī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājputas coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput name that we come across is that of Sōm Chand, a Chandrabansi Rājput of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *paṭṭīs*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput rulers imposed their own language and customs upon the Khaśas and Gūjars whom they conquered. The Khaśas, themselves, claimed to be Rājputas by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

¹ This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyùlā* in the plural, the *che* becoming changed to *chyā*, on account of the *ā* following in the syllable *lā*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Pisācha' languages of the North-West Frontier,—Kāshmīrī, Khawār, Shīnā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaīyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaīyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaīyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunis, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāṭ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, *i. e.*, those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaunī spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunīs. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Jōhārī.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,930	
Phaldākōṭiyā	20,908	
Pachhāṭ	95,750	
		192,588
Kumaunī of Naini Tal	56,679	
Bhābarī of Rampur ¹	300	
Kumaiyā	37,696	
Chaugarkhiyā	37,210	
Gaṅgōlā	37,734	
Dānpuriyā	23,851	
		193,470
	Carried over	386,058

¹ See p. 103 *ante*.

Name of Dialect.	Number of speakers.										TOTAL.	
	Brought forward										386,058	
Soriyālī	.	.	.	.	.	.	.	.	.	.	19,866	
Askōṭī	.	.	.	.	.	.	.	.	.	.	10,964	
Sirālī	.	.	.	.	.	.	.	.	.	.	12,481	
											—	43,311
Johārī	.	.	.	.	.	.	.	.	.	.	.	7,419
Total number of speakers of Kumaunī												436,788

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindī. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Kṛishṇa Pāṛē was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshī's translation of the *Daśa-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprēti's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprēti's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

- BHAIRAB DATT JŌSHI.—*Sukh-ko Bāṭo. The Way to Health, a Sanitary Primer.* Allahabad, 1894.
 CHINTĀMAṆI JŌSHI.—*Durgā (Chandī) Pāṭha-sūtraḥ*, a translation from Sanskrit. Almora, 1897.
 GAṆGĀ DATT UPRĒTI.—*Phāras-kā Mahārāj-ki Rāṇī Astar-ko Itihās*, a translation of the Book of Esther. Almora, 1892.
 GAṆGĀ DATT UPRĒTI.—*Proverbs and Folklore of Kumaun and Garhwāl.* Iodiana, 1894.
 GAṆGĀ DATT UPRĒTI.—*Hill Dialects of the Kumaun Division.* Almora, 1900.
 GUMĀNĪ PANT.—*Gumānī-Nīti*, edited by Rōwā Datt Uprēti, Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.
 GUMĀNĪ PANT.—*Gumānī-kavi-virachita kāvyā-saṁgrahaḥ*, the poet's works, collected and edited by Dōvī Datt Śarmā. Etawah, 1897.
 JWĀLA DATT JŌSHI.—*The Daśa-kumāra-charita*, or the Adventures of Ten Princes, of Paṇḍī. translated into Hindī and Kumaunī. Almora, 1892.

KRISHNA PĀRE.—*An old Kumaun Satire*, edited and translated by G. A. Grierson, *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.

KRISHNA PĀRE.—*A Specimen of the Kumaun Language*. Verses by K. P. with English translation and Notes by Gaṅgā Datt Uprēti. *Indian Antiquary*, 1910, pp. 78 ff.

LILĀDHAR JŌSHĪ.—*Metrical Translation of the Mēghadūta of Kālidāsa*. Almora, 1894.

ŚIVA DATT SATTI ŚARMĀ.—*Buddhi-pravēś*, in three parts, each containing both Hindi and Kumaunī verses. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.

ŚIVA DATT SATTI ŚARMĀ.—*Mitra-vinōd*, songs in Kumaunī. Bombay, 1909.

ŚIVA DATT SATTI ŚARMĀ.—*Gōpi-Gīt*. Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Paṇḍit Gaṅgā Datt Uprēti's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

Authorities.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Paṇḍit Chintāmaṇi Jōshī,

Grammar.

Paṇḍit Gaṅgā Datt Jōshī, Paṇḍit Jwālā Datt Jōshī, and Paṇḍit Lilādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khaśa basis of Kumaunī, and materially enhanced the value of this grammar.¹ Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Paṇḍit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Jōshī's translation of the *Daśakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khusī rūṇi yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunīs of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihātī,
dhanadhan Prabhū teri jāta nihātī.

The letter ञ has two sounds, represented in transcription by *à* and *ā*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्यारा *tyārà*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *à*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ī*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in भेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैठ *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all 'Tadbhava' words. The sound of *āi* is that which is usual in Hindī 'Tatsamas,' like that of the ई in 'right.' It principally occurs in 'Tatsama' words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

¹ A *Tadbhava* word is one which has descended to Kumaunī from Sanskrit through Prakrit. A *Tatsama* word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, भौत *bhant*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and औ, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that à, e, ai, and o, although written in the Nāgarī character आ, ए, ऐ and औ are considered to be short vowels, as distinct from ā, ē, āi, and ō. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, ā is shortened to à, ē to e, and ō to o. Thus, रोट *rōṭ* (with final silent *a*), a cake, has the ō long, but रोटो *roṭo*, bread, has the first ō shortened to o, because it is followed, in the final syllable by a short o. Similarly, we have words such as *bhāro*, hire, *sīrhi*, a ladder, *bhulo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindī *bhārā*, *sīrhī*, and *bhulā*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākīm*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālak*, a child, *ātur*, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in *risāno*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by à, it tends to become itself à also. Thus बड़ो *baro*, great, has its plural बाड़ा *bārā*, often written incorrectly in the Nāgarī character बड़ा. Similarly, the word *dagarā*, with, becomes *dagārā* (II, 2) written दगाड़ा or (incorrectly) दगड़ा in Nāgarī. Again, the word *ban*, a forest, has its genitive *banā-ko*, which when agreeing with a masculine plural noun becomes *banā-kā*. Again (II, 2), the Sanskrit word *durdaśā* when adopted into Kumaunī, becomes *durdāśā*. This rule explains passages such as the following:—

dekhū ham dwīn-mē ko-baro chh, let us see who of us two is great (I, 2).

But,—*sārā banā-kā rukhan-kāni jo bārā bārā chhiyā*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by à, it becomes *yà*. Thus, *mero*, my, has its masculine plural *myārā*, and the Hindī word *mēlā*, becomes *myālā* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see मेरा and sometimes म्यारा, sometimes मेळा and sometimes म्याळा, but the pronunciation is always *myārā*, *myālā*. We may quote the following examples from the specimens:—

rājai-ki cheli kālindī chhū. I am Kālindī, the daughter of the king (II, 6).

rājā-kā chyalā-kāni bhulo ādimi samajī-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko rājā, my father, the king of Pātāla (II, 6).

myārā ān-mē bahaut ghau hai rau-chhiyā, there were many wounds in my body (II, 2).

tyārā gālan janyo ke-lai chh, why is there a Brahmanical thread round your neck ? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *wā*. Thus, *rofo*, a cake, has its plural *rwāṭū*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोटा and रूटा, but the pronunciation is always *rwāṭū*. As examples from the specimens, we may quote :—

dviyāi paik lākārā-kā-bwājā samēt, the two heroes with the loads of sticks (I, 4).

vi-kaṇi rwāṭū diṇ jā-chhu, I am going to give loaves to him (I, 3).

thwārā dinan jālai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *bwōjo*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hot' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and बीजो as well as म्योरो and बीजो, or, as it is sometimes written बूजो, but some people say that forms such as *myōro* and *bwōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inanāi jaso chhiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyōlo tero hai ga-chh, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

bhāri pahār jaso bwōjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lauṭā-i*) *diya*, cause him to return (II, 2); *dekhai-bēr*, having shown (II, 2); *sunāin* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nan* (I, 2), a name; *paũ-chhiyo* (for *pāũ-chhiyo*), he was obtaining (II, 7).

The letters *l* and *ḷ* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *badaḷ* or *badauw*, a cloud; *beliyā* or *beiyā*, yesterday; *chālno* or *chāwno*, to strain; *dāwī*, a *dāwālī* song; *galūno* or *gaūno*, to melt; *kālō* or *kāwo*, black; *kāmḷo* or *kāmwo*, a blanket; *ki-mālā* or *kir-māwā*, an ant; *nālā* or *nāwā*, a brook; *nīgāḷi* or *nīgāwō*, a kind of bamboo; *pālō* or *pāwō*, frost; *śyāl* or *śyāw*, a jackal; *thōl* or *thōw*, a lip; *ujyālō* or *ujyāwō*, bright.

There is a strong tendency to disaspirate. Thus, *bhūṇṇo* or *būṇṇo*, to fry. Consonants which are aspirated in Hindī are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī.
<i>parhā</i>	<i>paṛo</i> , (II, 5), read.
<i>bōjhā</i>	<i>bwōjo</i> ' (I, 2), a load.
<i>sūkhi gayā-hai</i>	<i>suki ga-chh</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sikai</i> (II, 2), he taught her.
<i>kādhē</i> or <i>kānhē</i>	<i>kānā</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *ṇ* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *ṇ* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanah* becomes *vaṇō* in Prākṛit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *n* represents a double *ṇṇ* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prākṛit *kaṇṇō* with a double *ṇṇ*. On the other hand, in 'Tatsama' words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dīnah* or *dīnaṁ*, a day, *dhanaṁ*, wealth, and *manaḥ*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *ṇ*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *baḷ*, force, but Prakrit *bolai*, Kumaunī *bal*, he says; Prakrit *kalā*, Kumaunī *kaḷ*, a machine, but Prakrit *kallaṁ*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kālō*, Kumaunī *kāḷo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ls* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ī*. Thus we have both *vi* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmī*, not *nāmi*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākhō*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīṇo*, a wall, plural *bhīṇā*; *buṛo*, old, plural *buṛā*; or (with the changes indicated in the rules of pronunciation) *baṛo*, great, plural *bārā*; *chaṛo*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojo* (*bwōjo*), a load, plural *bwōjā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *būman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājū-kaṇi*, to the king; *ādīmī-le*, by the man; *būman-kaṇi*, to the Brāhman; *dēś-hai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākḥā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *āi* which only gives emphasis, and does not indicate case. Thus, *dvī*, two; *dvīyāi*, the two, both (I, 4); *swain*, a dream; *swaināi*, merely a dream (II, 3); *inanāi jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *āharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśā-hūni*, towards the direction (of) the north (II, 3); both *kuṇ* and *kuṇā* in *ēk pūrab diśā-kā kuṇ-mē*, *doharo pachhō-kā kuṇā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gālan*, on the neck (II, 2); *taḷau*, a pond; *taḷaun*, in the pond (I, 1); *bhīlan jasō*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khut*, a foot; *khutan paṛo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākḥā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagari*, a female companion; nom. plur. (vulgar) *dagariyā*; obl. plur. *dagariyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kiṛo*, a worm (I, 2); *ham sab kiṛanā-kā barābar chhū*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2).

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bāṭh (nom. *bāṭo*), on the road (I, 1).

dhurā, (gone) to the mountain top (I, 2).

ākhā, in the eye (I, 4).

buājū samēt, together with the load (I, 4).

myārā dagārū, in my company, with me (II, 2).

wī-kā kinārā, on its bank (II, 3).

Pachhō-kā Paikā-kā ghar pujo, he arrived at the house of the Western hero (I, 2).

ghar, (took me) home (II, 2).

goru-bhaīsan charū-huṇi, for the grazing of kine and buffaloes (I, 3).

ēk dīn, on one day (II, 1).

bhīlan jaso, like a Bhīl (II, 2).

wī-kā man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇi*, *kan*, *kaī*.

Instrumental and Agent, *le* ; Instr., *kā mārīyā* (= Hindi *kē mārē*).

Dative, *kaṇi*, *kaī*, *thāī* (or *thē*) ; *huṇi*, *hū* ; *sū* ; *kā lījiyā* (= Hindi *kē liyē*).

Ablative, *baṭi*, *hai*, *hai-bēr*, from ; *mē-hai* (= Hindi *mē-sē*) ; *dagārī*, with.

Genitive, *ko* (*kā*, *ki*).

Locative, *mē* (or *mē*), in, on ; *par*, on ; *jāl-i* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kā*, *ki*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyāla-le*, and its genitive singular *chyāla-ko*, etc. Before *kā*, under the usual rule, all these *as* become *ā*, thus, *bhaṭanā kā*, *chyālanā-kā*. So *rātū-kā beḥhat*, at the time of night (I, 4) ; *risū-kā mārīyā*, through anger (I, 2) ; *pūrab diśā-kā kun-mē*, in the direction of the Eastern quarter (I, 1) ; *pūrabā-kā paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chyālā-le*, *chyālā-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaṭ</i>	<i>bhaṭ</i> .
Acc.	<i>bhaṭ</i> , <i>bhaṭ-kaṇi</i>	<i>bhaṭ</i> , <i>bhaṭan-kaṇi</i> .
Instr. & Ag.	<i>bhaṭa-le</i>	<i>bhaṭan-le</i> , <i>bhaṭana-le</i> .
Dat.	<i>bhaṭ-kaṇi</i>	<i>bhaṭan-kaṇi</i> .
Abi.	<i>bhaṭ-hai</i>	<i>bhaṭan-hai</i> .
Gen.	<i>bhaṭa-ko</i> , <i>bhaṭā-kā</i> , <i>bhaṭa-ki</i>	<i>bhaṭana-ko</i> , <i>bhaṭanā-kā</i> , <i>bhaṭana-ki</i> .
Loc.	<i>bhaṭ-mē</i>	<i>bhaṭan-mē</i> .
Voc.	<i>arē bhaṭ</i>	<i>arē bhaṭau</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chyōlo</i>)	<i>chyàlù</i> .
Acc.	<i>chelo, chyàlù-kaṇi</i>	<i>chyàlù, chyàlan-kaṇi</i> .
Instr. & Ag.	<i>chyàla-le</i>	<i>chyàlan-le, chyàlana-le</i> .
Dat.	<i>chyàlù-kaṇi</i>	<i>chyàlan-kaṇi</i> .
Abl.	<i>chyàlù-hai</i>	<i>chyàlan-hai</i> .
Gen.	<i>chyàla-ko, chyàlù-kù, chyàla-ki</i>	<i>chyàlana-ko, chyàlanù-kà, chyàlana-ki</i> .
Loc.	<i>chyàlù-mě</i>	<i>chyàlan-mě</i> .
Voc.	<i>arē chyàlù</i>	<i>arē chyàlan</i> .

For other nouns we may quote :—

	Sing.		Plur.
Nom.		Obl.	Nom.
<i>ràjà, a king</i>		<i>ràjà</i> (gen. <i>ràja-ko</i>)	<i>ràjà</i>
<i>chapo, a bird</i>		<i>chàrā</i>	<i>chàrā</i>
<i>ghoro, a horse</i>		<i>ghwàrā</i>	<i>ghwàrā</i>
<i>ādimi, a man</i>		<i>ādimi</i>	<i>ādimi</i>
<i>ḍāku, a robber</i>		<i>ḍāku</i>	<i>ḍāku</i>
<i>baṭau, a traveller</i>		<i>baṭau</i>	<i>baṭau or baṭauwà</i>
<i>dagaṛi, a female companion</i>	<i>dagaṛi</i>		<i>dagaṛi</i> (vulg. <i>dagaṛiyā</i>)
			<i>dagaṛin</i> (vulg. <i>dagaṛiyan</i>).

It is unnecessary to give many examples of the **Nominative**. The following will suffice :—

Paik-kaṇi baṛi ris ài (for *ai*), great anger came to the hero (I, 2).

ēk baṇ hāti lai paṇi pin-sū ni taḷau-mē àyo, a wild elephant also entered that pond to drink water (I, 1).

chyōto tero hai ga-chh, a son has been born to you (II, 1).

àgo bàḷo, fire was lit (II, 5).

ēk baṛi sundar dekhani chāṇi jwān syaini chhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mě Pārbaṭi-kà pau chhan, in the midst are footprints of Pārvaṭi (II, 3).

wī-kaṇi dagaṛiyā (nom. sing. *dagaṛiyo*) *wī-kà kicē wā ni mīlā*, he found none of his companions there (II, 7).

làkārā ēk-baṭṭā kārā, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindi (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kaṇi* (Hindi *kō*) the verb remains in the masculine, exactly as in Hindi. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs :—

wī ādimi-le wī-thaī yo kayo, that man said to him (II, 2).

buṛiya-le kayo, the old woman said (I, 3).

rāja-le muni-ki bāt (fem.) *māni-lī*, the king obeyed the word of the saint (II, 1).

ēk-eka-le yaū sari bāt (fem. plur.) *kain*, each one told all these things (I, 4).

myārā dagaṛiyana-le ēk baman pakaro, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *kō*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

rājā-kā chyālā-kañi bhalo ādimi samaji-bēr, having recognised the king's son as a good man (II, 2).

bāman-kañi nī mārāu, do not kill the Brahman (II, 2).

sārā bañā-kā rūkhan-kañi upāñi-bēr, having torn up the trees of the whole forest (I, 2).

dhāīrya kar, make courage, *i.e.* take heart (II, 6).

ui-kañi (dative) *rwāṭā din jā-čhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

Rājāhan-kañi āsaj bhayo, to Rājāvāhana there became astonishment (*i.e.* he was astonished) (II, 2).

yē-kañi pāpinai-ki durdūśā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kū dūt māi-kañi (acc.) *Jam-rāj-thaī li-gūyā*, the messengers of Yama took me away to King Yama (II, 2).

Mātanga-le kūwar-thaī kayo, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

bimbarā-kū mukh-thaī pujo, he came to the mouth of the cave (II, 7).

ui-ki cheli-thē Paika-ko patto puchho, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

ū yeth-uth dēśan-huñi nhai-gūyā, they went away hither and thither to (various) countries (II, 4).

gaū-huñi bāṭā lāgā, they started on the way to the village (I, 3).

pāñi pin-sū ui talau-mē āyo, he came into that pond for drinking water (I, 1).

āpañi dagariyan-kañi dekhañ-sū āpañi khal-di-mē dhari-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sāmālā-kū lijiyā sātu-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā mūriyā*. The latter corresponds to the Hindi *kē mārē*. Examples are :—

bañā-kū mirag āpañi bāñā-le talau-mē āyā, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-ki nīn ṭuṭi gai, he made a scream, by which the sleep of that hero was broken (I, 1).

darā-kā mūriyā bhāji gai, through fear she ran away (I, 2). Hindi (*dāt-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions :—

agā-baṭi bhair nikaḷo, he emerged from the fire (II, 5). (Compare *agā-hai*, below).

wī-kā ākhan-baṭi āsu ūñ paiṭhā, tears began to come from her eyes (II, 6). Compare *ākha-hai*, below).

wī din-baṭi māi āpāñā-dagariyan-hai alag rā-čhu, from that day I dwell apart from my companions (II, 2).

kā-baṭi ā-bhai, whence hast thou come (II, 2) ?

jāb-baṭi māi jān bhayū, since I have been a youth (II, 3).

jaswe Mātang āgā-hai bhair ā-chhīyo, as Mātanga came out from the fire (II, 5).

(Compare *āgā-baṭi*, above.)

ākhā-hai nikāli-bēr, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

auran-hai alag hai-jai, having become apart from the others (II, 3).

jo māi-le dākun-hai bachā-chhīyo, (the Brāhman) whom I had saved from the robbers (II, 2).

āpaṇi khaḍi-mē-hai gāri-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote :—

ēk-hai ēk ṭhūlo, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kaṇi yē samsāra-ki sab bastun-mē-hai saban-hai nāno jāni-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindi, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus :—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrīna-ko kām, the profession of knights (II, 1).

rājā-kā chyālā-kaṇi, to the son of the king (II, 2).

Jamā-kā dūt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

asurnā-kā rājai-ki cheli, the daughter of the king of the Asuras (II, 6).

icajirna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustak, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhmans of name (*i.e.* Brāhmans in name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *māi* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2); *swai-mē*, in a dream (II, 3); *āpaṇi khaḍi-mē*, in her pocket (I, 2); *āpāṇā khwārā-mē*, on his own head (I, 2); *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are :—

kumāran-dagari wī-kaṇi bhair bhejo, he sent him forth with the princes (II, 1).

wī-kā dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārā dagārā, with thee (II, 3).

ui talau-kā najik, near that tank (I, 1).

ui talau-kā najikā-kā baṇā-kā mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagari* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

ek bari sundar jwān syaini, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindī. That is to say, they change *o* to *ū* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

doharo Pachhō-kū kunū-mē raū-chhiyo, the second (hero) lived in the West (I, 1).

jaso chyōlo tu chā-chhiyē, taso chyōlo tero hai ga-chh, what kind of son you were desiring, that kind of son has become yours (II, 1).

bhalo ādimi samaji-bēr, recognizing (him) as a good man (II, 2).

eka-ko nām suni-bēr, having heard the name of the one (I, 1).

ḍākuna-ko kām, the profession of robbers (II, 2).

thwārū (nom. *thoro*) *ḍhīl-mē*, in a short interval (II, 5).

myārū (nom. *mero*) *ākhū-mē*, in my eye (I, 4).

myārū ān-mē, in my body (II, 2).

āpānū dēs-hai, from his own country (II, 1).

Bindhyāchalū-kū jāngal-mē, in the forest of Vindhyāchala (II, 2).

wī-kū gūlan, on his neck (II, 2).

yē-kū maraṇa-ko bakhat, the time of the death of this (person) (II, 2).

myārū (nom. *mero*) *dagariyū rāji hunēr nhātan*, my companions will not be agreeing (II, 4).

lūkārū ek-bāṭṭū kārū, sticks were made collected (II, 5).

wī-kū lukārū bārū (nom. sing. *baro*) *sundar chhiyū*, her clothes were very beautiful (II, 5).

thwārū dinan jālai, for a few days (II, 2).

wā-kū pāpinai-ki durdāsū, the evil condition of the sinners of that place (II, 2).

āpānū dagariyan-hai alag rū-chhu, I am dwelling apart from my companions (II, 2).

wī-kū ākhan-baṭi, from her eyes (II, 6).

bari ris ai (for *ai*), a great anger came (I, 2; II, 2).

pāpinai-ki durdāsū, the evil condition of sinners (see above).

ādimina-ki bari bhīr, a great crowd of men (II, 5).

jab māi-kaṇi āpani sudh ai, when my consciousness came to me (II, 2).

Mahādēb-jyū-ki puja, worship of Mahādēva-jī (II, 2).

āpani bāna-le, according to their own habit (I, 1).

dohari thaur nasi gūyū, they went away to another place (I, 1).

paṭi syaini-le kayo, the first woman said (I, 4).

àpàñà wajirna-ki salāha-le, with the advice of my viziers (II, 6).

àpāñi dagariyan-kañi dekhaun-sũ, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>maĩ</i>	<i>tu</i>
Agent	<i>maĩ-le</i>	<i>twĩ-le</i>
Accusative	<i>maĩ (-kañi)</i>	<i>twē (-kañi)</i>
Genitive	<i>mero</i> (vulgar <i>myōro</i>)	<i>tero</i> (vulgar <i>tyōro</i>)
Oblique form	<i>maĩ</i>	<i>twĩ, twē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hama-le</i>	<i>tuma-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-ĩ*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamàrà* and *tumàrà*, respectively. Examples of the use of these two pronouns are the following :—

jab-baĩ maĩ jwān bhayũ, *maĩ-le lai lūṭ-pīṭ bahaut kari-chh*, ever since I became a youth, I also have done much robbery (II, 2).

maĩ Asurna-kà rājai-ki cheṭi chhũ, I am the daughter of the king of the Asuras (II, 6).

maĩ-le unan-thaĩ kayo, I said to them (II, 2).

wi-kañi maĩ dekhi-bēr ṭīṭh lūgi, to him, having seen me, there came a feeling of compassion (II, 6).

maĩ-kañi mārī-diyo, they killed me (II, 2).

maĩ-kañi ghar li-jai, having taken me away home (II, 2).

maĩ-kañi àpāñi sudh ai, my consciousness came to me (II, 2).

tum maĩ-dagari byā lai karau, do you also make a marriage with me (II, 6).

myōro bāb lai inan-ā jaso chhiyo, my father also was like these very people (II, 2).

mero bāb Pātāla-ko rājā Bīṣnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

myārū āñ-mē bahaut ghau hai rau-chhiyū, there were many wounds in my body (II, 2).

wā myārū mitr āyā, my friends came there (II, 2).

ham teri tapasyā dekhi-bēr bārā khuṣi bhayā, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēs-un-mē wi-kañi dhunayo chāi-chh, it is proper for us to seek him in various countries (II, 4).

tum hamari laṛai dekhi diyau, do you look on at our fighting (I, 3).

kai-kañi tu yeti ãñ jan diyē, do thou not allow anyone to come hither (II, 5).
tu ko chhai, who art thou (fem.) ? (II, 6).

āchho, tuī lī liyē, good, do thou, and thou alone, take (it) (I, 4).

twī-le mañ-kañi, jab mañ chup hai-bēr tapasyā karanār-chhyū, *dukh dē-chh* ; so
mañ twē-kañi yo sarāp dī-chhu ki terā- aur teri syaini-mē bichhōr holo, thou
 hast troubled me when I was engaged in silently performing austerity ;
 therefore I give this curse to thee that there will be separation between thee
 and thy wife (page 50). (Note *terā- . . . mē* here for *twē-mē*).

ab twē-kañi phal dinū, now I am giving to thee the fruit (of thy austerity)
 (II, 3).

twē-dagari bhēt karana-ki bari ichchhā chhi, there was a great wish of making a
 meeting with thee (I, 2).

u twē-dagari byā karalo, he will make marriage with thee (fem.) (II, 6).

mañ-kañi twē-dagari mīli-bēr bari khuśi bhai-chh, great joy has become to me
 on meeting with thee (II, 8).

taso chyoḷo tero hai ga-chh, such a son has become thine (II, 1).

tyārā gūlan janyo kē-lai chh, why is there a Brahmanical thread on thy neck ?
 (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

yē-vīle mañ tumaro ãño chai rau-chyū, *aur ab tum wi jūgā dekhān-huñi*
hiñ-di hālau, for this cause I was watching for your coming ; and do you
 now come along to inspect that place (II, 3).

tum hamari larai dekhi-diyau, do you watch our fighting (I, 3).

tuma-le myārā upar bari dayū kari-chh, you have made (=shown) great com-
 passion upon (=to) me (page 77).

je tuma-le hukam dē-chhiyo, te mañ-le kari hāla-chh, I have performed the order
 which you gave (page 69).

tumaro ãño, your coming (as above).

tumārā darśan hai gañ, your interviews have occurred, *i.e.* (I) have met you
 (interviews in plural of respect) (II, 8).

tumari āwāl-bhiñi dekhūlo, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yo</i>	<i>u</i>
Acc.	<i>yo, yē, yē-kañi</i>	<i>u, wī, uī, wī-kañi, uī-kañi</i>
Gen.	<i>yē-ko</i>	<i>wī-ko, uī-ko</i>
Obl.	<i>yē (or yai)</i>	<i>wī</i>
Plur.		
Nom.	<i>yō, yaū</i>	<i>ū</i>
Gen.	<i>inaro</i>	<i>unaro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārū* and *unārū*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanā* and *unanā*.

The following are examples of the use of these pronouns :—

wī ādimi-le wi-thaī yo kayo, that man said this to him (II, 2).

yo ēk bāman-kañi bachūn-mē mārī ga-chh, this (person) has been killed in saving a Brāhman (II, 2).

āpānū purānū āñ-mē yo raulo, he will remain in his own old body (II, 2).

wī-mē yo karāmat chhi, in it there was this power (II, 7).

yo kai-bēr, having said this (II, 4).

yē dekhi, seeing this (II, 5).

yē-vilē yē-kañi chhārī diya, for this reason release him (II, 2).

yē-kañi tu swain-āi jan samajiyē, do not thou consider this merely a dream (II, 3).

yē-kañi muluk jītānū chainī, to him kingdoms to be conquered are necessary (II, 1).

yē-kū maraṇa-ko bakhat nī āyo, the time of his death is not come (II, 2).

yē saṁsāra-ki sab bastun-mē-hai saban-hai nāno, smaller than all from among all things of this world (I, 4).

yē jaṅgal-mē, in this forest (II, 2).

yo bāt sochi-bēr ki ‘myārū dagaṛiyū yē bāt-mē rāji hunēr nhātan’, thinking this thing that ‘my companions will not be agreeing in this thing’ (II, 4).

yē bīch, in the meantime (II, 4).

yē pachhin, after this (II, 2).

yō yeth-uth phirū, they wandered hither and thither (II, 2).

yō dwī paik, these two heroes (I, 4).

yō sab kiṛū hamārū birāḷu-kañi dī-dē, give all these insects to our cat (I, 4).

myōro bāb lai inan-āi jaso chhiyo, my father also was just (*ai*) like these people (II, 2).

u nhai gayo, he went away (II, 2).

u bāman mīlo, that Brāhman was met (II, 2).

mero mālik Rājābāhan uī chh, that very person is my lord Rājāvāhana (II, 8).

wī dekhi-bēr, having seen him (II, 2).

wī-kañi mārāṇ paiṭhū, they began to kill him (II, 2).

wī-le kayo, he said (II, 1).

wī-le kayo, she said (II, 6).

wī-le āpānū khāṇiya sātū talau-mē khiti-diya, he threw his *sattū*, which he had for food, into the pond (I, 1).

wī ādimi-le rājā-kā chyalā-thaī kayo, that man said to the king's son (II, 2).
rājā-le wī-kañi āpāñā dēs-hai bhaiṛ bhejo, the king sent him forth from his country (II, 1).

wī-kañi ēk talau miḷo, to him was met (i.e. he came upon) a pond (I, 1).

wī-kañi ricātā diyā, she gave loaves to him (I, 3).

wī-thaī yo kayo, he said this to him (II, 2).

wī dīn-baṭi māi āpāñā dagariyan-hai alag rū-chhu, from that day I am dwelling apart from my companions (II, 2).

wī-kā gūḷan jānyo chhi, a Brahmanical thread was on his neck (II, 2).

wī-ko nūti, her grandson (I, 4).

wī-kā pachhin-baṭi, from behind him (I, 2).

wī talau-kā najikā-kā bañā-kā mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wī-mē tu jāyē, do thou go into it (a cave) (II, 3).

Mātañg aur u wī bhyōl-mē puḷā, Mātānga and he arrived in that mountain (II, 4).

wī bakhat, at that time (II, 7).

ū Pātāl-mē puḷi-gāyā, they arrived in Pātāla (II, 5).

unaro baṛo bhāri pahār jaso bwojo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārā aghin-baṭi, in front of them (II, 5).

unana-le sab jāgā dhuno, they searched in all places (II, 4).

unana-le ādimina-kī baṛi bhīr dekhi, they saw a great crowd of men (II, 5).

unan-kañi ēk tāl miḷo, they came upon a lake (II, 5).

māi-le unan-thaī kayo, I said to them (II, 2).

unan ēk ādimi miḷo, they came upon a man (II, 2).

jab unan nīn ai-chhi, when sleep came to them (II, 4).

(c) The **Reflexive pronoun** is *āpū*, self, which does not change in declension except that its genitive is *āpañā* (-āñā, -āñi), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are :—

āpū wī-le mastak-ā lākārā ēk-bāṭṭā kārā, he himself collected many sticks (II, 5).

una-le baṛi bhīr āpū uḷyāñi āñi dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jab māi-kañi āpañi sudh ai, ta māi-le āpū-kañi jāngal-mē pariyo pāyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpū āpū-kañi nūno jāñi-bēr, then all each thinking himself small (I, 4).

āpāñā dēs-hai bhaiṛ bhejo, he sent them forth from his own country (II, 1).

āpāñā dagariyan-hai alag rū-chhu, I dwell apart from my own companions (II, 2).

Sōmadattale āpañi kathā kai, Sōmadatta told his story (II, 9).

sab bāt āphī hai jālin, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jə, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janàrù* and *tanàrù*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi miḷo jo Bhīlan jaso dekhī-chhiyo, they came across a man who looked like a Bhīl (II, 2).

u bāman miḷo jo māi-le ḍākun-hai bachā-chhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātang aur u wī bhyōl-mē pujā jo Mahādēb-jyū-le Mātang-kaṇi batai rākha-chhiyo, Mātanga and he arrived at that mountain which Mahādēva-ji had indicated to Mātanga (II, 4).

wī-mē jo lekhiyo chhiyo te paṛo, what was written therein that he read (II, 5).

je wī-mē lekhiyo chh, te tu kariyē, what is written therein, that do thou (II, 3).

chhyatrīna-ko je kām chh, te karaṇo chaī-chh, it is proper that he should perform that which is the business of knights (II, 1).

baṛo chīllāṭ karo, jai-le u Paika-ki nūn tuṭi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hāt-mē u rū-chhi, wī-kaṇi ke dukh ni hūn paū-chhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u māḷi huṇi āyo, at what time he came to the upper (ground) (II, 7).

sūrā baṇḍ-kā rukhan-kaṇi, jo bārā bārā chhiyā, jāṛ-ā-baṭi upāṛi-bēr, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmā-kā bāman chhan, janana-le bēd chhāṛi-hālī, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mē man lagū-chhā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dekhū ham duṛin-mē ko baṛo chh, let us see who is the greater of us two (I, 2)?

tu ko chhai, who are you (masc.) (II, 2)?

tu ko chhē, who are you (fem.) (II, 6) ?

kūna-ko ke matlaḥ chh, what is the object of (i.e. in) speaking (page 28) ?

wā jai-bēr ke dekhā-chhi, going there, what does she see (page 53) ?

tyārā gūlan janyo kē-lai chh, for what (i.e. why) is there a Brāhmanical thread on your neck (II, 2).

(f) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kaĩ*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kaĩ* and (inanimate) *kē* or *kya-i*, and the obl. plur. *kananū* or (adj.) *kanā*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kwē* (Hindī *jō-kōi*) is 'whoever,' and *je-ke* (Hindī *jō-kuchh*) is 'whatever.' Examples of these are :—

kwē ḍaranū naĩ, let not anyone be afraid (page 29).

wī-ko kwē chyōlo nhāti, he has no son (II, 6).

kai-kanī tu yeti āñ jan diyē, do not allow anyone to come hither (II, 5).

wī-kanī dagariyā wī-kū kwē wā nī milā, he did not find any of his companions there (II, 7).

yē saṁsār-mē kē bāta-ko ghamanī kai manushya-kanī karano nī chain, in this world it is not proper for any man to make pride of (i.e. in) anything (I, 5).

wī-le unan-thaĩ ke nī kayo, he did not say anything to them (II, 4).

kaĩ patto nī lāgo, they did not find any trace (II, 4).

ke dukh nī hun paũ-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghari yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samay-mē, once upon a time (I, 1).

je-ke wī-le karano chh, te paĩlī kawai diyan, send word beforehand as to whatever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote :—

eso, yeso, yaso (plur. masc. *yāsū*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *thaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsū chhan, there are many such men (II, 2).

Similarly—

pahār jaso bwojō, a load like a mountain (I, 2).

Bhīlan jaso, like a Bhil (II, 2).

jasi syāñi maĩ bēunā chā-chhyū, thīk yo usi chh, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātang āgā-hai bhair ā-chhiyo, taswe una-le ādimina-ki bari bhīr dekhi, as Mātanga emerged from the fire, so (i.e. at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukāi-mē, in the meantime (*itnē-hī-mē*) (I, 1).

Pachhō-kā Paika-ko tarāñ katuk chh, how much muscular strength is possessed by the hero of the West (I, 1) ?

wā, there; *yā*, here; *eth* (*yeth*), hither; *uth*, thither; *yeth-uth*, hither and thither; *eti* (*yeti*), hither; *jab*, when; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindī; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *z* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
(1) <i>chhũ</i> , I am.	<i>chhũ</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhau</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhū*, and the second person plural is *chhā*, not *chhau*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhũ</i>	<i>chhũ</i>	<i>chhũ</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhī</i>
3. <i>chh</i>	<i>chhya</i> , <i>chhe</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baro chh*, he is great, is pronounced *barochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baro chha*, *katuka chha*.

There is a negative verb substantive *nhātũ* or *nhātū*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātũ</i> (fem. <i>nhātyũ</i>)	<i>nhātũ</i> (fem. <i>nhātiyũ</i>)
(2) <i>nhātai</i> (fem. <i>nhātyē</i>)	<i>nhātau</i> (<i>nhātā</i>) (fem.) <i>nhātiyau</i> (<i>-iyā</i>)
(3) <i>nhāti</i> (fem. <i>nhāte</i>)	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naī</i>)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyũ</i> , <i>chhyũ</i>	<i>chhiyũ</i> , <i>chhyũ</i> , I was	<i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , we were.
2. <i>chhiyē</i>	<i>chhī</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyo</i> , he was	<i>chhī</i> , she was	<i>chhiyā</i>	<i>chhin</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rāñḥ*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , or <i>rē-chhũ</i>	<i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , <i>rē-chhũ</i> .
2. <i>ra-chhai</i>	<i>rai-chhē</i>	<i>ra-chhā</i>	<i>rai-chhā</i> .
3. <i>ra-chh</i>	<i>rai-chhya</i>	<i>ri</i> or <i>rai</i>	<i>ri</i> or <i>rai</i> .

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhiyũ</i>	<i>rai-chhiyũ</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
2. <i>ra-chhiyē</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
3. <i>ra-chhiyo</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhin</i> .

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-chhiyũ*, etc. Similarly, we have the negatives *ra-nhāti*, he is not, and *ra-nhātan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs:—

myōro naũ Ratnōdbhav chh, *maĩ Magadh dēsā-kā rāja-ko wajr chhũ*, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

maĩ Asurna-kā rājai-ki cheli Kālindi chhũ, I am Kālindi, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrina-ko je kām (masc.) *chh*, (that) which is the business of knights (II, 1).

tyārā gālan janyo (fem.) *kē-lai chh*, why is there a Brahmanical thread on your neck (II, 3)?

ham Teri śṛṣṭi-mō sabar-hai nēnā chhũ, we are smaller than all things in Thy creation (I, 5)

tum ko chhau, aur yā kē-lai rũ-chhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jaṅgal-mē bahaut ādimi yāsā chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

maī eso ullu nhātũ, I am not such an owl (page 168).

wī-ko kwē chyōlo nhātī, of him there is not any son (II, 6).

myārā dagariyā rāji hunēr nhātan, my companions will not be consenting (II, 4).

jēwar aur karāmata-ki thaili ab kabhaī mīlanēr naī, the jewels and the magic purse (fem.) will never be got (page 97).

maī yeso sarāp lāyak nī chhyũ, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te paṛo, he read what was written (II, 5).

wī-kā gūlon janyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwān syainī chhi, there was a young woman (II, 5).

rāja-ki cheli aur maī rāj-mahalā-kā chhujā-mē baiṭhiyā chhiyā, (a woman is speaking), (we, i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wī-kā lukārā bārā sundar chhiyā, her clothes were very beautiful (II, 5).

jhuṭi balāṇo, chugulī khāṇo, ghūs khāṇo, wī-huṇi ke bāt (fem. plur.) *nī chhin, aur lagai sab abgūn-ā* (masc. plur.) *chhiyā*, telling lies, eating (i.e., doing) backbiting, eating (i.e., taking) bribes, were nothing to him, and also there were all vices (i.e., he had every vice) (page 215).

wā-kā bhitār uchchā-mē ēk kuñj chhiyo ; wā-kā jāṇā-huṇi sirī chhin ; wī kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā ; wā palāṇ bichhiyo chhiyo ; phūl-dān dhariyā chhiyā ; sunā-kā gaṛawā aur paṅkhā aur bahaut bhalī chij chhin ; inside that place, on an elevation, was an arbour ; there were steps for going to it ; in that arbour flowers and various kinds of leaves were strewn about ; there there was a bed spread ; flower-vases were set about ; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭana-ko*, of going ; *hiṭan-hūṇi*, for going, to go.

The strong infinitive is made by adding *ano* to the root, with an oblique form in *āṇā*. Thus, *hiṭano*, the act of going ; *hiṭana-ko*, of going ; *hiṭāṇi-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come ; *ka*, say ; *ra*, remain ; *lyā*, bring ; *khū*, eat ; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *āṇ* and *āṇo*. Thus, *āṇo*, the act of coming ; *kūṇo*, the act of saying ; *rūṇo*, the act of remaining ; *lyūṇo*, the act of bringing ; *charūṇo*, to cause to graze, to graze cattle. The *ū* of the infinitive is often needlessly nasalized, so that we also have *āṇo*, *kūṇo*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *aūṇo* (*aūṇo*) ; thus, *kaūṇo*, to cause to say ; *chāraūṇo*, to cause to feed. This *aū* is often contracted to *au*, so that we also have *kauno*, *khauno* and *chārauno*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *ṇ* or *ṇo*, not *aṇ*, *aṇo*. Thus :—

<i>jā</i> , go,	makes its strong infinitive	<i>jāṇo</i> or <i>jāṇṇo</i>
<i>dī</i> , give	„	<i>dīṇo</i> or <i>dīṇṇo</i>
<i>lī</i> , take	„	<i>līṇo</i> or <i>līṇṇo</i>
<i>hu</i> , become	„	<i>huṇo</i> or <i>huṇṇo</i>

Similarly, for the weak forms, *jāṇ* or *jāṇṇ*, and so on.

It will be observed that the *ṇ* of the infinitive termination is the cerebral *ṇ*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karan*, not *karāṇ*). We can compare this with the rule in Pañjābī, in which the *ṇ* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *ṇ* does not necessarily become *n*, for in the very first example given below we have *marāṇ*, not *maran*, and near the end of the examples, we have *karāṇo*, not *karano*.

The following are examples of the use of the infinitive :—

(a) WEAK FORMS—

yē-kū marāṇa-ko bakhat nī āyo, aur yo ēk būmaṇ-kaṇi bachūṇ-mē māri ga-chh, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

lauṭāṇa-ki ai, the (idea) of returning came (to him) (II, 7).

twē dagari bhēt karana-ki bari ichchhā chhi, there was a great desire of (i.e., for) making a meeting with thee (I, 2).

wi jāgū dekhaṇ-huṇi hīli-di hālan, come and set out for seeing that place (II, 3).

sastāṇ-huṇi baiṭhi gayo, he sat down to rest himself (II, 7).

pāṇi dhunāṇ-huṇi nasi gāyā, they went away to search for water (I, 1).

lākārū kūtāṇ-huṇi dhurū jai-raṭi, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

goru-bhaṭsan charūṇ-huṇi baṇ jai-ra-chh, he has gone to the forest to graze cattle (I, 3).

talau-mē pāṇi piṇ-sū āyā, they came to drink (lit. for drinking) water in the pond (I, 1).

Pachhō-kū Paika-ki cheli nī bakhat dhān kuṭāṇ lūgi rē-chhi, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

āpaṇi dagariyan-kaṇi dekhaṇ-sū āpaṇi khaḍi-mē dhari liyo, she put it in her pocket to show to her friends (I, 2).

yō dwi Paik wā laṇ-sū tāyār bhāyā, these two Heroes became ready for fighting there (I, 4).

wi-kaṇi mārāṇ paithā, they began to kill him (II, 2).

ēk sāhar dekhūṇ paitho, a city began to be visible (II, 5).

ākhan-baṭi āsū āṇ paithā, tears began to come from (her) eyes (II, 6).

kāmaṇ paithā, they began to tremble (I, 4).

kai-kaṇi tu yeti āṇ jan diyē, do not allow anyone to come hither (II, 5).

dukh nī huṇ paṭi-chhiyo, sorrow was not getting (permission) to occur (i.e. could not occur) (II, 7).

u Paik dhurà-huṇi jāṇ lagi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

buōjo àpàṇà ghar-huṇi lyūṇ lagi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhuṭi balāṇo, chugulṭi khāṇo, ghūs khāṇo wi-huṇi ke bāt ni chhin, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-vīlē māi tumaro āṇo chai rau-chhyū, for this reason was I looking for your coming (II, 3).

wī-kaṇi dhunāṇo chaī-chh, to search for him is proper (*i.e.* we must search for him) (II, 4).

kūwar-kaṇi anyārū-mē hiṭāṇo paṛo, to walk in darkness fell to the prince (*i.e.*, he had to walk in darkness) (II, 7).

Pachhō-kū Paika-ko tarāṇ katuk chh parakhāṇo chaī-chh, I must test how much muscular strength the Western Hero has (I, 1).

ghamaṇḍ kai manushya-kaṇi karaṇo ni chhain, it is not proper for any man to show (*lit.* make) pride (I, 4).

ui-kaṇi rwāṭu diṇu jā-chhu, I am going to give loaves to him (I, 3).

kūwara-le wī-kū dagārū jāṇā-ko karār karo, the prince agreed to go with him (II, 4).

māi-le bātai-būṭu jāṇā-ko chhanamanāṭṭ suṇo, I heard the tramp of (their) going along the road (page 197).

māi ēk siddh-thaī salāh liṇḍ-huṇi gai-chhyū, I went to a holy man to take advice (II, 6).

rājū sab àpàṇu wajīran-kaṇi aur naukaran-kaṇi samudrā-kū kinārū hau khaṇḍā-hūṇi li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēs rūṇu lāyak chhan, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṭāṇo*, 'going'.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *n̄* instead, thus (incorrectly, according to the derivation) *hiṭāṇo*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭāṇai* (really an old locative), or *hiṭāṇā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiṭāṇai* or *hiṭāṇā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rāṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhū*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyū*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayũ*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭanà*-) *rayũ*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭanàra*-) *chhũ* (for *hiṭanai ra-chhũ*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭanàra*-) *chhiyũ* (for *hiṭanai ra-chhiyũ*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindi *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭanà*.

Thus :—

maĩ (fem.) *mari jānyũ*, *ta bhalo huno*, if I had died, it would have been well ; equivalent to the Hindi (*jō*) *maĩ mar jātī*, *tō bhalā hōtā* (page 182).

jab maĩ bagīchā-mē sochani sochani phirānai ra-chhiyũ, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimina-ki baṛi bhīṛ (fem.) *ũṇi dekhi*, they saw a great crowd of men coming (II, 5).

Mātang Mahādēb-jyū-kā bachan (plur. masc.) *purā huṇā dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

maĩ bīn li-bēr āpano man belamūṇai-rayũ, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayo, he remained a-wandering hither and thither, *i.e.*, he continued to wander (II, 7).

sāri rāt bāt karanai-rayā, the whole night we remained a-making words, *i.e.*, we kept conversing (pages 167, 168).

wi-mē phaṭik chamakanai-rī, in it many crystals have remained a-glittering, *i.e.*, are glittering (II, 3).

'*ann-pūni chhoṛi-bēr maranũ*' *kūṇai-rī*, they are saying, 'having abandoned food (and) water we die' (page 195).

ēk din u dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhalī-kai chānai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jab u jānai-rai-chhi, *ta maĩ-ujyāni bhaut bēr chāni*, when she was going away then she looked in my direction (page 166).

ēk siddh hōm karānā-ra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

ēk jwān ādimi kheḷānā-ra-chh (for *khēlānā ra-chh*), a young man is sporting (II, 7).

tum bahaut din-baṭi phirànàra-chhā (for *phirànà ra-chhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karànàra-chhiyē (for *karànà ra-chhiyē*), what wast thou a-doing (II, 9)?

jab ham gaū-baṭi śahar-mē ùṇàra-chhiyā (for *ùṇà ra-chhiyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs: Thus, *hiṭa-chh*, he has gone; *hiṭi-chh*, she has gone; *hiṭa-chhiyo*, he had gone; *hiṭi-chhya*, she had gone.

Causal verbs, whose infinitives end in *ūṇo*, form the weak past participle in *ā*. Thus, from *bachūṇo*, to preserve (II. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

WEAK VERBAL PAST PARTICIPLES.		
Infinitives.	Masculine.	Feminine.
<i>rūṇo</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūṇo</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūṇo</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūṇo</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāṇo</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>huṇo</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>dīṇo</i> , to give	<i>dē</i>	<i>dī</i>
<i>līṇo</i> , to take	<i>lē</i>	<i>lī</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭū*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachāi* or *bachai*. The following are irregular:—

STRONG VERBAL PAST PARTICIPLES.		
Infinitives.	Masc. Sing.	Fem. Sing.
<i>rūṇo</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūṇo</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūṇo</i> , to come	<i>āyo</i>	<i>āi</i> or <i>ai</i>
<i>lyūṇo</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyai</i>
<i>jāṇo</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>huṇo</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dīṇo</i> , to give	<i>dīyo</i>	<i>dī</i> (plur. <i>din</i>)
<i>līṇo</i> , to take	<i>līyo</i>	<i>lī</i> (plur. <i>lin</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyo*. Thus, *hiṭiyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyūno*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle :—

mañ-le āpū-kani jaṅgal-mē pariyo pāyo, I found myself fallen (i.e., lying) in the forest (II, 2).

twē-kani ēk lekhiyo tāmū patr miḷalo. Je wī-mē lekhiyo chh, te tu kariyē, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājāhan-kani harāyo dekhi-bēr, the nine princes having seen (i.e., considered) that Rājavāhana was lost (II, 4).

doharo rīs-mē bhariyo raū-chhiyo, the other was remaining filled with anger (I, 1).

wī kuñj-mē phūl aur nānā nānā pāt bichhiyū chhiyū, wā palān bichhiyo chhiyo, phūl-dān dhariyū chhiyū, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122). *rāja-ki cheli aur mañ rāj-mahalā-kā chhūjū-mē baiṭhiyū chhiyā*, (we, viz.) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭaṇo*, obl. sing. and masc. plur. *hiṭāṇā*; fem. *hiṭāni*, it is to be gone, it (or he) will go; similarly, *māraṇo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are :—

chhyatrina-ko je kām chh, te karaṇo chañ-chh, that is necessary to be done which is the business of knights (II, 1).

jwān, bhālo dekhaṇo chāṇo, baṇi gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ēk baṛi sundar dekhaṇi chāṇi jwān syāni chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karaṇo-chh, now what is to be done by us (page 198)?

muluk jitaṇā chainē, countries are necessary to be conquered (i.e. must be conquered) (II, 1).

wē-le Mahādēb-jyū-ki pujā karaṇi sikai, by him the worship of Mahādēva-jī was taught to be done (i.e., I was taught how to worship) (II, 2).

ēk bāt (fem.) *tuman-thaṇi kūṇi chh*, one thing is to be said to you, (II, 2).

hamari khuṣi (fem.) *rūṇi yā ni chhi*, my wish was not to be remained here (i.e., I did not wish to remain here) (page 201).

tuman jāsū aur mañ jāsū ādimi jab ēk-bāṭṭā holā, ta ni huṇi bāt ke ni rau (for *rauli*), when men like you and me will become (i.e. get) together, then anything will not remain not to be become (i.e. impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root ; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form ; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *mārī-bēr* (for *mārīi-bēr*) having been killed. Compare *mārī-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūṇo* (including causals) form the conjunctive participle in *ai* (not *ai* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular :—

Infinitives.	Short Conjunctive Participles.
<i>rūṇo</i> , to remain	<i>rai</i>
<i>kūṇo</i> , to say	<i>kai</i>
<i>kaṇṇo</i> , to cause to say	<i>kawai</i>
<i>ūṇo</i> , to come	<i>ai</i> (see above)
<i>lyūṇo</i> , to bring	<i>lyai</i>
<i>jāṇo</i> , to go	<i>jai</i>
<i>huṇo</i> , to become	<i>hai</i>
<i>diṇo</i> , to give	<i>dī</i> or <i>dī</i>
<i>ṭiṇo</i> , to take	<i>lī</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use :—

unan mañ dekhī baṛi rīsa ai, to them, having seen me, great anger came (II, 2).
āpū-āpū-kaṇi nūṇo jāni-bēr, *achhatai-pachhatai*, *hūt jorī*, *bintī kari*, *ui syaiṇi aur ui-kā khucēn-thē chhoṛai-bēr*, *apūṇi ghar-huṇi gāyū*, each having considered himself small, wailing and lamenting, making supplication, having got rid of (*i.e.* away from) that woman and her husband, they went to their own house (I, 4).

‘*myārā dagariyā yē bāt-mē rāji hunēr nhātan*’ *kai*, saying (in his mind) ‘my companions will not consent in this affair’ (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly :—

‘*mero mālik Rājāhan u-i chh*’ *kai*, saying ‘that person is indeed my lord Rājāvāhana’ (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form :—

laṛai kari-bēr yē-kaṇi muluk jitaṇū chainī, having done fighting, this (prince) must conquer countries (II, 1).

Rājāhan-kaṇi u-i dekhī-bēr āsaj bhayo, to Rājāvāhana, having seen him, there came astonishment (II, 2).

rājā-kā chyalū-thai bhālō ādimi samaji-bēr, having understood the king’s son to be a good man (II, 2).

Mātanga-ki bāt suni-bēr, having heard the words of Mātanga (II, 4).

u khusū-khusū bhūji-bēr Mātang-thai gayo, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki dūrdūsū dekhai-bēr, having shown the evil state of sinners (II, 2),
uī-le dhāt lagai-bēr kayo, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ũ ye!h-utk dēsai-hūni nhai-gayū, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang niḍar hai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).

Mātang-thaī ai-bēr uī-le ēk ratn bhēṭ-mē dhari diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ēk bāṭū boṭū-kā tali jai-bēr sūṇ paṛi-gayo, having gone under a big tree he fell
 asleep (I, 1).

sātu-ko thailo lī-bēr bāṭū lāgo, taking a sack of *sattū*, he set out on the road
 (I, 1).

A Noun of Agency is formed by changing the *no* of the Infinitive to *aṇiyo* or *aṇiyā*. In two of the following examples the words *huṇiyo* and *karanīyā* have rather the sense of a future passive participle than of a noun of agency.

twē jaso bahādur hūṭin haṭai dīṇyā (represented in Hindi by *dēnēwālā*) *hama-*
le kwē ni dekho, I never (before) saw anyone (who was) such a brave
 thruster aside of elephants as thou (page 135).

je huṇiyo (Hindi *hōnēwālā*) *bhayo te hū-čh*, that which is to be will be (page
 84).

rājū-thaī ni karanīyā karm karai, having got done by the king things which
 should not be done (Hindi *jō kām us-kē na karnē-kē thē, yē karāyē*) (page
 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *niṭanēr*, a goer. Examples are:—

Pachhō-kā raunēr Paikū-kā paṭāgaṇ-mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kasūr karanēr jo ghus di sakā-čhiyū, bachi jā-čhiyū, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr chhai, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 85).

myārū dagariyū rāji hunēr nhātan, my companions will not be willing (*hōnē-*
wālē) (II, 4).

tum wī-kāṇi mūrī dēlā, ta māi-kāṇi u thāīli miṭanēr nhāti, if you kill him, then
 I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thāīli ab kabhāi miṭanēr naī, you will never get
 (*miṭnēwālē*) the jewels and the magic bag (page 97).

bhōl rāja-ko chyoḷo ānēr chh, tomorrow a king's son is a comer (*ānēwālā*), i.e.
 will come (II, 3).

thiwār-ai dhīl-mē humaro thagapanno mālum hai jānēr chh, in a very short
 time my swindling will become known (page 144).

kalpa-sundari jānanēr suṇanēr chh, Kalpasundarī (fem.) is learned and intelli-
 gent (page 116).

u tati-jālai jānēr nhāti, j ai-jālai bōtan muni tum thāri ni-holā, he will not go
 until you stand under the trees (page 189).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hiṭṭū</i> , I go, I may go	<i>hiṭṭū</i>
2. <i>hiṭai</i>	<i>hiṭṭāu</i>
3. <i>hiṭ</i>	<i>hiṭau</i> ; <i>hiṭan</i>

From *rūṇo*, to remain, we have :—sing. (1) *rūṭ* or *raṭ*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rūn*. Similarly, *kūṇo*, to say : also causals such as *dekhūṇo*, to cause to see.

From *diṇo*, to give, we have :—sing. (1) *dyṭ*, (2) *dē*, (3) *de* ; plur. (2) *deau*, *diṇau*, (3) *deau*, *diṇau*, *din*. Similarly, *liṇo*, to take.

ūṇo, to come, has sing. (1) *ū*, (2) *ai*, (3) *au* ; plur. (2) *āu*, *āyau*, (3) *āyau*, *ūn*. Similarly, *lyūṇo*, to bring.

jāṇo, to go, has sing. (1) *jṭ*, (2) *jūwai*, *jū*, (3) *jū*, *jau* ; plur. (2) *jāu*, *jāyau*, (3) *jāu*, *jāyau* or *jān* ; similarly, *khāṇo*, to eat.

huṇo, to become, sing. (1) *hṭ*, *hoṭ*, *haṭ*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

mai eso ullu nhātū jo teri bātan-mē ū, I am not such an owl as that I should come into (i.e. agree with) your words (page 168).

dekhū ham dwin-mē ko baro chh, let us see who of us two is the greater (I, 2).

so ab kic̄ neso upāy batai di hālau jai-le yo bālak bachī jū, aur ham kath yesi jūgū nhai jū jā rai-bēr ham bachī jū, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukē unari pothi parau, aur katukē unari bātan suṇau, however much you may read their books, however much you may hear their word (page 220).

katuk ādimi naukar dharā, jai-le dūr dūr jālai yē-ko naṭ hō aur mastak-ā yē-kanī rupai milau, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭiyē*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyē* is not respectful as it is in Hindi. For the irregular verbs I have noted :—

rūṇo, to remain, and *kūṇo*, to say ; sing. *rau*, *rayē* ; plur. *raṭau*, *rayau*, *rayā*. Similarly for *kūṇo*.

ūṇo, to come, *lyūṇo*, to bring ; sing. *ā*, *ayē*, *āyē* ; plur. *āu*, *āyau*, *āyā*, *āyā*, *āyā*. Similarly for *lyūṇo*.

jāṇo, to go ; sing. *jū*, *jayē*, *jāyē* ; plur. *jāu*, *jāyau*, *jāu*, *jāyau*, *jāyā*, *jāyā*.

huṇo, to become ; sing. *hō*, *hoē*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

diyo, to give, and *liyo*, to take ; sing. *dē*, *diyē*, *liyē* ; plur. *diau*, *diyau*, *diyā*, *diya*, *liyau*, *liyā*.

The following are examples of this tense in the second person :—

tu wā jā, do thou (maso.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 6).

myārū ākhū-mē jhār paithi ga-chh, gūri-dē, a speck of dust has got into my eye, extract it (I, 3).

tu laki rau, do thou remain concealed (page 128).

Gangā-kañi yo śarāp diyo ki 'tu lai syāñi hai jayē aur bahut ādimin dagari rayē, 'he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men' (page 121).

tu myārū hāt khuṭan-kañi kholi dē, do thou unfasten my hands and my feet (page 169).

wī-mē tu jāyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kañi tu swain-ā jan smajiyē, do not thou consider this merely a dream (II, 3).

kai-kañi tu yeti āñ jan diyē, do not thou allow anyone to come hither (II, 5).

āchho, tu-ī lī-liyē, good, thou verily take it (I, 4).

tum hamari larai dekhi-diyau, do you please look on at our fighting (I, 3).

bāman-kañi nī mārāu, do not ye kill the Brāhman (II, 2).

(*tum*) *myārū dagārū alag hitau*, do you step aside with me (II, 2).

tum wī jāgū dekhan-huñi hifi di hālau, do you come along to see that place (II, 3).

tum ke nī darau, do not you fear at all (page 146).

tum māi-dagari byā lai karau. rājya lai liyā, do you both make a marriage with me, and also take the kingdom (II, 6).

ye-kañi chhārī diyā . . . phiri laṭai diyā, do ye let him go, and put him back again (II, 2).

wī-kañi myārū-mē jo chāñi ū dekhi sakanī, tum lai dekhalā ta dekhiyā, those who wish to see her in the fair can do so ; (if) you would see, then see (page 165).

tum wā-kā ādimin dagari yesikai mīli jāyā jesikai kwē tuman pachhyāno nē aur jatuk naki tumārū puti hai sakali tatuk kariyā, do you mix with the people of that place, so that no one may recognize you ; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jāyā, then do you (feminine) come home (page 189).

tum wī-thaī kayā ki, 'tu bāto bāpai hālalai ta ham twē-kañi chhoṛi dyālā ; *par wī-kañi chhoṛiyā jan ; jaswē kām kari hālalo, wī-kañi berī pairai diyā, rājā-thaī kayā ki, 'yo bāṭ-ā jiddī ādimi chh, kasik-ā māl nī batāno, wī-kañi mārī lai diyā* ' * * * *tum rōj rājai-ki chyeṭi-thaī jānai-rayā*, do you say to him, ' (if) thou wilt finish making the (secret) way, I (honorific plural) will release you ' ; but do not release him ; as soon as he shall finish the work put fetters on him (and) say to the king, ' this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also. ' * * * *dō* you keep a-going every day to the king's daughter (page 103).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *lā*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭūlo</i>	...	<i>hiṭūlā</i>	...
2. <i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3. <i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭālā</i>	<i>hiṭalīn.</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

maĩ dēś dēśan hiṭūlo aur syainin-kañi dhudūlo ; *jo myārū man ai jāli, wī dagari byā kari lyūlo*, I will go from country to country and will seek out women ; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūā ūñ paithalo, tab maĩ lai yē maṇḍap-mē luki rūlo, aur tu Bikaṭbarmmā-thaĩ kayē, ' *tu baṛo dhūrtt chhai, jab myōro rūp pai-lelai ta jāñi ke ke karalai*, ' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, ' thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do ' (page 125).

maĩ tithāñ jōgi bañi-bēr ūlo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kañi yē-kā bāba-ko rājya lai deūlo, I will also cause his father's kingdom to be given to him (page 228). *Deūlo* is the future of the causal of *dino*, to give.

phiri tumari āwāl-bhīri dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhat maĩ ghāṭ bajūlo wī bakhat jālai wai bhai rayē. jab ghāṭ bājali tabtu āgā-thaĩ āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

mari jūlo, I (fem.) will die (page 74).

eso kari-bēr tu Pātāla-ko rājā hai-jālai, having acted thus, thou wilt become the king of Pātāla (II, 3).

yē kām-kañi kari hālalai, aur yo bāt kai-thaĩ nī kaulai, tu maĩ ticē-kañi chhoṛi dyūlo, if thou wilt complete this business, and will not tell this thing to any one, then I will release thee (page 105).

tu Kālpasundarī holī, aur kuchh din Bikaṭbarmmā-dagari raulī, phir jab u lai Upahārbarmmā-mē mīli jālo, tu wī-dagari bahut din jālai sukh karalī, thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

Vikaṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).

tu wī-kaṇi ke delī, what wilt thou (fem.) give him (page 118)?

rāji hai jālī, thou (fem.) wilt agree (page 119).

je tu kaulī te maī kari dyūlo, what thou (fem.) shalt say, that I (fem.) will do (page 183).

baṇ-mē ham logana-ki hār-jīt-kaṇi ko jāṇalo, who will know our (respective) defeat and victory in the forest (I, 2).

āpāṇū purāṇū ān-mē raulo, he will remain in his old body (II, 2).

ēk dibya-ān-wālo ādimi ālo, a man with a celestial body will come (II, 6).

u sab khailelo, he will eat them all up (I, 4).

bhōl u lai pakarīlo aur meri syāṇi lai pakarīli, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakarīṇo* is passive of *pakarāṇo*.

meri chyeli eso kauli, my daughter will say thus (page 72).

tyārā dagārā rūṇ paīṭhali, she will begin to dwell with thee (page 74).

dibya drishṭi hai jāli, there will be superhuman power of sight (page 58).

gaū-mē jai-bēr laṛūlā, having gone into the village we shall fight (I, 2).

jatuk dukh ham dī sakūlā tatuk twē-kaṇi dyūlā, we (i.e. I) shall give you all the sorrow that we can give (page 99).

tum ducī jāṇi rājya-karatā, you two persons will do ruling (II, 6).

rājū tum je kaulā te hukam delo, the king will give the order which you will suggest (page 104).

jati jālai boṭan muṇi tum ṭhārī ni helā, until you (fem.) stand under the trees (page 189).

tyārā ducī jāūlyū nūnūtin hūlā, there will be two twin children to thee (page 162).

barābar tumārā nūnūtin hūlā, there will be children to you regularly (page 190).

sab bāt (fem. plur.) āphī hai jālin, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

yo ke jādū-hādū jāṇan hūna-lī, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 182).

ū bārū gyāni chhan, so tuman mālām chh ū kā hūna-lā, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindī formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanũ, hiṭanyũ or hiṭanĩ</i>	.....	<i>hiṭanũ or hiṭanã.</i>
2. <i>hiṭanai</i>	<i>hiṭani</i>	<i>hiṭanã.</i>
3. <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanã (fem. hiṭanin).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

mai mari janyũ ta bhalo huno, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭã-chh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭã-chhu, (-chhũ) or (more usually) hiṭũ-chhu, etc.</i>	.....	<i>hiṭanũ.</i>
2. <i>hiṭã-chhai</i>	<i>hiṭã-chhẽ</i>	<i>hiṭã-chhã.</i>
3. <i>hiṭã-chh</i>	<i>hiṭã-chhya</i>	<i>hiṭanĩ or hiṭanĩ (fem. hiṭanin).</i>

For the various irregular verbs we may quote the following forms :—

dekhũ-chhu, or *dekhãũ-chhu*, I cause to see ; 2. sing. masc. *dekhũ-chhai*, *dekhãũ-chhai*, 3. sing. masc. *dekhũ-chh*, *dekhãũ-chh*, and so on.

rũ-chhu, or *raũ-chhu*, I remain ; *rũ-chhai*, *raũ-chhai*, and so on ; so *kũ-chhu* *kaũ-chhu*, I say ; *ũ-chhu*, I come ; *lyũ-chhu*, I bring, etc.

jã-chhu, I go ; *jã-chhai*, etc. So *chã-chhu*, I wish ; *khã-chhu*, I eat, etc.

hũ-chhu, I become ; *hũ-chhai*, etc.

dĩ-chhu, I give ; *dĩ-chhai*, etc. So *lĩ-chhu*, I take.

dẽhki-chhu, I am visible ; *dekhĩ-chhai*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

tu maĩ-kañi bhalo jai mñnan-chhē, if thou (fem.) lovest me (see below).

tum kwē mantra-le jhārano lai jññan-chhā, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

wī din-baṭi maĩ āpññā dagañyan-hai alag rū-chhu, aur *dharam-karam-mē lagi rū-chhu*, aur *Mahādēb-jyū-ki tapasyā karū-chhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

ui-kañi roṭṭū diñā jā-chhu, I am going to give loaves to him (I, 3).

'tum jā-chhū ta maĩ lai ū-chhu' ; so *maĩ-le kayo ki*, 'yeso ni hai sakano ; *tu maĩ-kañi bhalo jai mñnan-chhē*, *ta je maĩ kũ-chhu*, *te tu kar*,' '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi maĩ jāgā jūgā māñi khā-chhu, since then I (fem.) am eating, begging from place to place (i.e.) I live by begging (page 114).

tum bārū gyāñi chhau aur jo yē lokā kũ sukhan-kañi chhāñi-bēr paraloka-ko ṭhikā-ño karāñā chāñi unārū upar tum baṭi dayā rākhā-chhā ; *maĩ ab āpññā ye nīch kũm dekhi baṭi dik chhū*, aur *yē-kañi chhoñi diñā chā-chhu*, you (masc.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

maĩ hāt dekhaño lai jññā-chhu, I (fem.) also know how to inspect hands (i.e. to tell fortunes), (page 117).

bhīl jaso dekhī-chhai, thou appearest like a Bhīl (II, 2).

yo baṭi naki bāt chh ki yesū-guñ-wālo ādimi hai-bēr dākuna-ko kām karā-chhai. *Āj-baṭi tu 'kabhañ yeso ni karū*, *kũ-chhai aur bhālū ādimina-ki jasiñyāt rū-chhai*, *ta maĩ twē-kañi chhuṭai dī-chhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (i.e. wilt say) 'I will never do such a business,' and art remaining (i.e. wilt remain) like respectable men, then I am getting thee released (i.e. will release) thee (page 135).

tu 'Kām-dyāptā kē-tui maĩ dekhi dik chh, *kai kũ-chhē ? so wī-ko dik huñā-ko kārāñ yo chh ki tu wī-ki syāñi Rati-hai lagai bhali dekhī-chhē*, *yē vīle teri rīs karā-chh*, aur *twē-kañi dukh dī-chh*, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēvā troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (i.e. he is angry with thee), and is giving thee sorrow (page 123).

tu āpñ-kañi bāki batū-chhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu maĩ-kañi dekhāñā chā-chhē, *wī-hai lai bāki maĩ twē-kañi dekhāñā chā-chhu*, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je huniyo bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karã-chhi, ta ke maĩ khã-chhu, ke mero paravār khã-chh, now, (if) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).

unari puja hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kañi u bahant bhalo manã-chhya, she loves my mother very much (page 167).

yo ãpànũ mālīka-ki bañi tahaḥ karã-chhya, she does great service to her husband (page 174).

ann-pañi chhori-bēr maranũ, we are dying having given up food and water (page 195).

ab twē-kañi phal dinũ, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanũ, what shall I (fem. plur. of respect) do (page 117) ?

tum kwē mantra-le jhāṇano lai jñān-chhā ? ke upāy jñāñ-chhā yē-kañi bachai diyau, do you know even any (method of) exorcising by a charm ? (if) you know any device, save him (page 81). Here *jñān-chhā* and *jñāñ-chhā* are absolutely synonymous.

jañgal-mē ke karã-chhā, what are you doing in the forest (page 76) ?

tum yā-hai kē-lai jã-chhā, why are you going from here (page 165) ?

kwē hāt dekhũ-chhā, do any of you show your hands (to have your fortune told) (page 177) ?

maĩ kũ-chhu ki 'tum jan bātān-mē man lagũ-chhā unan-kañi chhori diyau', I say that, 'do you give up those things to which you apply your mind' (page 214).

dāḥkuna-ko kām karanī, they practise the business of robbers (II, 2).

muluk jītānũ chainī, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).

maĩ-kañi yē-kā upāy bahant ānī, to me many devices of this come (i.e. I am able to suggest many devices) (page 189).

myāḥā-mē jo chānī ũ dekhi sakanī, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kūsā hunī, kē-le ũ baṇānī, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75) ?

arth u chh jai-kañi ādimi kamūnī, baṛūnī, aur samāḥi rāḥhanī, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *nī hiṭanyũ*, not *nī hiṭā-chhu*, I do not go. Examples are :—

maĩ ãpànũ kākā-kañi bikh dī-bēr mārānũ nī chānyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chōr lai chhũ, ta yāsā naki chori nī karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo baṛ-ā jiddī ādimi chh, kasik-ā māl nī batāno, this is a very obstinate man, in no way does he show (where the property is) (page 104).

gyāni-ko vikhay-sukha-le dharam ni bigarano, par ham arth-kāman-kapī ni jānanā, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus:—

I was going, I used to go, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-chhiyū</i> , (- <i>chhiyū</i>)	.....	<i>hiṭā-chhiyā</i> (- <i>chhiyā</i>)	.....
2. <i>hiṭā-chhiyā</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	.....
3. <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin</i> .

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense:—

jasi syāni māi beṇṇā chā chhiyū, thik yo usi chh, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyōlo tu chā chhiyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhī-chhiyo, he was appearing (*i.e.* looked like) a Bhīl (II, 2).

ke dukh ni hun paū-chhiyo, no pain was permitted to exist (II, 7).

u gānā bajānā-mē aur kābya paṛan-mē man lagū-chhiyo, aur rājya ki tarph kabhāi ni chā-chhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām suṇi-bēr doharo rīs-mē bhariyo raū-chhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jaṅgālā-kā bīch-mē jo gār jā-chhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jai-kā hāt-mē u rā-chhi, on whose hand it (fem.) remained (II, 7).

dwī nāmī Paik, ēk Pūrah diṣā-kā kuṇ-mē doharo Pachhō-kā kuṇā-mē raū-chhiyā, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

wī ādimi-kapī bahut bāt ū-chhin, to that man many things (fem.) were coming (*i.e.* he knew many things) (page 215).

kasūr karanēr jo ghūs dī sakā-chhiyā bachi jā-chhiyā, garība-ko kwē ni hū-chhiyo jūgā jūgā chorī hū-chhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm :—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	.....	<i>hiṭã</i>	.....
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭã</i>	.....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭã</i>	<i>hiṭin.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭyũ* (intransitive) means 'I went,' *mārũ* (transitive) means 'I was killed.' 'I killed him' would be *maĩ-le wi-kaṇi mārō*, by me, with reference to him, it was killed; or *maĩ-le u mārō*, by me he was killed. The construction is, in fact, exactly the same as in Hindī, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows :—

rũṇo, to remain, *rayin* or *rain*; so *kũṇo*, to say, causals like *dekhũṇo*, etc.

ũṇo, to come, *ayin* or *ain*; so *lyũṇo*, to bring.

jāṇo, to go, *gayin* or *gain*.

hũṇo, to become, *bhayin* or *bhain*.

dĩṇo, to give, *diyin* or *dīn*; so *liṇo*, to take.

The following are examples of the use of the past tense of intransitive verbs :—

thwār-ai ḍhīl maĩ wã ṭahalyũ, tãlai gahũṇũ pũta-ko chhaṇachhaṇũ aur sugandh ũṇũ paithi maĩ jaldi uṭhi gayũ, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).

maĩ maryũ, I died (II, 2).

maĩ jwān bhayũ, I became a youth (II, 2).

maĩ bhalo hai gayũ, I became well (II, 2).

maĩ ēk gwālũ-kũ wã rayũ, I (fem.) dwelt with a cowherd (page 113).

ab tuman-thaĩ āyũ, now I (fem.) came to you (II, 6).

dōphari jālēk hiṭo, he marched till noon (I, 1).

thwārũ ḍhīl-mē āgũ-baṭi bhair nikaḷo, after a short time he emerged from the fire (II, 5).

u jhulũ-hai taḷi kudo, he leaped down from the swing (II, 8).

u wi-thaĩ dauṛi-bēr gayo, aur wi-kā khuṭan paṛo, he went running to him and fell at his feet (II, 8).

yeth-uṭh pheranai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb rishi rājā-thaĩ āyo, the saint Vāmadēva came to the king (II, 1).

u khusū-khusū bhājī-bēr Mātang-thaĩ gayo, he escaping secretly went to Mātanga (II, 4).

wī-kañi tith lagi, compassion (fem.) touched him (II, 6).

rūñi-ki khabar suṇana-ki aur āpāñū ādimina-ki bhēṭ karanai-ki bañi phikar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

unan maĩ dekhi bañi rīs ai, seeing me great anger (fem.) came to them (II, 2).

āpāñi ijū-thē bhitar bhājī gai, she ran away inside to her own mother (I, 2).

(ham) *boṭanā-kū phāñā pakari-bēr dusari taraph nhai gayā, aur kai-kū hāt ni āyā*; ghar jai-bēr ham lai nai dhwai sū paṛā, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

ham teri tapasyā dekhi-bēr būñū khusī bhayā, I (plural of respect) having seen your austerity, became much pleased (II, 3).

maĩ aur u pachhinai jañgal-mē rai gayā, (we, i.e.) I and he remained behind in the forest (page 112).

myārū būñū bhāg chhiyū jo tum lai miñi gayū, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

tab dwīyai gañ-huñi būñū lagū, then the two set out on the road to the village (I, 3).

thēñū dinan jālai yō yeth-uth phirū, for a few days they wandered hither and thither (II, 2).

wā myārū mitr āyū, there my friends came (II, 2).

bahaut dūr jālai anyārū-anyār-ā dūt jāñi gayū, for a great distance the two persons went in thick darkness (II, 5).

nau kumār bahaut dik bhayū, the nine princes became much troubled (II, 4).

yē cile Kāmamañjari aur wī-ki ijū lai wā balaiñ-gain : ũ atti ḍarin aur maĩ-thaĩ sallāh puchhan-huñi ain, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

maĩ dekhi ũ ḍari gain aur kumāñū pañhin, they (fem.) seeing me became afraid and began to tremble (page 145).

wī-kū ḍagāñū wī-ki ḍagāñiyū bahaut syāñi ain, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs :—

maĩ-le yo bichār karo, I made this decision (page 37).

maĩ-le yo suñi, I heard this (fem.) (page 37).

tuma-le maĩ-kañi pañlē khabar kē-lai ni di, why did you not at first give the news (fem.) to me (page 84) ?

nau kumāran ḍagari wī-kañi āpāñū dēs-hai bhair bhejo, he sent him, with the nine princes, forth from his own land (II, 1).

Mātang-thaĩ ai-bēr wī-le ēk ratn bhēṭ-mē dhari diyo, coming to Mātanga, she laid before him a jewel as a present (II, 6).

wī-le kaṇo, he said (II, 1).

maĩ-kañi màri diyo, (they) killed me (II, 2).

maĩ-le āpũ-kañi jaṅgaḷ-mẽ pariyo pàyo, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē-kañi nùchaṇo, gaiṇo, bàjo bajũṇo, lekhaṇo paṛano, balàṇo cholàṇo sikàyo*, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādimina-ki baṛi bhiṛ dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmdatta-le āpañi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-jyu-ki puṇā karañi sikai, he taught me to worship (fem.) Mahādēva-jī (II, 2).

Kālindi-ki bāt wī-le mañi-li, he accepted the word (fem.) of Kālindi (II, 6).

Mātaṅga-le wī-kañi ēk mañi di, Mātaṅga gave him a jewel (fem.) (II, 7).

wī-le mastakāḷ lākārū ēk-bāṭṭū kārū, aur āgo bàḷo, aur manṭr pūrū, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

wī-le āpũṇṇū khāṇiya sūtu taḷau-mē khiti diyū, he threw the *sattū* (plur. masc.) which was his food into the lake (I, 1).

hama-lē rāta-ki bāt jūgū jūgū suṇin, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wī-ki buṛi chheṛi Dharmmarakshitā dagari pachhyāṇ lagai aur Kāmamañjari-huṇi wī-kū hāta-le mast chīj bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjarī (page 91).

wī-le maĩ-kañi dharma-ki pustak suṇin, he caused me to hear (*i.e.* taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thaĩ yo bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yaũ sàri bāt kain, each of them said all these things (plur. fem.) (I, 4).

wī-le gūli dīn, he gave abuse (plur. fem.) (page 61).

maĩ-le yo sab bāt mālum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus :—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	<i>hiṭyũ</i>	<i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhī</i>
3. <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭī</i>	<i>hiṭi-chhan</i>

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

rūṇo, to remain, third plural perfect *raĩ* or *rĩ*. So *kūṇo*, to speak, and causal verbs like *dekhūṇo*, to show : *ūṇo*, to come, plur. *āĩ*. So *lyūṇo*, to bring : *jāṇo*, to go, plur. *gaĩ* : *dīṇo*, to give, plur. *đĩ*. So *liṇo*, to take.

The following are examples of the use of this tense :—

A.—Intransitive Verbs :—

tu ko chhai, kã-baṭi ā-chhai, who art thou, whence hast thou (masc.) come (II, 2) ?

tu ko chhē, kã-baṭi ai-chhē, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

ab tu ai gai-chhē, now thou (fem.) hast arrived (page 116).

būlak kaṇi bāg li gau-chh, a tiger has carried off the child (page 229).

taḷau suki ga-chh, the tank has dried up (I, 1). For *ra-chh*, *vide ante*, page 130.

bāji-kaṇi jiti gai-chh, she has completely won the wager (page 77).

maĩ-kaṇi jabardastī āpaṇo khasam baṇai-bēr yā lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

āj bhēṭ hai paṛi-chh ; baṛi khusi bhai-chh, to-day a meeting has occurred ; much happiness has become (to me) (I, 2).

tum sust kē-lai hai rau-chhā, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūṇo* as a verb substantive, see page 130, *ante*.

tum lai dēs dēs hiṭi ā-chhā, you also have come (here) after going to various countries (page 164).

bārā phañi-wālū syāp nikali raĩ, many-hooded snakes have remained emerging (*i.e.* continue emerging) (page 58).

yō ādimi kã-baṭi āĩ, whence have these men come (II, 9) ?

bār bars hai-gaĩ, twelve years have passed (I, 2).

B.—Transitive Verbs :—

mero bāb Pātāla-ko rājū Bīṣnu-le mōri dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beṭiyā rāt swain-mē Mahādēb-jyū-le maĩ-kaṇi darśan dē-chh, aur yo kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūṭ-pṭṭ bahaut kari-chh, aur ādimi bārā dik karĩ, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

rāṇḍa-le jhūṭā saṅgaṇ khai rākhĩ, the villain has eaten up (*i.e.* sworn) false oaths (masc. plur.) (page 105).

myārā lagaiyā (adjectival past participle) *phūl wī-le ṭori-bēr Ramayantikā-kaṇi đĩ*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭa-chhiyũ</i> (<i>chhiyũ</i>)	<i>hiṭi-chhiyũ</i> , etc.	<i>hiṭa-chhiyũ</i> , etc.	<i>hiṭi-chhiyũ</i> , etc.
2. <i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyē</i>	<i>hiṭi-chhiyē</i> .
3. <i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyà</i>	<i>hiṭi-chhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

maĩ rāṇi samēt ai rau-chhiyũ, I had come (and been there) with the queen (page 31).
tū āj jālai ke karānāra-chhiyē (for *karanā ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai din tū bāg-baṭi gai-chhi, *tai din-ā-baṭi mero man tu-ī-le hari lē-chh*, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab u Paik dhurā-huṇi jāṇ lūgi ra-chhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātāṅ āgā-hai bhoir ā-chhiyo, as soon as Mātāṅa had come out from the fire (II, 5).

cheli dhān kuṭaṇ lūgi rai-chhi, the daughter had set herself a-husking paddy (I, 2).
rāja-ki cheli palān-mē sē rai-chhi aur saheli yeth uth sē rai-chhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt kārā, jab unan nān ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myārā ān-mē bahant ghaṇ hai rau-chhiyā, many wounds were in my body (II, 2).
dwī syāṇi dhān kuṭaṇ lūgi rai-chhin, two women had set themselves a-husking paddy (I, 4).

syāṇi jo in bātān-kaṇi suṇi rai-chhin wī-kā mukh-thaī ēk-baṭṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

u bāman mīlo jo maĩ-le ḍākun-hai bachā-chhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

wī bhyōl-mē puṇā jo Mahādēb-jyū-le Mātāṅ-kaṇi batai rākha-chhiyo, they arrived at the mountain which Mahādēva-jī had indicated to Mātāṅa (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *ī* to the root. Thus the root of *dekhaṇo*, to see, is *dekh*. The passive root is *dekhī* with an infinitive *dekhīyo*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhī*, not

dekhī. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ēk śahar lai dekhīn paiṭho*, a city also began to be visible (II, 5).

jab śūli-mē yē-ko khasam charūilo, taba jānali, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pakarīlo aur meri syaiṇi lai pakarīli, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjari aur wī-ki ijā lai wā balaiṇ gēn*, Kāmamañjari and also her mother were summoned (passive of causal) there (page 94).

yo ēk bāman-kaṇi bachūn-mē mūrī ga-chh, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *āno*. Thus, *dekhāno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāiyo*. So, *haūno*, to cause to become; *khaūno* (from *khāno*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *māraṇo*, to kill.

As examples of causals we may quote :—

mero nāti goru-bhaīsan charūn-huṇi baṇ jai ra-chh, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).

āpānū khwēn-kaṇi dekhāyā, she showed them to her husband.

yē-kaṇi yē-kā bāba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).

je-ke wī-le karaṇo chh, te paīlā kawai (infinitive *kaūno*, to cause to say) *diyan*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *i*. Examples are given above under the passive (*charūilo* and *balaiṇ gēn*). Again we can have double causal with infinitives in *āno*, as in *bolaūno*, to get a person called (from causal *bolūno*). Sometimes the *āno* is contracted to *auṇo*, as in *āpaṇi dagaṛiyan-kaṇi dekhauṇ-sū khalḍi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *diṇo*, to give; *liṇo*, to take; *rūno*, to remain; *rākhano*, to place; and *hālano*, to throw. Compounds with *hālano* often have a completive sense.

Thus :—

ai jāno, to arrive.

baṇi jāno, to become.

bhiji jāno, to be soaked.

hai jāno, to become.
jāgi jāno, to halt.
khai jāno, to eat up.
li jāno, to take away.
mārī (passive) *jāno*, to have been slain.
nasi jāno, or *nhai jāno*, to go away.
pari jāno, to throw oneself down.
puji jāno, to arrive.
pujai jāno, to escort to a place.
puri jāno, to heal.
chhārī dīno, to release.
dekhi dīno, to see for oneself, to inspect.
dhari dīno, to place.
di dīno, to give away.
hiṭi dīno, to go along.
khiti dīno, to throw to a certain place.
lautai dīno, to put back again.
mārī dīno, to slay.
māni liṇo, to accept, agree to.
li liṇo, to take for oneself.
hai rūno, to continue to exist (Hindī, *hō rahnā*).
batai rākhano, to show.
banai hālano, to finish making, to complete.
chhārī hālano, to abandon completely.
dekhi hālano, to see suddenly, to happen to see.
kai hālano, to tell completely.
kari hālano, to finish doing.

Examples of the use of these compound verbs are :—

phiri dharati-mē ai gayo, he arrived afterwards upon the earth (II, 7).
mañ-kañi puḷ-ḥujā ai gai, worship and such like things came to me (*i.e.* I learnt to worship) (II, 2).
jwān, bhalo dekhaṇo chāno, aur hrīṣṭ-puṣṭ bani gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ui-le āpāṇā khāniya sātu talau-mē khiti diyū : jab sātu bhiji gayā, sab sātu pāṇi samēt khai gayo, he threw his dinner-sattū into the lake ; when the sattū was thoroughly soaked he ate it all up, water and all (I, 1).
mañ bhalo hai gayū, I became well (II, 2).
chyōlo tero hai ga-chh, a son has become yours (*i.e.* you have got a son) (II, 1).
tu Pātāla-ko rājā hai jūlai, thou wilt become the king of Pātāla (II, 3).
wā ū jāgi gayā, there they halted (II, 5).
Jamā-kā dūt mañ-kañi Jamrāj-thāñ li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-chh, he has been slain (II, 2).
pāṇi dhumāṇ-ḥuṇi nasi gayā, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ēk hūṛā boṭā-kā tali jai-bēr sūn pari gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

āgū-mē pari gayo, he threw himself into the fire (II, 5).

ū Pātāl-mē puji gayā, they arrived in Pātāla (II, 5).

Mātāṅg wī-kaṇi dūr-jālai pujai gayo, Mātāṅga escorted him for some distance (II, 7).

wā myārū ghau puri gayū, there my wounds were completely healed (passive) (II, 2).

yē-vīle yē-kaṇi chhūri diyā, aur phiri laṭai diyā, for this reason release him, and put him back again (II, 2).

tum hamari laṛai dekhi diyan, do you please inspect our fighting (I, 3).

wī-le ēk ratn bhēt-mē dhari diyo, she presented a jewel as a welcome (II, 6).

tum wī jūgū dekhan-huṇi hiṭi-di hālan, do you come along to see that place (II, 3).

maī-kaṇi māri diyo, they slew me (II, 2).

rāja-le muni-ki bāt mūni lī, the king accepted the words of the saint (II, 1).

āchho, tu-ī lī-liyē, good, do thou verily take (it and keep it) (I, 4).

myārū ān-mē bahaut ghau hai rau-chhiyā, there had been many wounds on my body (II, 2).

wī bhyōl-mē puja jo Mahādēb-jyū-le Mātāṅg-kaṇi batai rākha-chhiyo, they arrived at that mountain which Mahādēva-jī had shown to Mātāṅga (II, 4).

rāṇḍa-le jhūṭi saṅgan khai rākhi, the villain has taken a false oath (page 105).

tu bāṭo baṇai hūlalai, ta ham twē-kaṇi chhoṛi dyūlū, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēd, śāstr, aur dharm karm, sab chhūri hālī, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhi hūlo, he happened to see the prince (II, 8).

ab maī-le sab hāl āpāṇū tuman-thaī kai-hālī, now I have completely told all my affairs to you (II, 2).

jaswe kām kari hūlalo wī-kaṇi berī pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakanō* with the short conjunctive participle. Thus:—

jatuk dukh ham dī sakūlū tatuk twē-kaṇi dyūlū, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

wī-kaṇi myārū-mē, jo chūnī, ū dekhi sakanī, whoever desire to see her in the fair can do so (page 165).

Compleitive compounds are formed with *hūlāno*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāno*, to wish, with the oblique infinitive. Thus:—

maī āpāṇū kākā-kaṇi mārūṇū nī chānyū, parantu wī-kaṇi chhoṛi dīṇū chā-chhu, aur wī-ko ādar sātkar karūṇū chā-chhu ; u jo hirū maī ṭhagi-bēr līṇū chhā-chhiyū, ab usikē nī līṇū chānyū, I do not want to kill my uncle, but want to show honour and respect to him ; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāno*, to desire, should not be confused with the verb *chāno*, to look at.

The passive of *chāṇo*, to wish, *chāṇo*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindī *chāhiyē*, but the verb is conjugated throughout. Thus :—

mai-kaṇi dhairya karaṇo chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhō-kū Paika-ko tarāṇ parakhāṇo chāi-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamaṇḍ karaṇo ni chain (for *chaino*), it is not proper to show pride (I, 5).

N.B.—This *chain* for *chaino* is not uncommon.

te karaṇo chāi-chh, that should be done (II, 1).

muluk jītāṇū chainī, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sātu-ko thailo jo bātū-huṇi chāi-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paithāṇo* (not *lagāṇo*), to begin. The oblique infinitive may be either weak or strong. Thus :—

ghabarai-bēr kūmaṇ paithā, being agitated, they began to tremble (I, 4).

ḍari gain aur kūmāṇū paithin ; *ēk buṛiyā kūṇ paithi*, they (fem.) became afraid, and began to tremble ; an old woman began to say (page 145).

wī-kaṇi mārāṇ paithā, they began to beat him (II, 2).

ēk śahar lai dekhīṇ paitho, a city also began to be visible (II, 5).

ākhan-baṭi āsu ūṇ paithā, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have :—

kai-kaṇi tu yeti ūṇ jan diyē, do not allow any one to come hither (II, 5).

ke dukh ni huṇ paū-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraṇo*, to fall, with the direct strong infinitive. Thus :—

anyārā-mē hitāṇo paro, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*paraṇo*, to fall, must not be confounded with *paraṇo*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭano* in its more usual forms :—

Infinitive or Verbal Noun, *hiṭano*, the act of going; obl. form, *hiṭan*, *hiṭanā*.

Present Participle, *hiṭano*; fem. *hiṭani*, going; obl. form, *hiṭanā*, *hiṭanai*; (*hiṭanai-rachhū*, *hiṭanaira-chhū*), I am a-going; *hiṭanai-ra-chhiyū* (*hiṭanaira-chhiyū*), I was a-going.

Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi*; Strong Verbal, *hiṭo*, fem. *hiṭi*; Adjectival, *hiṭiyo*, gone.

Future Passive Participle, *hiṭano*, fem. *hiṭani*, to be gone, about to be gone; masc. obl. sing. and plur. *hiṭanā*.

Conjunctive Participle, *hiṭi*, *hiṭi-bēr*, going, having gone.

Old Present, I go, I may go.			Imperative, Go.		Future, I shall go.			
Singular.		Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.			Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭū</i>	<i>hiṭū</i>	...	...	<i>hiṭūlō</i>	...	<i>hiṭūlā</i>	...
2	<i>hiṭai</i>	<i>hiṭau</i>	<i>hiṭ</i> <i>hiṭiyē</i>	<i>hiṭau</i> <i>hiṭiyā</i>	<i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3	<i>hiṭ</i>	<i>hiṭau</i> <i>hiṭan</i>	...	...	<i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭalā</i>	<i>hiṭalin</i>

Past Conditional, (if) I had gone, I should have gone.				I went.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭanū</i> , <i>hiṭanyū</i> <i>hiṭani</i>	...	<i>hiṭanū</i> , <i>hiṭanā</i>	...	<i>hiṭyū</i>	...	<i>hiṭā</i>	...
2 <i>hiṭanai</i>	<i>hiṭani</i>	<i>hiṭanā</i>	...	<i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭā</i>	...
3 <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanā</i>	<i>hiṭanin</i>	<i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin</i>

Present Definite, I go, I am going.				Negative Present Definite, I do not go.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭū-chhu</i>	...	<i>hiṭanū</i>	...	<i>ni hiṭanū</i> , <i>ni hiṭanyū</i> <i>ni hiṭani</i>	...	<i>ni hiṭanū</i> <i>ni hiṭanā</i>	...
2 <i>hiṭā-chhai</i>	<i>hiṭā-chhē</i>	<i>hiṭā-chhā</i>	...	<i>ni hiṭanai</i>	<i>ni hiṭani</i>	<i>ni hiṭana</i>	...
3 <i>hiṭā-cān</i>	<i>hiṭā-chhya</i>	<i>hiṭanī (-nī)</i>	<i>hiṭanin</i>	<i>ni hiṭano</i>	<i>ni hiṭani</i>	<i>ni hiṭanā</i>	<i>ni hiṭanin</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭyũ</i>	...	<i>hiṭā</i>	...
2 <i>hiṭa-chhai</i>	<i>hiṭi-chhā</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>
3 <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭi</i>	<i>hiṭi-chhan</i>

Imperfect, I was going.

Pluperfect, I had gone.

Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭā-chhiyũ</i>	...	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyũ</i>	<i>hiṭi-chhiyũ</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
2 <i>hiṭā-chhiyē</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
3 <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin</i>	<i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i>

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *nī* but *jan* is also employed with the imperative. *Nī*, is emphatic, 'not in any way.'

yē-kā maraṇa-ko bakhāt nī āyo, the time of his death did not come (II, 2).

bāmaṇ-kaṇi nī māraṇ, do not kill the Brāhman (II, 2).

jan samajiyē, do not consider (II, 3).

An emphatic suffix (like the Hindī *hi*) is *ā*. Thus, *tu swain-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of
Paṇḍit Ganga Datt Upreti, 1900.)

॥ पूरब पछों-पैकन-कि भेट ॥

कौ समय-मे हौ नामि पैक, एक पूरब दिशा-का कुण-मे, दोहरो पछों-का कुणा-मे रौंछिया । एक-को नाम सुणि-बेर दोहरो रीस-मे भरियो रौंछियो । हौर एका-का घर-बटि दोहार-को घर बार बर्स-को बाटो टाड़ छियो । एक दिन पूरबा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखणो चैँछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैँछियो, ली-बेर बाटा लागो । दोफरि जालेक हिटो, तब बाटा-मे उड़-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिरि उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिण-सुँ उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नौन टुटि गइ ॥

पैक-कणि बड़ि रीस आइ । उड़-ले हाति-को सून पकड़ि-बेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछों-का पैक-कि

चेलि उइ बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर डरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उइ-कि म्हीतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि देखौण-सुँ आपणि खल्दि-मे धरि-लियो । पछा उइ दिनै पूरब-को पैक लै बार बर्स-को बाटो घड़िन-मे हिति-बेर पछों-का पैका-का घर-पुजो । उइ-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्य लाकड़ा काटण-हुणि धुरा जै-रई, बार बर्स है गई । पूरबा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रक्खियो बाटा-मे दीन-कि भेट है-गइ । पछों-को पैक सारा बणा-का रूखन-कणि, जो बाड़ा बाड़ा छिया, जाड़े-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा ख्वारा-मे धरि-बेर आपणा घर-हुणि ल्यूण लागि-रक्खियो । पूरब-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खैचि-बेर रोकि-दियो । तब पछों-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अधिन लगायो । पछिन देखि-बेर कयो, अरे पूरबा-का पैक, मै-ले तेरो नौ पैली-बटि सुणि राख छियो । ते दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि खुशि भै-छ । आब तुम हम लड़े करि-बेर देखूँ हम दीन-मे को बड़ो छ । पूरबा-का पैक-ले कयो, याँ बण-मे हम लोगन-कि हार-जौत-कणि को जाणलो । गौं-मे जै-बेर लड़ुला ॥

तब द्वीयै गौं-हुणि बाटा लागा । बाटा-मे उनन-कणि एक बुड़िया मिलि, दीन-ले बुड़िया-थें कयो, तुम हमरि लड़े देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैसन चरूण-हुणि बण जै-रछ । उइ-कणि राटा दिणा जाँछु । फिरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीयै पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उइ-कणि राटा दिया ॥

जब यों द्वी पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैसा, लाकड़ा-को बोजो सुधा द्वीयै पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उइ आँधि-मे उड़ि-बेर एक येसि ठौर पुजो कि जाँ द्वी स्यैणि धान कुटण लागि-रैछिन, और एक स्यैणि-का आँखा भितर पैठि-गयो । उइ स्यैणि-ले दोहरि-थें

कयो, म्यारा चाँखा-मे भा पैठिड़ गछ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ मै-कणि दी-देली त गाड़ि-झूँलो । तब पैलि स्येणि-ले कयो चाँछो, तुई लि-लिये । दोहरि स्येणि-ले भाड़,—बुड़िया और उइ-को नाति, गोरु भैंसा, द्वीये पैक लाकड़ा-का ब्राजा सतमे,—चाँखा-है निकालि-बेर आपणि खल्दि-मे धरि-लिया । फिरि राता-का बखत आपणि खल्दि-मे-है गाड़ि-बेर आपना खेन-कणि देखाया । उइ-ले कयो यों सब किड़ा हमरा बिरालु-कणि दी-दे । उ सब खे-लेलो । इन बातन देखि सुणि-बेर द्वीये पैक, बुड़िया, और उइ-को नाति भौत डरा । घबरै-बेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब वस्तुन-मे-है सबन-है नानो जाणि-बेर अछतै पछतै हात जोड़ि बिन्ति करि उइ स्येणि और उइ-का खेन-थें छोड़ै-बेर आपणा घर-हुणि गया । आपणा घरन-मे जै-बेर एक एक-ले यों सारि बात आपना घरकारन-थें और पड़ौसिन और आपणा दृष्ट मिचन-थें कैन ॥

सबन-ले आपूँ-कणि नानो समझि-बेर परमेश्वर-कणि धन्यवाद दी-बेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नाना छूँ । ये संसार-मे के बात-को घमण्ड के मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

(From the "Hill Dialects of the Kumaun District,"
of Paṇḍit Ganga Datt Upreti.)PŪRABA-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvi nāmi Paik, ěk Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
 kuṇ-mē, doharo Pachhō-kā kuṇā-mē, raũ-chhiyā. Eka-ko
corner-in, the-other the-west-of corner-in, remaining-were. One-of
 nām suṇi-bēr doharo ris-mē bhariyo raũ-chhiyo, haur ekā
name heard-having the-other anger-in filled remaining-was, and one
 kà, ghar-baṭi dohāra-ko ghar bār-barsa-ko bàṭo tār chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
 Ēk din Pūrabā-kā Paika-le āpāṇā-man-mē thāri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
 'Pachhō-kā Paika-ko tarāṇ katuk chh, parakhaṇo chaĩ-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
 chh.' Āpāṇā-ghar-baṭi sāmāṭā-kā lijiyā sātu-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,
 jo bàṭā-huṇi chaĩ-chhiyo, lī-bēr bàṭā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
 Dōphari jālēk hiṭo, tab bàṭā-mē ui-kaṇi ěk baṇo lāmo
Noon till he-walked, then the-road-in him-to a great long
 chākaḷo gairo taḷau miḷo. Ui-le āpāṇā khāṇiya sātu
wide deep pond was-met. Him-by his-own to-be-eaten sattu
 taḷau-mē khiti-diyā. 'Jab sātu bhiji-gāyā sab sātu
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu
 paṇi-samēt khai-gayo. Phiri ui-taḷau-kā najik ěk-bārā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
 jai-bēr śiṇ paṇi-gayo. Yetuk-āi-mō ui-taḷau-kā najikā-kā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
 baṇā-kā mirag āpaṇi-bāṇa-lo taḷau-mē paṇi piṇ-sū āyā.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chh, tab dohari thaur paṇi
On-seeing indeed the-pond dried-completely-is, then another place water
 dbunaṇ-huṇi nasi-gayā. Yē māth ēk baṇ hāti lai paṇi
searching-for they-went-away. This after a wild elephant also water
 piṇ-sū ui-talau-mē āyo. Āpaṇo sūn paṇi piṇ-huṇi
drinking-for that-pond-in came. His-own trunk water drinking-for
 talaun hālo. Paṇi ni pāyo, ta risā-kā māriyā
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
 baṇo chillāt karo, jai-le ui-Paika-ki nīn tuṭi-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kaṇi baṇi rīs āi. Ui-le hāti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 pakari-bēr Pachhō-kā raunēr-Paikā-kā paṭāgaṇ-mē khiti-diyo. Ui-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paṭāgaṇ-mē Pachhō-kā Paika-ki cheli ui-bakhat dhān kuṭan
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
 lagi-rai-chhi. Hāti-kaṇi anaukho kiṇo dekhi-bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 dārā-kā māriyā āpaṇi-ijā-thē bhitar bhāji-gai. Tab ui-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
 mhautāri bhair āi, hāti-kaṇi anaukho kiṇo samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bēr, āpaṇi-dagariyan-kaṇi dekhaṇ-sū āpaṇi-khal-di-mē
having, her-own-companions-to showing-for her-own-pocket-in
 dhari-liyo. Pachhā ui-din-āi Pūrabā-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-ereen the-east-of hero also
 bār-barsa-ko bāto ghaṇin-mē hiṭi-bēr Pachhō-kā Paikā-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghar pujo. Ui-ki cheli-thē Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.
 Cheli-le kayo, 'myārā hauju lākārā kātāṇ-huṇi
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
 dhurā jai-raī, bār bars hai-gaī.' Pūrabā-kā Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
 dhura-ko bāto batai-māgo, cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.
 Jab u Paik dhurā-huṇi jāṇ lagi-ra-chhiyo, bāta-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 dvina-ki bhēt hai-gai. Pachhō-ko Paik sārā-baṇā-kā
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kaṇi, jo bārā bārā chhiyā, jāṛ-āi-baṭi upāri-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
 baṛo bhāri pahār jaso bwōjo āpāṇā-khwārā-mē dhari-bēr āpāṇā-
great heavy mountain like load his-own-head-on place-having his-own-
 ghar-huṇi lyūṇ lāgi-ra-chhiyo. Pūraba-kō Paik ui-kā pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
 baṭi gayo, ui-kō bwōjo pachhin-baṭi khañchi-bēr, roki-diyō.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhō-kā Paika-le baṛo jēr lagāyo, āpaṇo bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūraba-kā Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
 tero nau paili-baṭi suṇi-rākha-chhiyo. Twē-dagaṛi bhēt karana-ki
thy name first-from heard-continually-was. Thee-with meeting making-of
 baṛi ichchhā chhi. So āj bhēt hai-paṛi-chh. Bari khuṣi
great wish was. So to-day meeting occurred-is. Great happiness
 bhai-chh. Āb tum ham laṛai kari-bēr dekhū
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 ham-dwīn-mē ko baṛo chh.' Pūraba-kā Paikā-le kayo, 'yā
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
 baṇ-mē ham-logana-ki hār-jit-kaṇi ko jāṇalo ? Gaṇ-mē
forest-in us-people-of losing-winning-(acc.) who will-know ? Village-in
 jai-bēr laṛūlā.
gone-having we-shall-fight.'

3. Tab dwiyāi gaṇ-huṇi bātā lāgā. Bātā-mē
Then both village-towards on-road were-engaged. The-road-on
 unan-kaṇi ēk buṛiyā mili. Dwina-le buṛiyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tum hamari laṛai dekhi-diyau.' Buṛiya-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti goru-bhaṣan charūṇ-huṇi baṇ jai-ra-chh. U-i-kaṇi
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwātā diṇā jā-chhu. Phiri tumari āwāl-bhīri dekhūlo.
breeds to-give going-I-am. Afterwards your combat I-will-see.'
 Yetuk kai-bēr buṛiya-le dwiyāi Paik aur lākara-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpāṇā-kāṇā-mē dhari-bēr āpāṇā-nāti-thē gai, ui-kaṇi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwātā diyā.
bread were-given.

4. Jab yō dvī Paik wā laṛaṇ-sū tāyār bhāyā, tab
When these two heroes there fighting-for ready became, then
 buṛiyā-kā nāti-le buṛiyā, aur goru-bhaṛsā, lākara-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-
 ko bwōjo sudhā dvīyā Paik, āpaṇi-gāti-mē dhari-liyā.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.
 Āpāṇa-ghar-huṇi bātā lāgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi lāgi. Uī-ādhi-mē uṛi-bēr ēk yesi thaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jā dvī syaiṇi dhān kuṭaṇ lāgi-rai-chhin, aur
he-arrived that where two women paddy to-husk engaged-were, and
 ēk-syaiṇi-kā ākhā bhitar paṭhi-gayo. Uī-syaiṇi-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myārā-ākhā-mē jhār paṭhi-ga-chh, gārī-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kaṇi dī-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then
 gārī-dyūlo.' Tab paili-syaiṇi-le kayo, 'āchho, tu-i
I-will-extract(-it).' *Then the-first-woman-by it-was-said, 'good, thou-veryly*
 li-liyē.' Dohari-syaiṇi-le jhār, buṛiyā aur
take-for-yourself.' *The-second-woman-by the-bit-of-grass, the-old-woman and*
 uī-ko nāti, goru-bhaṛsā, dvīyā Paik lākara-kā bwājā-samēt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,
 ākhā-hai nikāli-bēr āpaṇi-khaḍi-mē dhari-liyā. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 rātā-kā bakhat āpaṇi-khaḍi-mē-hai gārī-bēr āpāṇa-khwēn-kaṇi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhāyā. Uī-le kayo, 'yō sab kirā hamārā-birāḷu-kaṇi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to
 dī-de. U sab khai-lelo.' In bātān dekhi-suṇi-bēr
give-away. He all will-eat-for-himself.' *These words seen-heard-having*
 dvīyā Paik, buṛiyā, aur uī-ko nāti bhaut dārā.
the-two heroes, the-old-woman, and her-of the-grandson much feared.
 Ghabarai-bēr kamaṇ paṭhā. Tab sabana-le āpū-āpū-kaṇi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)
 yē-samsāra-ki sab-bastun-mē-hai saban-hai nāno jāṇi-bēr,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jori, binti kari, uī-syaiṇi aur
lamenting-lamenting hands folding, supplication making, that-woman and

ui-kà khwēn-thē chhorai-bēr, àpàṇà-ghar-huṇi gàyà.
her-of husband-to been-released-having, their-own-house-to went.
 Āpàṇà-gharan-mē jai-bēr ēk-eka-le yaũ sàri bāt àpàṇà-gharakàran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur parausin aur àpàṇà-isht-mitrān-thē kain.
to and neighbours and their-own-loved-friends-to were-said.
 5. Sabana-le āpū-kaṇi nāno samajhi-bēr, Paramēśwar-kaṇi
All-by themselves (acc.) small considered-having, God-to
 dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-
thanksgiving given-having it-was-said, 'O God, we Thy-
 sṛishṭi-mē saban-hai nānā chhū. ' Yē-samsār-mē kē-bāta-ko ghamand
creation-in all-than small are. ' This-world-in any-thing-of pride
 kai-manushya-kaṇi karaṇo ni chain. Ēk-hai ēk ṭhuḷo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
 ēk nāno chh. Paramēśwara-ki sṛishṭi-mē ham sab kīṛānā-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhū.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurā* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Daśakumāra Charita of Pandit Jwala
Datt Joshi, 1892.)*

एक दिन बामदेव ऋषि राजा-थैं आयो, और वी-ले कयो कि जसो च्योलो तु चाँछिये तसो च्योलो तेरो है गछ, अब ये-कणि क्यञ्चिन-को जे काम छ ते करणो चैंछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनीं । राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

थाड़ा दिनन जाँलें यों येथ उथ फिरा, पछा बिन्ध्याचल-का जंगल-में पुजा । वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि । राजबाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थैं पुछो कि तु को कै, काँ-बटि आछै, भील जसो देखीँछै, पर त्यारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-थैं भलो आदिमि समजि-बेर वी-थैं यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का बामण छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीं और डाँकुन-को काम करनी । म्योरो बाब लै दूननै जसो छियो । जब-बटि में ज्वान भयूँ मैं-ले लै लूटपीठ बहौत करिछ और आदिमि बड़ा दिक करौं । एसिकै एक दिन म्यारा दगड़ियन-ले एक बामण पकड़ो, और वी-कणि मारण पैठा । मैं-ले उनन-थैं कयो कि बामण-कणि नि मारौ । उनन मैं देखि बड़ि रीस आइ, और मैं-कणि मारि-दियो । जब मैं मयूँ तब जम-का दूत मैं-कणि जम-राज-थैं लि-गया । जमराज-ले कयो कि आजि ये-का मरण-को बखत नि आयो, और यो एक बामण-कणि बचूण-में मारौ-गछ । ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखे-बेर फिरि लौटे दिया । आपणा पुराणा आँड-मेंयो रौलो । फिरि जब मैं-कणि आपणि सुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और म्यारा आँड-में बहौत घौ है-रौछिया । वाँ म्यारा मित्र आया और मैं-कणि घर लि-जे वाँ म्यारा घौ पुरी-गया और मैं-भलो है-गयूँ । ये पछिन मैं-कणि उ बामण मिल

जो मै-ले डाँकुन-है बचा-छियो। वी-ले मै-कणि धर्म-कि पुस्तक सुणै, और महादेव ज्यु-कि पुजा करणि सिकै। जब मै-कणि पुजा-हुजा ऐ-गब तब उ न्है-गयो। वी दिन बटि मै आपणा दगड़ियन-है अलग हूँकु, और धर्म-कर्म-में लागि रूँकु और महादेव-ज्यु-कि तपस्या करूँकु। अब मै-ले सब हाल आपणा तुमन-थैं कै हालीं। एक बात तुमन-थैं कूणि छ, म्यारा दगाड़ा अलग हिटौ ॥

सो ही जणि औरन-है अलग है-जै मातंग-ले कुँवर-थैं कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मै-कणि दर्शन देख और यो कौक कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनूँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँकि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंवर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जालै। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योलो जँनेर-छ। उ लै त्वारा दगाड़ा जालो। ये वीले मै तुमरो जँणो चे रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-थैं कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजबाहन-कणि हरा-दूयो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि दुनो, पर कै वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि दुनणो चैँछ और लौटि-बेर एक जागा एकबटो हुणो चैँछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंवर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पड़ो, और उस्वे करो। बहौत दूर जालै अन्यारा-अन्यारै ही जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर लै देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैं कयो

कि कै-कणि तु येति जँण जन दिये । आपूँ वी-ले मस्तकै लाकड़ा एकबट्टा करा, और आगो बालो और मंत्र पढ़ा, और आगा-में पड़ि-गयो । थूड़ा ठील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हृष्ट पुष्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आखियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि जँणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्येणि छि । वी-का लुकड़ा बाड़ा सुंदर छिया, और गहणो पातो लै वी-थें बहोत भलो छियो ॥

मातंग-थें ऐ-बेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-थें पुछो तु को छे और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु जँण पैठा और वी-ले कयो कि मैं असुरन-का राजे-कि चेलि कालिंदि छूँ । मेरो बाब पाताल-को राजा बिश्व-ले मारि-देछ । वी-को के च्योलो न्हाति । मैं वी-कि वारस छूँ, और बड़ा दुख-में छूँ । थूड़ा दिन भया मैं एक सिद्ध-थें सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-बेर टीठ लागि और वी-ले मैं-थें एसो कयो कि धैर्य कर, थूड़ा दिनन पछा एक दिव्य-आँड-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम द्वी जणि मिलि-बेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-बेर मैं तुमरो जँणो चै-रैछूँ । सो आपणा बजीरन-कि सलाह-ले अब तुमन-थें आयूँ । तुम मैं दगड़ि ब्या लै करौ राज्य लै लिया । मातंग महादेब-ज्यु-का बचन एतुक जालिद पुरा हुणा देखि-बेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थूड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजबाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-बेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ रूँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौँछियो । मातंग वी-कणि दूर जालै पुजै-गयो । थूड़ा दूर कुँवर-कणि अन्यारा-में छिटणो पड़ो । पछा बिंबर-का मुख-थें पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के घड़ि येथ उथ

फिरनै-रयो, पछा विशाला शहर-का भैर एक बगिचो छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैणि-कणि ली-बेर और बहौत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलणार-छ ॥

एतुकै-में वी-ले कुँवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगे-बेर कयो कि मेरो मालिक राजबाहन उई छ कौ उ वी-थैं दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा बाड़ा भाग्य किया जो तुमरा दर्शन है-गई । राजबाहन-ले वी-का गालन कड़-कड़कै अँगवाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगड़ि मिलि-बेर बड़ि खुशि भैछ ॥

फिरि उँ ही जणि बोट मुणि स्योल-में बैठि-गया, और कुँवर-ले वी-थैं-पुछो कि तु आज जालै के करनार-छिये, याँ काँ-बटि आछै, यो स्यैणि को छ, और यों आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Daśakumdra Charita of Paṇḍit
Jwala Datt Joshi, 1892.)*

1. Ek din Bāmdēb ṛishi rājā-thaī āyo, aur wī-le
 One day Vāmadēva the-saint the-king-to came, and him-by
 kayo ki, 'jaso chyōlo tu chā~chhiyē, taso
it-was-said that, 'what-kind-of son thou desiring-werest, that-kind-of
 chyōlo tero hai-ga-chh. Ab yē-kaṇi chhyatrīna-ko je kām chh
son thing become-has. Now him (acc.) kshattrīyas-of what business is
 te karaṇo chaī-chh, aur larai kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
 jitāṇā chainī.' Rājā-le muni-ki bāt māni-lī,
to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,
 din-bār kari-bēr nau kumāran-dagaṛi wī-kaṇi āpāṇā-dēs-hai
day-date made-having the-nine princes-with him-for his-own-country-from
 bhair bhejo.
outside it-was-sent.

2. Thwārā-dinan-jālai yō yeth-uth phirā, pachhā
 A-few-days-during they hither-thither wandered, afterwards
 Bindhyāchalā-kā jāṅgal-mē puṇā. Wā unan ēk ādimi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
 miḷo, jo Bhīlan jaso dekhī~chhiyo, par wī-kā gāḷan
was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck
 janyo chhi. Rājābāhan-kaṇi wī dekhi-bēr āsaj
a-brahmanical-thread was. Rājāvāhana-to him seen-having astonishment
 bhayo, aur wī-le wī-thaī puchho ki, 'tu ko chhai, kā~baṭi
became, and him-by him-to it-was-asked that, 'thou who art, where-from
 ā~chhai? Bhīl jaso dekhī~chhai, par tyārā-gāḷan
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
 janyo kē-lai chh? Wī-ādimi-le rājā-kā chyālā-thaī
a-brahmanical-thread what-for is? That-man-by the-king-of son (acc.)
 bhalo ādimi samaji-bēr wī-thaī yo kayo ki, 'yē-jāṅgal-mē
good man understood-having him-to this was-said that, 'this-forest-in

bahaut ādimi yāsā chhan jo nāmā-kā bāmaṇ chhan, janana-le
many men of-this-kind are who name-of Brāhmaṇs are, whom-by
 bēd, sāstr, aur dharm, karm, sab chhāri-hālī,
Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karani. Myōro bāb lai inan-āi jaso
and robbers-of business do. My father also these-veryly like
 chhiyo. Jab-baṭi maī jwān bhayū, maī-le lai lūt-piṭ bahaut
was. When-from I youth became, me-by also robbery much
 kari-chh, aur ādimi bārā dik karī. Esik-āi ēk din
done-was, and men much troubled were-made. Thus one day
 myārā-dagaṛiyana-le ēk bāmaṇ pakaro, aur wī-kaṇi mārāṇ
my-companions-by a Brāhmaṇ was-seized, and him (acc.) to-kill
 paithā. Maī-le unan-thaī kayo ki, “bāmaṇ-kaṇi ni
they-began. Me-by them-to it-was-said that, “the-Brāhmaṇ (acc.) not
 mārāu.” Unan maī dekhi baṛi ris ai aur maī-kaṇi
kill.” (To-)them me seeing great anger came and me-for
 mārī-diyo. Jab maī mārīyū, tab Jamā-kā dūt
it-was-killed-completely. When I died, then Yama-of messengers
 maī-kaṇi Jam-rāj-thaī li-gayā. Jam-rāja-le kayo ki, “āji
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, “to-day
 yē-kā marāṇa-ko bakhat ni āyo, aur yo ēk-bāmaṇ-kaṇi bachūṇ-mē
him-of dying-of time not came, and he a-Brāhmaṇ (acc.) saving-in
 mārī-ga-chh. Yē-vīle yē-kaṇi chhāri-diyā, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kā pāpinai-ki durdāsā dekhai-bēr phiri lautai-diyā.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Āpāṇā-purāṇā-ān-mē yo raulo.” Phiri jab maī-kaṇi āpaṇi
His-own-old-body-in he will-remain.” Again when me-to my-own
 sudh ai ta maī-le āpū-kaṇi jaṅgal-mē pariyo pāyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myārā-ān-mē bahaut ghau hai-rau-chhiyā. Wā myārā mitr
and my-body-in many wounds become-remained-were. There my friends
 āyā aur maī-kaṇi ghar li-jai, wā myārā ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 purī-gayā aur maī bhalo hai-gayū. Yē-pachhin maī-kaṇi
were-healed-completely and I well became. This-after me-to
 u bāmaṇ miḷo, jo maī-le dākun-hai bachā-chhiyo. Wī-le
that Brāhmaṇ was-met, who me-by the-robbers-from saved-was. Him-by
 maī-kaṇi dharmā-ki pustak sunain, aur Mahādēb-jyū-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karaṇi sikai. Jab maĩ-kaṇi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo. Wi-din-baṭi maĩ àpàpà-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rū-chhu, aur dharm-karm-mẽ lagi-rū-chhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
 jyu-ki tapasyā karū-ohhu. Ab maĩ-le sab hāl àpàpà tuman-thaĩ
ji-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālĩ. Ek bāt tuman-thaĩ kūṇi chh, myàrà
were-told-completely. One thing you-to to-be-said is, of-me
 dagàrà alag hitau.
with apart move.'

3. So dvi jaṇi auran-hai alag hai-jai, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
 kūwar-thaĩ kayo ki, 'beṭiyā rāt swain-mẽ Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-ji-by
 maĩ-kaṇi darsan dē-chh, aur yo kau-chh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
 dekhi-bēr bārā khuṣi bhayā. Ab twē-kaṇi phal dinũ.
seen-having much pleased became. Now thee-to the-fruit I-give.

Uttar-diśa-huṇi daṇḍak-jaṅgalà-kà bich-mẽ, jo gār jã-ohhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
 wī-kà kinārā bhyōl ohh. Wi-mẽ phatik chamakaṇai-rĩ,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mẽ Pārbati-kà pau chhan. Tu wã jà.
and middle-in Pārvatī-of foot(-marks) are. Thou there go.

Bhyolà-kà ēk-tarph ēk bīmbar eh. Wi-mẽ tu jàyē, wã
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kaṇi ēk lekhiyo tàma patr milalo. Je wī-mẽ lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
 chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātāla-of king wilt-become.

Yē-kaṇi tu swain-āi jan samajiyē. Bhōl rāja-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 chyōlo ũnēr eh. U lai tyàrà dagàrà jàlo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 maĩ tumaro ũṇo chai-rau-chhyũ, aur ab tum wī jàgà
I your coming looking-remained-was, and now you that place
 dekhaṇ-huṇi hiṭi-di hālau.
seeing-for moving come.'

4. Mātāṅga-ki bāt sunī-bēr kūwara-le wī-kā dagarā jāna-ko
Mātāṅga-of word heard-having the-Prince-by him-of with going-of
 karār karo. Par yo bāt sochi-bēr ki, 'myārā
agreement was-made. But this thing considered-having that, my
 dagariyā yē-bāt-mē rāji hunēr nhātan' kai, wī-le
companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
 unan-thaī ke ni kayo, aur adharāt kārā, jab unan
them-to anything not was-said, and half-night (at-)time, when (to-)them
 nīn ai-chhi, u khusū-khusū bhāji-bēr Mātāṅg-thaī gayo. Mātāṅg
sleep come-was, he secretly absconded-having Mātāṅga-to went. Mātāṅga
 aur u wī-bhyōl-mē puja jo Mahādēb-jyu-le Mātāṅg-kaṇi bātai-
and he that-mountain-in arrived which Mahādēva-jī-by Mātāṅga-to shown-
 rākha-chhiyo. Yē bīch nau kumār Rājāhān-kaṇi harāiyo
placed-was. This amid to-the-nine princes Rājāhāna (acc.) been-lost
 dekhi-bēr bahaut dik bhāyā. Unana-le sab jāgā jāṅgal-mē wī-kaṇi
seen-having much troubled became. Them-by all places forest-in him-for
 dhuno, par kaī wī-ko patto nī lāgo. Tab unana-le yo
it-was-searched, but any him-of trace not was-discovered. Then them-by this
 kayo ki, 'haman dēs-dēsān-mē wī-kaṇi dhunano chaī-chh,
was-said that, (to-)us country-countries-in him-for to-search necessary-is,
 aur lauti-bēr ēk-jāgā ēk-baṭṭo huno chaī-chh.' Yo
and returned-having (in-)one-place together to-become necessary-is.' This
 kai-bēr ū yeth-uth dēsān-huṇi nhai-gāyā.
said-having they hither-thither countries-to went-away.'

5. Mātāṅg nidar hai-bēr bimbar bhitar gayo. Wī-le {wā tāmā
Mātāṅga fearless been-having the-cave within went. Him-by there the-copper
 patr pāyo, aur wī-mē jo lekhiyo chhiyo te paṛo, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
 karo. Bahaut dūr jālai anyārā-anyār-āī dwī jaṇi
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
 gāyā. Pāchhā unan ujyālo miḷo, aur ū Pātāl-mē puji-gāyā.
went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.
 Maṇi aur dūr jai-bēr unan-kaṇi ēk tāl miḷo, aur ēk śāhar
A-little more distance gone-having them-to a lake was-met, and a city
 lai dekhīn paītho. Wā ū jāgi-gāyā. Mātāṅga-le kūwar-thaī
also to-be-seen began. There they stopped-completely. Mātāṅga-by the-Prince-to
 kayo ki, 'kai-kaṇi tu yeti ūṇ jan diyē.' Apū
it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
 wī-le mastak-āī lākārā ēk-baṭṭā kārā, aur āgo bālo, aur mantr
him-by much-very sticks together were-made, and fire was-lit, and charms

parā, aur āgā-mē pari-gayo. Thwārā-dhil-mē āgā-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
 bhair nikāṭo, aur jwān, bhalo dekhaṇo chāṇo, aur hrist-puṣṭ
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
 baṇi-gayo. Kūwar-kaṇi yē dekhi baṇo āsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
 Mātāṅ āgā-hai bhair ā-chhiyo, taswe śahar-baṭi unana-le ādimina-ki
Mātāṅ the-fire-from out come-was, so the-city-from them-by men-of
 baṭi bhīr āpū ujyāṇi ūṇi dekhi. Unārā aghin-baṭi ēk baṭi
a-great crowd themselves towards coming was-seen. Of-them before-from a very
 suṇḍar dekhaṇi chāṇi jwān syāṇi chhi. Wī-kā lukārā bārā
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 suṇḍar chhiyā, aur gahaṇo pāto lai wī-thaī bahaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātāṅ-thaī ai-bēr wī-le ēk ratn bhēt-mē dhari-diyo.
Mātāṅ-to come-having her-by a jewel meeting-presentation-in was-placed-down.
 Jab Mātāṅ-le wī-thaī puchho, 'tu ko chhē? aur kā-baṭi
When Mātāṅ-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kā ākhan-baṭi āsu ūṇ paithā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maī Asuranā-kā rājai-ki cheli Kālindi chhū. Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindi am. My father
 Pātāla-ko rājā Bīśnu-le mārī-dē-chh. Wī-ko kwē chyoḷo nhāti. Maī
Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I
 wī-ki wāas chhrū, aur bārā-dukh-mē chhū. Thwārā din bhāyā
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)
 maī ēk-siddh-thaī salāh liṇā-huṇi gai-chhyū. Wī-kaṇi maī dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 tith lāgi, aur wī-le maī-thaī eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwārā-dinan-pachhā ēk dibya-ān-wāḷo ādimi dharati-baṭi Pātāl-mē
a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in
 āḷo, aur u twē-dagari byā karalo, aur tum dvī jaṇi mili-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 baṭi-khuṣi-le Pātāl-mē rājya karalā." Yē-bāta-ko nischay
much-happiness-with Pātāla-in ruling will-do." This-word-of certainty
 kari-bēr maī tumaro ūṇo chhai-rai-chhyū. Sō āpānā-wajīrna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
 salāha-le ab tuman-thaī āyū. Tum maī-dagari byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātāṅ Mahādēb-jyu-kā bachan etuk jaldi purā
ruling also do.' Mātāṅga Mahādēva-jī-of the-words so quickly fulfilled
 hunā dekhi-bēr baṛo khuśi bhayo, aur Kālindi-ki bāt wī-le
becoming seen-having very happy became, and Kālindī-of words him-by
 māni-li, aur Kūwara-ki salāha-le thwārā-dinan-paohhā Mātāṅ aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātāṅga and
 Kālindi-ki byā dhūm-dhāma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājvāhana-ko Pātāl-mē baṛo ādar-satkār bhayo. Pāchhā
Rājvāhana-of Pātāla-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl ohhoṛi-bēr dharti-huṇi lauṭana-ki ai.
him-of (in-)mind Pātālu left-having the-earth-to returning-of (idea-)came.
 Jai-bakhat u maḷi-huṇi āyo, wī-bakhat Mātāṅga-le wī-kaṇi ēk maṇi
At-what-time he above-to came, at-that-time Mātāṅga-by him-to a jewel
 di. Wī-mē yo karāmāt chhi ki jai-kā bāt-mē u rū-ohhi,
was-given. It-in this power was that whom-of hand-on it remaining-was,
 wī-kaṇi bhūk, pyās, thakāi, aur ke dukh ni huṇ paū-chhiyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātāṅ wī-kaṇi dūr-jālai pujai-gayo. Thwārā dūr
Mātāṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
 Kūwar-kaṇi anyārā-mē hiṭāno paṛo. Pāchhā bimbarā-kā mukh-thāi
the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to
 pujo, phiri dharti-mē ai-gayo. Wī-kaṇi dagariyā wī-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kwē wā ni milā. Kwē ghaṛi yeth-uth phiranai
any there not were-found. (For-)some space-of-time hither-thither a-wandering
 rayo, pāchhā biśālā-saharā-kā bhair ēk bagicho chhiyo, wā
he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastāṅ-huṇi baiṭhi-gayo. Tab ēk-tarph wī-le yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ēk jwān ādimi ēk-syañi-kaṇi li-bēr, aur bahaut
was-seen that a youthful man a-woman (acc.) taken-having, and many-
 naukar-chākaran-kaṇi dagārā li-bēr bagichā-mē jhulā khelāṇāra-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
 chh.
is.

8. Etuk-āi-mē wī-le Kūwar dekhi-hālo. So u jhulā-hai taḷi
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kudo, aur wī-le dhāt lagai-bēr kayo ki, 'merō mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhan u-i chh' kai, u wī-thaī dauṛi-bēr gayo, aur wī-kā
Rājavāhana that-indeed is saying, he him-to run-having went, and him-of
 khaṭan paṛo. Aur wī-le kayo ki, 'myārā bārā bhāgya
 (at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaī.' Rājāhana-le wī-kā
 were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
 gālan karakara-kai āgwāl hāli, aur kayo ki,
 (on-)neck affectionately embracing was-accomplished, and it-was-said that,
 'Sōmdatt, māī-kaṇi twē-dagari mīli-hēr baṛi khuṣi bhāi-chh.'
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ū dvī jaṇi bōṭ-muṇi syōl-mē baithi-gayā, aur Kūwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wī-thaī pucho ki, 'tu āj jālai ke karānāra-chhiyē, yā
 him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
 kā-baṭi ā-chhai, yo syaṇi ko chh, aur yō ādimi tyārā
 where-from come-art-thou, this woman who is, and these men thy
 dagārā kā-baṭi āī?' Tab Sōmdatta-le āpaṇi kathā kai.
 companions where-from have-come?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhil, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhil, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹ This was the name of the king's son. The name of the man whom they met was Mātāṅga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātāṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.¹ Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātāṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātāṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājāvāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātāṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātāṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātāṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātāṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Vishṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātāṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātāṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *paṭṭīs* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *ḍyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindī. Khasparjiyā goes a step further and omits them altogether. Thus the Hindī *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindī *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *ḍyakh* (standard *dekh*), see; *jyaṭh* (standard *jetho*), elder; *ḍyar* (7) (standard *ḍero*), a lodging; and *ghwar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *à* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *à* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *ā*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛā*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *ā* of the standard plural, also occur in Khasparjiyā. Thus standard *chūṛā*, a bird, has its plural *chūṛū*. Similarly Khasparjiyā has *chaṛ*, a bird,

plural *chār* ; standard *chelo*, a son, plural *chyālā* ; Khasparjiyā *chyal*, plur. *chyāl* (5) ; standard *bojo*, a load, plural *bwājā*. Khasparjiyā *bwāj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālū* as well as *chyāl* ; both *bākār* (2) and *bākārā* (4), goats ; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl* ; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālū lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ō*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwā-kañi* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāsai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger ; *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyālai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (5) ; *gharbarātai-l* (9) ; *rīsai-l* (15) ; *lōbhai-l* (15) ; and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *añ* or *ōñ*, of which the nasal is frequently omitted, thus, *an* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēṭañ-l*, with the husks ; *bauliyō-mēñ-hai*, from among the servants. Rarely the oblique plural ends in *āñ*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuṭāñ-mī*, on his feet (in the Parable), and *chhālāñ-kañi* (15), but *chhālōñ-kañi* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.

Dative-Accusative, *kañi*, *thañ*, *huñi*, *k-lijiy*.

Ablative, *bañi*, *hai-bēr*.

Genitive, *k*.

Locative, *mēñ*, *mī*, *mau*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kā*, or (fem.) *ki*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *à*. Thus, *chelo*, a son; obl. sing. *chyàlà*; gen. sing. *chyàla-ko*, *chyàlà-kà*, *chyàla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kà* both become *k*, but when this *k* represents *kà*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyàla-ko*), *chyālā-k* (= *chyàlà-kà*), and *chyalai-ki* or *chyālē-ki* (= *chyàla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *āũ* or *ō* becomes *ā* when the *k* represents *kà* or *ki* of the standard. Thus, *chyālaũ-k* or *chyālō-k* (= *chyālana-ko*); *chyālā-k* (= *chyālanà-kà* and *chyālā-ki* (= *chyālana-ki*)).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wī parausi-l nāi-k tāw-mī lis lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāsai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

tyārā babai-l paṇ-kyōl kari-chh, thy father hath given a feast.

mī bhukhai-l maran lāgi-rayũ, I am dying of hunger.

jyaurai-l bāḍau, bind him with a rope (sentence 236).

ū unō bukēṭaũ-l aur dāṇ-biyō-l āpaṇ pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote:—

unō chhālō-kani li-gōy, he took away those skins (5).

mī-l wī-k chyāl-kani (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

mī-kani dī-dē, give to me (my share).

mī uṭhi-bēr āpaṇ bab-thaĩ jūl, I will arise and will go to my father.

kāsai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

ghar-huṇi unai-ray, he returned to his house (10).

bharanā-k (nom. *bharan*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote:—

mī yatuk barsō-baṭi tyari ṭahal karan lāgi-rayũ, I am serving thee from so many years.

wī-kani gaũ-haibēr nikāun-k upāy karā-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

khāṇ-haibēr sakar rwāṭ (nom. sing. *rwāṭ*) *mīlnī*, more than eating (i.e. more than enough to eat) loaves are got.

wī-k bhai āpaṇi baini-haĩ bāki lamb chh, his brother is taller than his sister (sentence 231).

sabō-haibēr bhalā lukur, clothes better than all, i.e. the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pisuwa-k bwaj, a load of flour (19).

myār kakā-k chyal-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular—

wī dēsā-k (nom. *dēs*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhiṭai*, after midnight (7).

wī uḍyārā-k (nom. *uḍyār*) *mōāl-tir* (nom. *mōal*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *dwī chyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wī bātā-k myān jāṇā-k lijiy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-ki (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakai-ki (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Is̄warē-ki (nom. *Is̄war*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bākārā-ki (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

ḍhēpuwā-k (nom. sing. *ḍhēpuw*) *lōbbhai-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wī dēs-mī akāl par, a famine fell in that land.

wī-k tāw-par lisā-k (nom. *lis*) *wāl*, owing to the tar upon its bottom (12).

hāth-mī munari, khaṭā-mī jwat, a ring on the hand, shoes on the feet.

ghwār-mau, on a horse (sentence 230).

‘From among’ is *mī-haĩ* or *mē-haĩ*, as in:—

āpan parausi-mī-haĩ yakai-ki nāi māni, he asked for a wooden measure from one of his friends (11).

unō-mē-haĩ kāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*.

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wī dēsā-k (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhal mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhali-syaiṇi, a good woman (sentence 128).

bhali syaiṇiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns.—The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>twē-l, twī-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>twē, twī</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar*, *tyār* and *tyari*; *hamar*, *hamār*, *hamari* or *hamri*; and *tumar*, *tumār*, *tumari* or *tumri*.

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maran lāgi-rayū̃, I am dying of hunger.

mī-l Iswarē-ki marji-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bab wī nān ghar-mī rūchh, my father lives in that small house (sentence 233).

myār babū-k bauliyō-mē-haī̃, from among my father's servants.

hamō̃-kaṇi khāṇ aur khusi karṇi chaī̃-chh, to us to eat and rejoicing is proper.

twī-l kabhai mī-kaṇi ēk pūṭh laik nī-diy, thou never gavest me even a kid.

twē-l paṇ-kyōl kari-chh, thou hast made a feast.

tyar bhai ā-chh, aur tyār babai-l paṇ-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barsō̃-baṭi tyari ṭahal karāṇ lāgi-rayū̃, I have been doing thy service from so many years.

tumō-l ū kai-thaī̃ mōl lē-chh, from whom did you buy that? (sentence 240).

tumar kē nau chh, what is your name? (sentence 220)

tumār babā-k ghar-mē katuk chyāl (nom. sing. *chyāl*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yai</i>	<i>wī</i>
Gen.	<i>yai-k</i>	<i>wī-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yenar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought ? (11).

yō rupai wī-kaṇi di-diyau, give this rupee to him (sentence 234).

unō-kaṇi yai-kaṇi pairāw, put them on him.

yai-k hāth-mī munaṇi pairāw, put a ring on this person's hand.

yai-l wī parausi-kaṇi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē matlab chh, what is the meaning of these ?

ū uṭhi-bēr āpaṇ bab-thaĩ gōy, he having arisen went to his father.

wī-k babai-l wī-kaṇi dyakh, his father saw him.

wī dēs-mī ṭhul akāl par, in that country a severe famine fell.

myār kakā-k chyāl-k byā wī-ki baiṇi dagari bhau-chh, the marriage of my uncle's son has taken place with his sister (sentence 225).

sab rupai jō ū āpaṇ dagārā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muni-baṭi, from under those skins (8).

unō-l wī-udṣārā-k mwāl-tir dyar kar, they took shelter in the mouth of that cave (7).

unō bukētaṭ-l āpaṇ pēt bharan chā-chhiy, he was wishing to fill his belly with those husks.

unar kharbarāt suni-bēr, having heard their foot-tread (8).

unri chhālā-kaṇi bēchan-huṇi li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpū*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpaṇ*, we should expect the masculine oblique singular and the masculine plural to be *āpāṇ*, but only *āpaṇ* occurs in the specimens. The feminine is *āpaṇi*. Examples are :—

āpū pāṇi khāṇ-huṇi gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī parā-chh, he himself falls into it (1).

āpaṇ sab māl phuki diy, (he) squandered all his property.

jab ū āpaṇ phām-mī āy, when he came to his senses.

wī-l wī-kaṇi āpaṇ hānan-mī sunar charūṇ-huṇi lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpaṇi baiṇi-haĩ lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jai</i>	<i>tai</i>
	Gen. <i>jai-k</i>	<i>tai-k</i>
Plur.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
	Gen. <i>janar</i>	<i>tanar</i>

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō upar khār khan-chh, he who digs a pit for others (1).

ū bwaj, jai-kani harak mais chhāri gō-chhiy, the load which the other man had left behind (20).

ēk bhautē dhānāw mais, jai-ki ēk khupari chhiy, a very simple man who owned a single hut (2).

sab rupai jō ū āpan dagārā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muni-bati, janō-kani ū lyai raū-chhiy, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal ūchh, whose boy comes? (sentence 239).

tumō-l ū kai-thaī mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē matlab chh, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wī-kani kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dwi chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present**.

Sing.	Plur.
<i>chhū</i>	<i>chhū</i>
<i>chhai</i> (fem. <i>chhē</i>)	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mi laik nhātū*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	...	<i>chhiy</i>	...
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyā</i>	<i>chhin</i>

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūṇ-huṇi*, for grazing; *nikāuṇ-k upāy*, a device of (*i.e.* for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhitēr jā-huṇi wī-k manai-l ni kar*, his mind did not make for going inside, *i.e.* he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuṣi karṇi* (or *karaṇi*) *chai-čhh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *u*, as in *lyāu*, bring ye; *pairāu*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārũ* is 'I may strike.'

The **Future** is conjugated as follows:—

Sing.	Plur.
1. <i>mārũl</i>	<i>mārāl</i> .
2. <i>mārlai</i>	<i>mārlā</i> .
3. <i>māraulō</i>	<i>mārlā</i> .

In the Parable, we have *jũl*, I will go, and *kũl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur.
1. <i>mārāchh, mārčh</i>	<i>mārñũ</i> .
2. <i>mārāchhai, mārčhai</i>	<i>mārāchhā, mārčhā</i> .
3. <i>mārāchh, mārčh</i>	<i>mārñĩ</i> .

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rũchhai*, thou remainest (with me); *hũchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parāchh*, he falls (1); *rũchh*, he remains (sentence 233); *milñĩ*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayũ*, added to the present participle, as in *maran lāgi-rdyũ*, I am dying; *karan lāgi-rayũ*, I am doing (thy service); *charaun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwē wī-kaṇi kē ni di-chhiy, no one was giving him anything.

kai gaũ-mī ẽk bhautē dhānāw mais raũ-chhiy, in a certain village, a very simple man was living (2).

janō-kaṇi suṇar khā-chhiy, which the swine were eating.

upāy karā-chhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiṭan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiṭyũ, hiṭ</i>	...	<i>hiṭ</i>	...
<i>hiṭē</i>	<i>hiṭī</i>	<i>hiṭ</i>	...
<i>hiṭ</i>	<i>hiṭi</i>	<i>hiṭ, hiṭā</i>	<i>hiṭin, hiṭi.</i>

Examples are:—

rayũ, I remained, in *lāgi-rayũ*, to form the present definite as explained above.

mī āj bhaut dūr jānik gayũ, I went a long way to-day (sentence 224).

paṛ, (a famine fell); *paiṭh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wī-kaṇi rīs ai-gyē*, anger came to him; *rāt paṛi gēy*, night fell (6).

For the plural we have (masc.) *ānand karaṇ paith*, they began to make merry; *bhāji gāy*, they ran away (9); and (fem.) *maṇi rupai jēṛi-gāy*, a few rupees stuck (12); *maṇi dhēpuw mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāṇ*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayũ</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayī</i>	<i>gāy</i>	...
3. <i>gōy, gō</i>	<i>gyē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyin, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāsai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wī-kaṇi dyakh*, the father saw him ; *manai-l ni kar*, his mind did not make ; *mī-l ni tāw*, I did not transgress.

fem.—*wī-l jājāt bāṭ-diy*, he divided the property ; *babai-l wī-kaṇi awāḷ ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj suṇi*, he heard the sound (of music).

Plur. masc.—*parausi-l āpaṇ sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*ḍhānāw maisai-l chhāl gāri*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect.

Examples are :—

Intransitive Perfect.—*jyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *yō kyē lyā-chh*, what has he brought ? (11) ; *tum kasik lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wī-kaṇi bhal aur chaṇ pā-chh*, he has got him safe and sound ; (fem.) *twē-l paun-kyōl kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kaṇi lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ũ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ũ rupaĩ jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jē-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kawāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJĪYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

कै मैसाक ह्री च्याल छिय । और उनोंमेंहैं काँसैल आपण बबयें कय ओ बब आपण जाजातमेंहैं जो बाँट म्यर हुँछ ऊ मीकणि दी-दे । और वील उनोंकणि आपण जाजात बाँट दिय । और तै पछिटैं काँस च्याल सब चीज एक-बटैबेर परदेश न्है-गोय । वाँ लुचपन्यौल करिबेर आपण सब माल फुकि-दिय । और जब वील सबै फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड हुण पैठ । और ऊ वी देशाक कै भालमैसाक याँ, जैबेर रुण पैठ और वील वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ऊ उनों बुकेटौल और दाण-बियोँल जनोंकणि सुडर खाँछिय खुशि हैबेर आपण पैठ भरण चाँछिय । और कै वीकणि के निदिछिय । जब ऊ आपण फाममी आय वील कय म्यार बबाक बौलियोँमेंहैं कतुकोंकणि खाणहैबेर सकर दाट मिलनी और मी भुखेल मरन-लागि रयूँ । मी उठिबेर आपण बबयें जूँल और वीथें कूँल कि बबा मील द्रुखरे-कि मरजिक बिरुध त्यार सामणि पाप कर्छ । और फिर मी त्यर च्याल कवाडनेर लैक न्हातूँ । मीकणि आपण बौलियोँमेंहैं एका बराबर बगौ-दे । और ऊ उठिबेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकणि दख । तब वीकणि दै आड और दौड़बेर जैबेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यालैल वीथें कय बबा मील द्रुखरेकि मरजिक बिरुध त्यार सामणि पाप कर्छ और फिर मी त्यर च्याल कवाडनेर लैक न्हातूँ । पर बबैल आपण बौलियोँमेंहैं कय सबोंहैबेर भला लुकुड़ निकाळिबेर ल्याव और उनोंकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोंकणि खाण और खुशि करणि चैँछ । किलैक कि म्यर यो च्याल मरि गोछिय फिर ज्यून है गोछ । ऊ हरे गोछिय फिर मिल गोछ । तब ऊँ आनन्द करण पैठ ॥

तबार लैक वीक ज्यठ च्याल हाडमी छिय । जब ऊ आय घराक नजौक पुजत वील गाण बजूण नाच-कूदेकि आवाज सुणि । और वील बौलियोँमेंहै

यकैकणि बुलै वीथैँ पुछ कि यनर के मतलब छ । वील वीथैँ कय कि
 त्थर भै आछ । और त्थार बबैल पौण-क्थोळ करिछ किलैक कि वील वीकणि
 भल और चड पाछ । और वीकणि रौस ऐ-ग्ये । भीतेर जाँहुणि वीक
 मनैल निकर । तब वीक बब भ्यैर आय और वीकणि बोत्यूण पैठ । और वील
 आपण बबथैँ जबाब दीबैर कय कि दख मी यतुक बरसौबटि त्थरि टहल
 करन लागि-रयूँ और मील कभै त्थर कौय निटाव । त्थील कभै मीकणि
 एक पाठ लैक निदिय कि मी आपण दगड़ियों दगाड़ आनन्द करन् । पर
 त्थर यो च्यल जो रानियों दगाड़ त्थर माल-टाल नेइ गोछ ज जस्यै आछ
 तस्यै त्वेल वीक लिजिय पौण-क्थोळ करिछ । और बबैल वीथैँ कय कि च्यला
 तू बराबर भ्यरै दगाड़ रुँछै और जे-के भ्यर छ ज सबै त्थरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्थर भै जो
 मरि गोछिय फिर ज्यून है गोछ और हरे गोछिय फिर पै हैछ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chyāl chhiy. Aur unḍ-mē-haī kāsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bab-thaī kay, ‘ō bab, āpaṇ-jājāt-mē-haī jō
his-own-father-to it-was-said, ‘O father, your-own-property-in-from what
 bāt myar hū-chh, ū mī-kaṇi dī-dē.’ Aur wī-l unḍ-kaṇi
share mine becomes, that me-to give-away.’ And him-by them-to
 āṇi jājāt bāt-diy. Aur tai-pachhiṭaī kās chyāl
his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-bāṭai-bēr pardēs nhai-gōy. Wā
all things (in-)one-collected-having a-far-country went-away. There
 luchpanyaul kari-bēr āpaṇ sab māl phuki-diy. Aur jab
debauchery done-having his-own all goods were-wasted-away. And when
 wī-l sabai phuki-hāl, tab wī-dēs-mī ṭhūl
him-by all-even was-completely-wasted, then that-country-in a-great
 akāl paṛ, aur ū taṇ huṇ paṭh. Aur ū wī-dēsā-k
famine fell, and he distressed to-be began. And he that-country-of
 kai-bhāl-maisā-k yā jai-bēr ruṇ paṭh, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wī-l wī-kaṇi āpaṇ-hānan-mī suṇar charuṇ-huṇi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And
 ū unḍ-bukēṭaū-l aur dāṇ-biyō-l, janō-kaṇi suṇar khā-chhiy,
he those-husks-with and berries-with, which (acc.) the-swine eating-were,
 khuṣi hai-bēr āpaṇ pēt bharan chā-chhiy. Aur kwē
pleased become-having his-own belly to-fill wishing-was. And anyone
 wī-kaṇi kē nī-di-chhiy. Jab ū āpaṇ-phām-mī āy, wī-l
him-to anything not-giving-was. When he his-own-sense-in came, him-by
 kay, ‘myār-babā-k bauliyō-mē-haī katukō-kaṇi khāṇ-haibēr sakar
it-was-said, ‘my-father-of servants-in-from how-many-to eating-than more
 rwāt milnī, aur mī bhukhai-l maran lāgi-rayū. Mī uṭhi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpaṇ-bab-thaī jūl, aur wī-thaī kūl ki, “babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, “father, me-by
 Íswarē-ki marji-k birudh tyār sāmṇi pap kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyar chyal kawāinēr laik nhātū. Mī-kaṇi āpaṇ-bauliyō-mē-haī
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
 ēkā barābar baṇai-dē.” Aur ū uṭhi-bēr āpaṇ-bab-thaī gōy.
one equal-to make.” And he arisen-having his-own-father-to went.
 Par jab ū bhaut tār chhiy, wī-k babai-l wī-kaṇi
But when he very distant was, him-of the-father-by him-as-for
 dyakh. Tab wī-kaṇi dai āi, aur daur-bēr jai-bēr
he-was-seen. Then him-to compassion came, and run-having gone-having
 wī-kaṇi awāl ghāli, aur bhuki-chāṭi liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
 wī-thaī kay, ‘babā, mī-l Íswarē-ki marji-k birudh tyār
him-to it-was-said, “father, me-by God-of will-of contrary of-thee
 sāmṇi pāp kar-chh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nhātū.’ Par babai-l āpaṇ-bauliyō-thaī kay, ‘sabō-haibēr
I-am-not.’ But the-father-by his-own-servants-to it-was-said, “all-than
 bhalā lukar nikāli-bēr lyāw, aur unō-kaṇi yai-kaṇi pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
 aur yai-k hāth-mī munarī, khuṭā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
 hamō-kaṇi khān aur khuṣī karṇi chaī-chh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh; ū harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
 mil-gō-chh.’ Tab ū ānand karan paṭh.
got-gone-is.’ Then they rejoicing to-make began.

Tabār-lēk wī-k jyāth chyal hān-mī chhiy. Jab ū
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik puṭt wī-l gāṇ-bajūṇ-nāch-kūdē-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj suni. Aur wī-l bauliyō-mē-haī yakai-kaṇi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaī puchh ki, ‘yanar kē matlab chh?’ Wī-l wī-thaī
him-to it-was-asked that, “of-these what meaning is?” Him-by him-to
 kay ki, ‘tyar bhai ā-chh, aur tyār-babai-l paun-kyōl
it-was-said that, “thy brother come-is, and thy-father-by a-feast

kari-chh, ki-laik ki wī-l wī-kaṇi bhal aur chaṇ pā-chh.'
made-is, because that him-by him-as-for well and healthy he-found-is.'
 Aur wī-kaṇi ris ai-gyē, bhītēr jā-huṇi wī-k manai-l ni-kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhyair āy, aur wī-kaṇi bōtyūṇ paith.
Then him-of the-father outside came, and him-to to-entreat began.
 Aur wī-l āpaṇ-bab-thaĩ jabāb dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatuk-barsō-baṭi tyari tahal karan lāgi-rayũ, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kauy ni-tāw. Twī-l kabhai mī-kaṇi
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
 ēk pāth laik ni-diy ki mī āpaṇ-dagriyō dagār ānand
one kid even not-was-given that I my-own-companions with rejoicing
 karan. Par tyar yō chyal jō rāniyō dagār tyar māl-tāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 paṇ-kyōl kari-chh.' Aur babai-l wī-thaĩ kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-chhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai chh. Yō thīk chhiy, hamō-l ānand karan
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur khuśi manaṇ, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mari-gō-chhiy, phir jyūn hai-gō-chh; aur harai-gō-chhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-hai-chh.'
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

Khasparjiyā Dialect.

District Almora.

SPECIMEN II.

Pandit Gobind Prasad Ghildyal.)

जो चीरों उपर खाड़ खनछ ऊ आफ्नी वीमी पड़ँछ ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
बाकार छिय रौंछिय ।

वीक पड़ौसि जो वीकि रौस करँछिय वीक ठानावपन देखिवेर वीकणि
गौहँ बेर निकाउणक उपाय करँछिय ।

एक दिन जब वीक भेड़ि बाकारा बणमी चरण लागि रौंछिय उनोल
उनोकणि एक भेवन लौटे दिय । यसिकै सबोकणि मारि देय ।

ऊ बिचार ठानाव मैसैल उनों भेड़ि बाकाराँकि छाल गाड़ि और उनों
छालोकणि कै सहरमी बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि गेय और ऊ धूरमें एक उड्यारमी रय ।

अधराताका पछिटे के चोर चोरिक माल लिबेर आय और उनोल वी
उड्याराक मारुतिर डर कर ।

वी उड्याराक भौतेर उनरं खड़बड़ाट सुणिवेर ऊ मैस भौत डर गोय
और वील उन छालाँक मुणिवटि जनोकणि ऊ ल्यै रौंछिय आपण लुकुणक
उपै कर ।

उड्याराक भौतेर छालाँक घड़बड़ाटैल चोर ठाड़ि ठाड़ि ऐ लाग और
डराक मारी सब रुपें जो ऊँ आपण दगाड़ा ल्याछिय वैं छोड़िवेर
भाजि गाय ।

ठानाव मैसैल ऊँ रुपें धर लिय और घरहुणि उनै रय ।

ऊँ रुपें जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिमौहें
यकैकि नाइ माडि । वी पड़ौसिल वी बाताक म्यान जाणणाक लिजिय कि यो
क्ये ल्याइ नाइक तावमी लिस लगै दिय ।

वी ठानाव मैसैल रुपें भरिबेर नाइ दि-दिय । पर वीक तावपर
लिसाक वील मणि रुपें जेड़ि गाय ।

थैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसथै पुछ कि तुम
यतुक रुपें कैहें और कसिक ल्याइ ।

वील कय कि आपण भेड़ि बाकाराँकि छाल बेचिबेर ।

वी ठानाव मैसाक रीसैल और टेपुवाँक लोभैल वीक पड़ौसिल आपण
सब भेड़ि बाकारा मार दिय और उन्रि छालाँकणि बेचणहुणि लि-गोय । पर
म्हौपते किलैक कि वीकणि उनो छालाँक मणि टेपुव मिली ।

ये बातपर रिसैबेर वील वी ठानाव मैसकि खुपड़िकणि भाग लगै
दिय । वीक भसम करै दिय ।

ठानाव मैसैल छारौण एकवटैबेर एक थैलमी धर और वीकणि बेचण-
हुणि लि-गोय ।

वाटमी वील आपण थैल सड़काक ठिकाळि लैक धरि-दिय । आपूँ एक
धारमी जो नजीक छिय पाणि खाणहुणि गोय ।

वी बगवतै एक हरक मैस लैक आपण पिसुवक बज वाँ धरिबेर पाणि
खाणहुणि गोय ।

फरिक् बेर वील भुलिबेर आपण बज छाड़िबेर छारौणक बज उठैबेर न्है-
गोय ।

ठानाव मैस लैक आय और वील ऊ बज जैकणि हरक मैस छाड़ि गोछिय
उठै-लिय ।

वी बजकणि अणकसै चिनाण देखिबेर वील वीकणि खोय पिसुवक
भरी पाय ।

तब ऊ वी बजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि
भरणाक लिजिय कि कतुक छ कैबेर फिर आपण पड़ौसिक नाइ माडि ।

वीक पड़ौसिल या जाणिबेर कि ठानाव मैसैल आपण खुपड़िक छाराक
बदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वीक
छारौण बेचाणै ने और निरास हैबेर घरहुणि फरिक आय । और जे के
वील करछिय वीक लिजिय ऊ भौत पसतै ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal.)

1. Jō aurō upar khār khan-chh, ū āphī wī-mī
Who others upon a-pit digs, he himself-even it-in
 parā-chh.
falls.

2. Kai-gaũ-mī ēk bhautē dhānāw mais, jai-ki ēk khupaṛ
A-certain-village-in a very simple man, whom-of one hut
 aur maṇi bhēṛi bākār chhiy, raũ-chhiy.
and a-few sheep goats were, dwelling-was.

3. Wī-k parausi, jō wī-ki rīs karā-chhiy, wī-k
Him-of the-neighbours, who him-of envy making-were, him-of
 dhānāw-pan dēkhi-bēr, wī-kaṇi gaũ-haībēr nikāun-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
 karā-chhiy.
making-were.

4. Ēk din, jab wī-k bhēṛi bākārā baṇ-mī charaṇ
One day, when him-of sheep goats the-jungle-in grazing
 laḡi-raũ-chhiy, unō-l unō-kaṇi ēk bhēwan laṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
 Yasikai sabō-kaṇi māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.

5. Ū bichār-dhānāw-maisai-l unō-bhēṛi-bākārā-ki chhāl gāṛi,
That poor-simple-man-by those-sheep-goats-of skin were-skinmed,
 aur unō-chhālō-kaṇi kai-sahar-mī bēchan-huṇi li-gōy.
and those-skins (acc.) a-certain-city-in selling-for he-took-away.

6. Bāt-mī wī-kaṇi rāt paṛi-gēy, aur ū dhūr-mē
The-way-on him-to night befeil, and he the-jungle-in
 ēk-udiyār-mī ray.
a-cave-in remained.

7. Adh-rātā-kā paṇhṭai kwē chhōr chōri-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wī-udiyārā-k mīwāl-tir dyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wi-udiyārā-k bhitēr unar kharbarāt suni-bēr ū mais bhaut
That-cave-of inside their tread heard-having that man much
 dar-gōy, aur wī-l un-chhālā-k muṇi-baṭi, janō-kaṇi ū lyai-rañ-chhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpaṇ-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Udyārā-k bhitēr chhālā-k gharbarātai-l chōr thāri-thāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāg, aur darā-k māri sab rupaĩ, jō ũ āpaṇ
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
 dagārā lyā-chhiy, waĩ chhōri-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ũ rupaĩ dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 unai-ray.
he-retained.

11. ũ rupaĩ, jō wī-l pā-chhiy, unō-kaṇi bharaṇā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 lijiy āpaṇ-parausi-mī-haĩ yakai-ki nāi māni.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.
 Wi-parausi-l wī-bātā-k myān jāṇāṇā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 'yō kyē lyā-chh?' nāi-k taw-mī lis; lagai-diy.
'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.

12. Wi-dhānāw-maisai-l rupaĩ bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wī-k taw-par lisā-k wīl maṇi rupaĩ jēri-gāy.
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wī-parausi-kaṇi lōbh ai-gōy. Wī-l dhānāw-mais-thaĩ
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
 puchh ki, 'tum yatuk rupaĩ kai-haĩ aur kasik lyā-chhā?'
it-was-asked that, 'you so-many rupees where-from and how brought-have?'

14. Wī-l kay ki, 'āpaṇ-bhēri-bākārā-k chhāl bēchi-bēr.'
Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'

15. Wī-dhānāw-maisā-k rīsai-l aur dhēpuwā-k lōbhai-l wī-k
That-simple-man-of envy-by and pice-of greed-by him-of
 parausi-l āpaṇ sab bhēri bākārā mār-diy, aur unri-chhālā-k
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
 bēchan-huṇi li-gōy, par mhaupātē, kilaik ki wī-kaṇi unō-chhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 maṇi dhēpuw mili.
few pice were-got.

16. Yē-bāt-par risai-bēr wī-l wī-ḡhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
 khupari-kaṇi āg lagai-diy. Wi-k bhasam karai-din.
hut-to fire was-applied. It-of ashes were-made.

17. Dhānāw-maisai-l chhāraun ek-bātai-bēr ēk-thāil-mī dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wī-kaṇi bēchaṇ-huṇi li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāt-mī wī-l āpaṇ thail saṛakā-k ḡhikāli-laik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ēk-dhār-mī, jō najik chhiy, pāṇi khāṇ-huṇi gōy.
He-himself a-spring-to, which near was, water eating-for went.

19. Wi-baktai ēk harak mais laik āpaṇ-pisuwa-k bwaj wā
At-that-very-time an other man also his-own-flour-of load there
 dhari-bēr pāṇi khāṇ-huṇi gōy.
put-down-having water eating-for went.

20. Phari-k bēr wī-l bhuli-bēr āpaṇ bwaj
Returning-of at-the-time him-by mistaken-having his-own load
 chhāri-bēr chhāraun-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.

21. Dhānāw mais laik āy, aur wī-l ū bwaj, jai-kaṇi
The-simple man also came, and him-by that load, which (acc.)
 harak mais chhāri gō-chhiy, uṭhai-liy.
the-other man having-abandoned gone-had, was-lifted-up.

22. Wi-bwaj-kaṇi aṇakasai chināṇ dēkhi-bēr, wī-l wī-kaṇi
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisuwa-k bhari pāy.
it-was-opened flour-of full it-was-found.

23. Tab ū wī-bwaj-kaṇi āpaṇ-ghar-huṇi li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wī-pisuwa-kaṇi bharaṇā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpaṇ parausi-k nāi māni.
again his-own neighbour-of measure was-asked.

24. Wi-k parausi-l, yō jāṇi-bēr ki 'ḡhānāw-maisai-l
Hiim-of neighbour-by, this known-having that 'the-simple-man-by
 āpaṇ-khupari-k chhārā-k badāw pisuw pā-chh,' wī-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also
 āpaṇ-khupari-kaṇi āg lagai-diy. Par wī-k chhāraun bēchāṇai nō,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-huṇi pharik āy. Aur jē-kō
and hopeless become-having home-to back-again he-came. And whatever
 wī-l kar-chhiy, wī-k lijiy bhaut pastai.
him-by done-was, that-of for much he-repent-ed.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldākōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district :—

Kumaon	11,468
Naini Tal	9,440
TOTAL	<u>20,908</u>

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-tāni*, used for the dative, and *māji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaiṭhan*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyālī *dhēkanō* for Standard *dēkhanō*, to see, but in *phaiṭhan*, Standard *paiṭhanō*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *thau* is inserted, as in *mī-l pāp kari-thau-ohh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसाक दि चेल छिय । और उनौमाँजिहै नौनेल आपण बाब-
 हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो म्यारा बाँटा औँछ ज
 मीकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और बहत
 दिन नि हौछि नान चेल सब कुछ एक बखै-बेर परदेशहुणि न्है गोय और
 वाँ लुचपन्योलमै रै-बेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अकाळ पड़ि-गोय और ज तंग होण फेठ । और
 ज जै-बेर वी मुल्कमै कै भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ज उनौ बगेलौल और दाँणा
 बियौल अनुकणि सुडर खाँछिय खुसिल आपण पेट भरण चाँछिय । और के
 वीकणि के नि दिछिय । और जब ज आपण होश मै आय वील कय म्यारा
 बाबुक बौलियौ माँजिहै कतुक खाँणहै सकर राटा पौनी । मी भुकैल मरण
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौँल और वोहाँतणि कौँल अहो
 बाब मील परमेश्वरैकि दृच्छा छोड़ि-बेर त्यारा सामणि पाप करिथौछ । और
 मी फिर त्थर चेल कौण लैक नि रयूँ । मीकणि आपण बौलियौमाँजिहै एक
 जस बगै-दे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŪṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chēl chhiy. Aur unau-māñji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bāb-hā-taṇi kay, 'ahō bāb, āpaṇi-jaijāt-māñji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
 myārā-bāṭā aū-chh, ū mī-kaṇi di-dē.' Aur wī-l unau-kaṇi āpaṇi
(in-) my-share comes, that me-to give-away.' And him-by them-to his-own
 jaijāt bāṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
 sab-kuchh ēk batyai-bēr pardēs-huṇi nhai-gōy, aur wā
everything together collected-having a-far-country-to went-away, and there
 luchpanyōl-mai rai-bēr sab māl-tāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wī-l sabai phuki-hāl, wī-mulk-mai baṛō akāl paṛi-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taṅg haṇ phaiṭh. Aur ū jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raṇ phaiṭh. Wī-l wī-kaṇi āpaṇ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
 suṇar charaṇ-huṇi lagai-diy; aur ū unau-bagēlau-l aur dāṇā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 janu-kaṇi suṇar khā-chhiy, khusi-l āpaṇ pēt bharāṇ
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wī-kaṇi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpaṇ-hōs-mai āy, wī-l kay, 'myārā-bābu-k hauriyau-māñji-hai
his-own-senses-in came, him-by it-was-said, 'my-father-of servants-in-from
 katuk khāṇ-hai sakar rwāṭā paunī, mī bhukai-l maraṇ lāgi-rayū.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
 Mī uṭhi-bēr āpaṇ-bāb-kaṇi jaūl, aur wī-hā-taṇi kaūl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, mī-l Paramēśwarai-ki ichchhā chhōṛi-bēr tyārā sāmpī pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh ; aur mī phir tyar chēl kauṇ laik ni rayũ ; mī-kapi
done-is ; and I again thy son to-say worthy not I-was ; me (acc.)
 āpaṇ-bauliyau-māji-hai . ēk jas banai-dē."'
thine-own-servants-in-from one like make."

PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwālī, in the Salānī, Rāṭhī, and Lohbiyālī dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following : —

The tendency which we have observed in the standard dialect of substituting *o* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmao* for *sāmal*, provisions; *jaṇao* for *jaṅgal*, a forest; and *hawuk* for *haluk* (Hindī *halkā*), light. The letter *u* is often substituted for *r*, as in *lakaṇū-haṇi*, Standard *lakārā-huṇi*, for wood; *laṇūlā*, Standard *laṛūlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apaṇ* for *āpaṇ*, own; *bab* for *bāb*, a father; *maji* for *māji*, in; *ākh* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōṭ*, small, becomes *chwaṭ*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiyā *thai*. Instead of the Standard *huṇi*, we have *haṇi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *wē*, not *wī*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै आदिमक ही च्यल छिय । अर उनुमजिहै कुटैल अपण बबहाँति कय
 इ बबा जाजातमजिहै जो बाँट मैँकणि मिलँछ उ मैँकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि ह्छिय नन
 च्यलै-ल सबै कुछ यकबट करिबेर परदेश चलै-गय अर वति लुडाडुपनीमजि
 रहै-बेर अपण सबै मालटाल उड़ै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ
 वे देशम बड़ अकाल पड़ अर उ तड हण-बैठ । अर उ वे देशक कै मात-
 बरक दगड़ जै-बेर रहण लाग । अर वेल वेकणि अपण पटळौमजि सुङर
 चराँणक लिजिय पठ्याय ! अर उ उनु बगट अर दाणौल जनुकणि सुङर
 खाँछिय खुशिल अपण पेट भरण चहाँछिय । अर के वेकणि के नि
 दिछिय । अर जब उ अपण होशम आय वेल कय म्यर बाबुक मिहनतु
 नौकरँमजिहै कतुक खाँणहै भौत रूट पौनि अर मैँ भूकैल मरनु ॥ मैँ
 उठि-बेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये बबा मैल परमे-
 श्वरक बुझाक बाँकि अर त्यर सामणि पाप करछ । अर मैँ फिरै त्यर च्यल
 कहण लेक नि छौ । मैँकणि अपण मिहनतु नौकरँमजिहै एकक बराबरि
 बणै-दे ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHĀRĪ (KUMAUNĪ).

PAOHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k dwī chyal chhiy. Ar unu-maji-hai chhwatāi-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 apan-bab-hā-ti kay, 'i-babā, jājāt-maji-hai jō bāṭ
his-own-father-to it-was-said, 'O-father, the-property-in-from what share
 maĩ-kañi milāchh, u maĩ-kañi di-dē.' Ar wē-l unrā bīch-m
me-to is-got, that me-to give-away.' And him-by of-them between-in
 appi jājāt bāṭi-diy. Ar bhaut din ni ha-chhiy, nan-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-baṭ kari-bēr pardēs chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
 lunārupanī-maji rahai-bēr apan sabai māl-tāl urai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
 Ar jab u sabai-kuchh kharch kari-baiṭh, wē-dēs-m bar
And when he everything expenditure made-had, that-country-in a-great
 akāl par, ar u tañ hañ baiṭh. Ar u wē-dēśa-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
 kai-mātabara-k dagaṛ jai-bēr rahan lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kañi apan-patalō-maji suṇar charāṇa-k lijiy pathyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāṇō-l, jānu-kañi suṇar khā-chhiy, khuśi-l
those-husks-and-berries-with, which (acc.) the-swine eating-were, joy-with
 apan pēt bharan chahā-chhiy. Ar kwē wē-kañi kē ni
his-own belly to-fill wishing-was. And anyone him-to anything no
 di-chhiy. Ar jab u apan-hōs-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 'myar-bābu-k mihnatu-naukarū-maji-hai katuk khāṇ-hai bhaut rwaṭ
'my-father-of hired-servants-in-from how-many eating-than more leave
 paūni, ar maĩ bhūkai-l marnu. Maĩ uṭhi-bēr apan-bābu-l
get, and I hunger-by die. I arisen-having my-own-father-o

dagar jaūl, ar wē-hā-ti kaūl, "yē babā, mai-l Paramēśwara-k
near will-go, and him-to I-will-say, " O father, me-by God-of
 ichhyā-k bāki, ar tyar sāmṇi pāp kar-chh. Ar maī phirai
will-of against, and of-thee before sin done-is. And I again
 tyar chyal kahan laik ni chhaū. Maī-kaṇi apan-mihnatu-naukarū-
thy son to-call fit not am. Me (acc.) thine-own-hired-servants-
 maji-hai ēka-k barābari baṇai-dē." '
in-from one-of equal make." '

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

को दिना मे ह्री गाहिन पैक छिया, येक पूर्व का कूणा मे रहँकियो,
दूसर पश्चिम का कूणा मे रहँकियो । येक येकक न सुणि बेर जलकियो
येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि । येक दिन पूर्व
क पैक क मन मे हंकार उठ धें पश्चिम क पैक क जोर तोलुं । अपण
घर बटि सामव क बूज बादि बेर, जो वेकणि बट पन खाहणि चैकिय,
गय । धोपरि तक हटिने रहय । बटम वेकणि बड़े लम्ब चाकव अर गैर ताल
मिल । वेल अपण सामव क बूज वे तालम लफाड दिय । जब वेक सामव भोजि
गय तब वेल वे तालक सब्बै सातु पाणि पी दिय । वे तालक नगीचै येक बोट
मुण शे गय । यतुकम वेकै नगीचै बटि जडव क जनावर रोजै कि चार वे
तालम पाणि पीहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि
गया । उनु पछिन वे तालम पाणि पीहणि येक जडवि हाति आय, ठून
पाणि पीहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाडि, जै
चिडारै ल वे पैकै कि नीन टूटि गे ॥

वेकणि नीन टुटिये कि बडि रीस उठि । वे रीस उठिया मजि हाति क
सून पकडि बेर पश्चिम क पैक क खोड भितेर लफाड दिय । वे खोड
भितेर वे बखत वे पैकै कि चैलि उखोव कुटण पैरेकिय । हाति कणि
येक अणकशे किड़ दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे ।
तब उनी कि मा भ्यार अै । हाति कणि येक तौरक नये किड़ जाणि बेर
अपण दगडक शैणियो कणि दिखा हणि खलेतिम धरि दिय । यतुक क पछिन
वे दिन पूर्वक पैक बार वर्षक बाट को घडि मे हटि बेर पश्चिम पैकक
घर हणि गय, वेकि चैलि हाँति पैकै कि खबर पुछि । चैलिल कय,

‘म्यर बाब बार वर्ष बटि धुर लकणा हणि जै रहक, वोति जावो’, धुर जाहणि बाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़े गुठव बगै बेर ठै डुडर जश मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हैगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खँचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर जोर लगाय, गुठव खँचि बेर आघिलाँ गय, और पछिना दखि बेर कय, ‘अरे पूर्वक पैका ! मैल त्यर नौ पैलि बटि सुणि राख छ, ते दगड़ि भेंटकगै कि बड़ि टकि छ । आज भेंटि पाछ । बड़ि खुशि हैछ । अब तु मै लगै करुँ धैँ को सकुँछ’ । पूर्वक पैकैल यश कय, ‘ये बण मे हमरि हार जित कणि को देखल, गौँ मेँ जौला वैकणि लगुँला’ ॥

हीयै भणा गौमजि गया, येक बुड़ि दगड़ि भेट है । हीयै भणौ ल बुड़ि हाँति कय कि तु हमरि लगै दखि दे, धैँ को जितुँछ । बुड़ियै ल कय, ‘म्यर नाति गोरु भैश चराहणि बण जारौक, वेकणि रोट देहणि जानु, पछा तुम ही भणौ कि लगै कणि दखुँला’ । यतुक कबेर बुड़ियै ल हीयै पैकौ कणि लकणाँ कै वृज सुदि अपण कानाम धरदि, अपण नाति कणि जेवेर रोट दि ॥

जब ही पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा ही पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय । यतुक बड़ि भारि ठन्चाव अै, बुड़िया क नाति उढ़ै बेर येसो जग कणि गय कि जतणि ही ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘म्यर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क मति अर बुड़ि सुदि गोरु भैसौ सुदि लकणाँ वृज सुदि ही पैकाँ कणि) गाड़ि बेर खेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि बेर अपण खस्र कणि दिखाय । वेल कय कि इन सब किड़ों कणि हमर बिराव कणि दि दियो, उ सबों ‘कणि खा देलि’ । इन कीड़ों कणि दखि सुणि बेर ही पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूल आपु कणि संसार क सब

चीजों हबेर छूट समजि बेर पसताण पै रया, अर हात जोड़ि बेर विन्ति करि
वे शैणि अर उनौक खस्य हाँति छुटि बेर अपण घर हनि गया । अपण
ध्याला पुजि बेर यों सब क्रीड़ा सबूल अपणा पड़ोश मे अपणा मितुरों
हाँतणि कय ॥

सबूल आपु कणि हवुक शमजि बेर भगवान क नौ लिय य कय, 'भगवान !
हम त्थर शिष्टि म सबन है नन छौं । ये धर्तिम कैल शिकि नि करणि
चैनि । येक है येक बड़ येक है येक छूट हुँक भगवान कि शिष्टि म हम
किड़ जाया छौं ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwī gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
bāra-barsha-k baṭ-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
haṅkār uṭh, 'dhē, paśchima-k paika-k jōr tōlū.'
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
Apaṇ-ghar-baṭi sāmawa-k bwaj bādi-bēr, jō wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
khā-haṇi chai-chhiy, gay. Dhōpari tak hiṭnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
Baṭ-m wē-kaṇi baṭē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
Wē-l apaṇ-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
sāmaw bhīji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
śē-gay. Yatuk-m wē-kai nagīchai-baṭi jaṇawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
janāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
khāli dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
wē-tāl-m pāṇi pī-haṇi yēk jaṇawi hāti āy, ṭhūn pāṇi
that-lake-in water drinking-for a wild elephant came, trunk water

p̄ñ-haṇi tāl-m ghāl, pāṇi ni-mil, risai-bēr
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
 jōrai-l chināt pāṇi, jai-chiṅgārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
 tūṭi-gē.
was-broken.

2. Wē-kaṇi nīn tuṭiyē-ki baṛi rīs uṭhi. Wē rīs uṭhiyā-maji
 2. *Him-to sleep breaking-of great rage arose. That anger rising-in*
 hāti-k sūn pakari-bēr paśchima-k paika-k khōi bhitēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-diy. Wē-khōi bhitēr wē-bakhat wē-paikai-ki chaili
it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
 ukhōw kuṭan pai-rēchhiy. Hāti-kaṇi yēk anakaśē kiṛ
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-bēr, ḍara-k māri apaṇi-mā-kaṇi bhitēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-fled-away. Then
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kiṛ
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
 jāni-bēr apaṇ-dagara-k śainiyō-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, hāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāt kwē-ghari-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāb hāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.
father twelve-years-from the-mountain wood-for gone-has, there go.'
 Dhur jā-haṇi bāt batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gay, paśchima-k paik laik sārē-jaṇawa-k ṭhūl-ṭhūl-bōṭṭ-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jarē-baṭi upāri-bēr unar baṛai guḍhaw baṇai-bēr ḍhai-ḍuṇar
the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jaś munawa-m dhari-bēr apaṇ-ghar-haṇi ā-rayā. Baṭ-m
like the-head-on placed-having his-own-house-to coming-was. The-way-in
 bhēt hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
 pachhinā khaīchi-bēr thāmī-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jōr lagāy, guḍhaw khañchi-bēr āghilā gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
 dyakhi-bēr kay, 'arē pūrba-k paikā, mañ-l tyar nañ paili-baṭi
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suñi-rākh-chh, tē-dagaṛi bhēṭakanañ-ki baṛi ṭaki chh. Āj bhēṭi
heard-has-been, thee-with meeting-of great longing is. To-day meeting
 pā-chh. Bari khuṣi hai-chh. Ab tu mañ laṇaṭi karū,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
 dhañ, kō sakū-chh.' Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
 'yē-baṇ-mē hamari hār-jit-kañi kō dēkhal? Gañ-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jañlā, wañ-kañi lañlā.
we-shall-go, there we-shall-fight.'

3. Dwiyai jhaṇā gañ-maji gayā, yēk buṛi dagaṛi bhēṭ
 3. *The-two persons the-village-in went, an old-woman with meeting*
 hai. Dwiyai-jhaṇā-l buṛi-hā-ti kay ki, 'tu hamari
became. - The-two-men-by the-old-woman-to it-was-said that, 'thou our
 laṇai dyakhi-dē, dhañ, kō jitūchh.' Buṛiyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
 kay, 'myar nāti gōru bhais charā-haṇi baṇ jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
 Wē-kañi rōṭ dē-haṇi jānu, pachhā tum-dwi-jhaṇā-ki laṇai-kañi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhūlā.' Yatuk ka-bēr buṛiyai-l dwiyai-paikō-kañi,
I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakaṇā-kai bwaj sudi, aṇ-kañā-m dhar-di, aṇ-nāti-kañi
the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
 jai-bēr rōṭ di.
gone-having bread was-given.

4. Jab dwi paik watañi laṇai-haṇi tayyār hayā, tab
 4. *When the-two heroes there fighting-for ready became, then*
 buṛiyā-k nāti-l buṛi, gōru bhañsā dwi paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakaṇā bwaj sudi, aṇ gāti bhitēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
 aṇ-dhyāl-haṇi gay. Yatuk-m baṛi bhāri dhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
 buṛiyā-k nāti uṛhai-bēr yēsō-jag-kañi gay, ki jatañi
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

yēk baṛ, yēk hai yēk chhwaṭ hūchh. Bhagwāna-ki śisṭi-m ham
one great, one than one small is. God-of creation-in we
 kir jāśā chhaū.
insects like are.'

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paṭṭī* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭīs* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhā-tiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Rāmgarh, and Rau-Chaubhaṣī spoken in the east of the district, especially in *Paṭṭīs* Rau and Chaubhainsi. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed “Bāzārī” dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhaṣī. The estimated numbers of speakers of these various sub-dialects are as follows :—

Phaldākōṭiyā	9,440
Rau-Chaubhaṣī—	
Rau-Chaubhaṣī proper	6,875
Standard of Naini Tal	18,047
Chhakhātiyā	25,800
Rāmgarhiyā	3,957
Bāzārī	2,000
	<hr/> 56,679
TOTAL	<hr/> 66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhaṣī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points :—

In the grammar of the Standard dialect I have been able to distinguish between the short *à*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *à* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *mañs*, a man, of the Standard becomes *mañś*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhaṣī, in which we have *chyōlō*, a son, and *jyōṭhō*, elder. The Standard tendency of *a* to become *à* before *à* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Īśwarā-kā sāmāni*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hūni*, for, we have *suṇi*, as in *wī-suṇi jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHARĪ Dialect.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का ह्यो च्याला छिया । नानै ले आपणा बाब थैं कयो कि बबा म्योरो बान मँकणि दीदे । तब वीले उनरो हिसो बान करि दियो । ध्वाड़े दिन पक्षा नाना च्यालै ले आपणो बानो सब एकट्ठो करो और दूर देस सुँ बाटो लागो और वाँ जै बेर आपणो माल बहियाती में फुँकि दियो । जब ऊ सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी ऊण पैठी । और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरूण में लगै दियो । और ऊ उनन खुसालन कणि खै बेर पेट भरण चाँकियो जनन शूडर खाँकिया । और कैले वीकणि के नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोट्टा हुनाला और ख्याड़ा ले जान हुनाला और मैं भूकै ले मरण लागि रयूँ । मैं उठि बेर आपणा वीज्यू पैं जूँलो और उनन थैं कूँलो कि वीज्यू मैले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आब मैं एतुक लैक नि रयूँ कि तुमरो च्योलो कर्दजूँ । मँकणि आपणो भाड़ो वालो नौकर बगै दे । तब ऊ उठो और आपणा बाब थैं गयो । परन्तु जब ऊ दूरे छियो वीका बाबैले वीकणि देखि ल्हियो और दै आई दौड़ो गाला लगै ल्हियो और भुक्कि ल्ही । तब च्यालै ले कयो वीज्यू मैले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कर्द जाणा को योग्य न्हातूँ । पर वीका वीज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और यैकणि पैराओ, वीका हाथ में मुनड़ि हालौ और खुटन में ज्वाता हालौ । और जाफत करौ और खुशि करौ । यो म्योरो च्योलो मरि गछियो आब ज्यूनो है गछ हरे गछियो फिरि मिलि गछ । तब उननले चैन करण लगे ॥

पर वीको ज्योठो च्योलो बाड़ा में छियो । जब ऊ लौटो और घरा-का नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बलै और

पुछो यो के बात छ । वीले कयो कि त्योरो भै ऐ गछ और त्यारा बाबाले जाफत करिछ केले कि ऊ गुणि कुशली ऐ गछ । तब ऊ गुछो भै और घर भीतर नि गयो, ये वीले वीको बाबो भैर ऐ और वीकणि मन्ये । तब वीले जबाब दि बेर आपणा बाब थेँ कयो देख एतुक बरस जाँले मैले तेरि टहल करि कभैँ त्योरो कई नि टालो तबले त्वीले मँकणि कभैँ एक बाकरा को पाठो लै नि दिने जैले मैँ आपणा दगड़िन कणि न्यूतो दूँ । पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमाई पातरन में फुँकिछ त्वीले वी सुणि जाफत करैछ । तब वीले वीथैँ कयो च्याला तू त रोजे म्यारा दगाड़ा भये और मैँथैँ जे छ त्योरै छ । यो बुजौन छियो कि हम त्यार करनाँ और खुशि मन्यूनाँ केले कि त्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAŪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ek-kai-maĩśā-kā dwi chyalā chhiyā. Nānai-lē āpaṇā-bāb-thaĩ
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'bahā, myōrō bān mā-kaṇi dī-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wī-lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyalai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpaṇō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bāṭō lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpaṇō māl bahiyāti-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 ū sab phūki-chukō wī-jāgā barō bhāri akāl paṛō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
 wī-kaṇi taṅgi ūṇ paithī. Aur ū ēk śaharā-kā raisā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to-)the-house
 gayō, aur wī-lē wī-kaṇi bārā-mē śūnar charūṇ-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
 Aur ū unan-khusyālan-kaṇi khai-bēr pēt bharan chā-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
 janan śūnar khā-chhiyā. Aur kai-lō wī-kaṇi kē ni-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kaṇi phām ai, wī-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaĩ khāṇā-sū rōṭā hunā-lā, aur khyārā-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur maĩ bhūkai-lē maran lāgi-rayū. Maĩ
over-and-above are-becoming, and I hunger-by dying am. I
 uṭhi-bēr āpaṇā-bwaujyū-paĩ jū-lō, aur unan-thaĩ kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, maĩ-lē Īśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh. Ab
"father, me-by God-of before and you-of before sin done-is. Now
 maĩ ētuk laik ni-rayū ki tumarō chyōlō kai-jū. Mā-kaṇi
I so fit not-remained that your son I-may-be-called. Me

āpaṇō bhārō-wālō naukār banai-dē.”” Tab ū uṭhō, aur āpaṇā-bāb-thaī
your-own hired servant make.”” Then he arose, and his-own-father-to
 gayō. Parantu, jab ū dūrē chhiyō wī-kā bāhai-lē wī-kaṇi
went. But, when he distant was him-of the-father-by him-as-for
 dēkhi-lhiyō, aur dai āi, daurō, gālā lagai-lhiyō, aur
he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyālai-lē kayō, ‘hwaujyū, maī-lē tumārā
kiss was-taken. Then the-son-by it-was-said, ‘father, me-by you-of
 sāmāni, aur Iśwarā-kā sāmāni pāp kar-chh, aur tumārō chyōlō kaī-jānā-kō
before, and God-of before sin done-is, and your son being-called-of
 yōgya nhātū.’ Par wī-kā hwaujyū-lē chākaran-thaī kayō,
worthy I-am-not.’ But him-of the-father-by the-servants-to it-was-said,
 ‘bhāl-hai bhālā lukuṛā lyāō, aur yai-kaṇi pairāō; wī-kā-hāth-mē
‘good-than good garments bring, and this-one-to clothe; him-of-hand-on
 munari hālau, aur khaṭan-mē jwātā hālau, aur jāphat karau, aur
a-ring put, and feet-on shoes put, and a-feast make-ye, and
 khuṣi karau. Yō myōrō chyōlō mari-ga-chhiyō, āb jyūnō hai-ga-chh;
happiness make-ye. This my son dead-gone-was, now alive become-is;
 harai-ga-chhiyō, phiri mili-ga-chh.’ Tab unan-lē chain karaṇ
lost-gone-was, again found-gone-is.’ Then them-by ease to-make
 lagē.
it-was-begun.

Par wī-kō jyōṭhō chyōlō hārā-mē chhiyō. Jab ū lautō, aur
But him-of the-elder son the-field-in was. When he returned, and
 gharā-kā najik ayō, wī-lē gāṇō nāchanō sunō. Tab wī-lē
the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukār balai aur puchhō, ‘yō kē bāt chh?’ Wī-lē
a servant having-called and he-was-asked, ‘this what thing is?’ Him-by
 kayō ki, ‘tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh
it-was-said that, ‘thy brother arrived-is, and thy-father-by a-feast made-is
 kē-lē ki ū guṇi-kuṣālī ai-ga-chh.’ Tab ū gussō bhai aur
because that he in-good-state arrived-is.’ Then he angry becoming and
 ghar bhitar ni-gayō. Yai-wilē wī-kō bābō bhair ai aur
the-house within not-went. This-for him-of the-father outside coming and
 wī-kaṇi manyē. Tab wī-lē jabāb di-hēr āpaṇā-bāb-thaī
him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, ‘dēkh, ētuk-baras jā-lē maī-lē tēri ṭahal kari, kabhaī
it-was-said, ‘see, so-many-years during me-by thy service was-done, ever
 tyōrō kaī ni-ṭālō. Tab-lē twī-lē mā-kaṇi kabhaī
thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

ək-bākarā-kō pāṭhō lai ni-dinē, jai-lē maĩ āpaṇā-dagaṛin-kaṇi
a-goat-of kid even not-was-given, which-by I my-own-companions-to
 nyūtō dyũ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kaṇāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātaran-mē phūki-chh, twī-lē wī-suṇi jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
 wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagārā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
 aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujīn chhiyō ki ham
and me-to what is, thine-even is. This proper was that we
 tyār karnā aur khuśi manyūnā, kē-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhai mari-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh.'
got-is.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Paṭṭis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Viṣṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Ṛishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhaṣī, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpṇō*, and *akāl*, a feminine, not *akāḷ*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kaṇi*, we have *khan*, as in *charaūn-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmīr, where it appears under the form *sīty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption: *Parṇō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1886), Vol. XII, p. 335.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAUNĪ DIALECT.

DISTRICT ALMORA.

कै मान्सा ह्री चेला छ्या । और उनों में है नाना चेला ले आपना बाब थें कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मिलछ मै दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नई भौ छ्या कान्सी चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो । तब वाँ लुँगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ऊ सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तब ऊ नाङ्गो हुँन पड़ियो । और ऊ उई मुल्का कै बन्यून्याँ सित जाइ बेर रौन पड़ियो । तब वीले ऊ आपना गड़ा में सुंग चरौन खन लायो । और ऊ उन बकोड़ और दाना ले जनों सुंग खाँछ्या मग्न है बेर आपनि ठाड़ भरनु समझ्यो और के वी के नई दिछ्यो ॥

TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwi chēlā chhyā. Aur unō-mē-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bār
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
 maī mil-chh maī di-dē.' Aur uī-lē unō-kā bich āpni astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bārī-dinī. Aur attī din nāi bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the-younger son
 sab-tir sigōri-baṭōli-bēr tārā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
 lūgārīyōl-mē rai-bēr āpni sab astā-bistā phuki-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ū sab-tir nimārī-sakyō uī-mulk-mē baṭō akāl paṛiyō. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
 nāngō hūn paṛiyō. Aur ū uī-mulkā kai-banyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jāi-bēr raṭn paṛiyō. Tab wī-lē ū āpnā-garā-mē suṅgra
gone-having to-remain began. Then him-by he his-own-fields-in swine
 charaṭn-khan lāyō. Aur ū un-bakōṛ-aur-dānā-lē janō suṅgra
feeding-for was-deputed. And he those-husks-and-berries-by which the-swine
 khā-chhyā magna hai-bēr āpni dhār bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwē wī kē nāi di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *ṇs* and *ḷs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows :—

The change of *ē* to *yā* (Standard *e* to *yà*) before *ā* (Standard *à*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyālā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpaṇā* and *āpaṇ* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *à*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpaṇō* or *āpaṇū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARKHIYĀ DIALECT.

DISTRICT ALMORA.

(Babu Gobind Prosad Ghildyal, 1898.)

कै मैसा का द्दो चेला भिया । और उनन में है नान चेला ले कय आपण बाब थे ओ बबा लटिपटि में है जो बाँट मैं दिखै ज मैं दि दे । और वी ले उनरा बिच आपणि लटिपटि बानि दियो । और भौत दिन नि भिया नाना चेला ले सबै लटिपटि बट्यै बेर परदश हूँ गियो । वाँ लुचना का दगाड़ा रै बेर आपणो माल फुँकि दियो । और वी ले जब सबै फुँकि दियो वी मुलुक में बड़ो अकाळ पड़ि गियो । ज गरीब हुँण लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जे बेर रौण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगे दियो । और ज जँ छाला बिजा ले जनूँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँछियो । और वी कणि के के नि दिख्यो । और जब ज आपणि खबर में ऐ गियो वी ले कयो मेरा बाब का मिहनतू नौकरोँ में है भौत नौकर खाणा है सकर रोटा पौनी और मैं भूक लै मरि रयूँ । मैं उठि बेर आपणा बबा थे जूँलो और वी थे कौँलो ओ बबा मैं ले भगवान कि मनशा है बहैक तवे देखाळ पाप करछ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर बणै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī · chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpaṇ-bāb-thai, ‘ō babā, laṭipāṭi-mē-hai jō bāṭ maī
it-was-said his-own-father-to, ‘O father, the-property-in-from what share to-me
 di-chhai, ū maī di-dē.’ Aur wī-lē unarā bich āpaṇi
thou-givest, that to-me give-up.’ And him-by of-them among his-own
 laṭipāṭi bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
 laṭipāṭi batyai-bēr pardēs-hū giyō. Wā luchnā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpaṇō māl phūki-diyō. ; Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 phūki-diyō, wī-muluk-mē haṇō akāl paṇi-giyō. Ū garib hūṇ
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 lāgi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 raṇ lāgi-giyō. Aur wī-lē ū āpaṇā-gaṇān-mē suṇar charaūṇ-mē
to-dwell began. And him-by he his-own-fields-in swine feeding-in
 lagai-diyō. Aur ū ū-chhālā-biṇā-lē janū-kaṇi suṇar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
 bhiyā khuṣī hai-bēr āpaṇū pēt bharāṇō chā-chhiyō. Aur wī-kaṇi
were happy become-having his-own belly to-fill wishing-was. And him-to
 kwē kē ni di-chhiyō. Aur jab ū āpaṇi-khabar-mē ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, ‘mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, ‘my-father-of hired-servants-in-from many servants
 khāṇā-hai sakar rōṭā paunī, aur maī bhūk-lai mari-rayū. Maī
eating-than more loaves obtain, and I hunger-by dying-remained. I
 uṭhi-bēr āpaṇā-babā-thai jūlō aur wī-thai kaūlō, “ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, “O father,
 maī-lē Bhagawān-ki manṣā-hai bahaik, twē dēkhāl, pāp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab maī tērō chēlō kuṇ jasō nai rayō. Maī-kaṇi
now I thy son to-say such not I-remained. Me(acc.)
 āpaṇā-mihanatū-naukarō-mē-hai ēk-naukar-kā barābar baṇai-dē.”’
thine-own-hired-servants-in-from one-servant-of resembling make.”’

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *pattis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *μ* and *l* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahyaū*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāthī (p. 311 *post*).

In the word *Paramēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-hī*, to a foreign country; *charaun-hī*, for grazing; *wī-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pabāṛī *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahatyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṄGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैसक हौ च्याल छ । फिरि उननमें नान च्यालले आपण बाबथे कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैथै औछे म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योलो आपणि लटिपटि येक-बटि करि-बेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-बेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़ै उठ्यो वो देशमें ठुल अकाळ भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वो देशक याक भाल मनि-खाक दगाड़ ज्या-बेर रौण पैठ्यो । फिरि वीले उ आपणा ख्यातमें शुङर चरौणहीं लगायो । फिरि उ उन फकेटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वी के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरीहै बाकि रूट पौनन और मैँ भुक मनाखूँ । अब मैँ याँहै आपणा बाबुक वाँ जाँछु और वीछ्यै कौँछु हला बाब मैले पड़मेखराक विमुख त्यार देखने देखने पाप करछ । फिरि मैँ आजिलग त्योरो च्योलो कूण मापुक नहाखूँ । मैँ आपण बुतकारनमेंहै याका बरोबरि बगै दे ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṆGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwī chyāl chhya. Phiri unan-mẽ nān-chyalā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
 āpaṇ-bāb-thai kayō ki, 'halā bāb, bhāni-kuni laṭi-paṭi-mẽ
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
 myār bānki, jya maĩ-thai au-chhē, ma dī.' Phiri wī-lē
my share, which me-to coming-is, (to-)me give.' Then him-by
 duwē-chyālan laṭi-paṭi āpaṇi bāni-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpaṇi laṭi-paṭi yēk-baṭi kari-bēr
become-were the-younger son his-own property together made-having
 pardēs-hī nasi-gyō. Phiri wā jyā-bēr luch bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
 Āpaṇi sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
 laṭi-paṭi urai-uthyō wī-dēs-mẽ ṭhul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
 u garīb huṇ paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k dagār
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-bēr raun paṭhyō. Phiri wī-lē u āpaṇā-khyāt-mẽ suṇar
gone-having to-remain began. Then him-by he his-own-field-in swine
 charaun-hī lagāyō. Phiri u un-phakētan-aur-dāṇan, janan suṇar
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
 khā-chhyā, khuṣī-lē āpaṇi dhār bharan chā-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
 kē dinēr ni bhyō. Phiri jab u āpaṇ-sud-mẽ āyō, wī-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
 kayō ki, 'myār-bābā-k butkāran-mẽ-hai katuk dhār bharī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 bāki rwāṭ paunan, aur maĩ bhuk manā-ryū. Ab maĩ yā-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
 āpaṇā-bābu-k wā jā-clhu, aur wī-chhyai kaū-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Parānēswarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-ehh. Phiri
me-by God-of against thy in-seeing-in-sceing sin done-is. Again
 maĩ āji-lag tyōrō chyōlō kūṇ māpuk nahātyñ. Maĩ āpaṇ-butkāran-mē-hai
I to-day-from thy sōn to-say fit I-am-not. Me thine-own-servants-in-from
 yākā barōbari baṇai-dē." '
one equal-to make." '

DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bārā) maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiṭhā̃* or *baiṭhā̃*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā̃*, they were; *dinā̃*, was given (both masculine and feminine), and *chānā̃*, he wished. So also *kanā̃*, I have done (sin). This should not be confounded with the *n* (for *ṇ*) of the future passive participle in words like *milnā̃*, it is got, or with the *n* of the present participle, as in *marnā̃*, I am dying. The word for 'I am not' is *naṭchhā̃*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मेश का ही छौड़ा हुनाँ । और नाना ले आपण बाब थैं कयाँ ई बाब लटिपटि है जो बानो में मिलनाँ उ में दि-घाल । तब वी ल उनरा बीच आपण लटिपटि बाँटि-दिनाँ । और जैल दिन नि बिताँ कि नान छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक-फाहिक में सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक में ठुलो अकाळ पड़ा और उ तंग हुण पैठाँ । तब उ वी मुलुक में कै बाड़ा मेशाक दगाड़ा जै रौण पैठाँ । वी ले आपण गाड़ा में सुडर चरौण भेजाँ । तब उ उन रुखौँ कि छाल और दाणौँ ले जिनों सुडर खानें मगन है आपण ठाड़ भरण चानाँ । और वो वी के नि दिनाँ । और जब वी आपण फाम आयाँ उ कौण बैठाँ म्यारा बाबु का मेहनतुआ चाकरोँ है कति खाण है जैल दूटा पीनाँ और में भुक मरनेँ । में उठि बेर आपण बाब थैं जूँलों और वी थैं कौलोँ ई बाब में ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और में आब त्यरो छौड़ो कुण माफक नैछूँ । मी लेग आपण मेहनतुआ चाकरोँ है एक भौँ बणे दे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maiś-kā dwī chhyaurā hunā. Aur nānā-lē āpaṇ-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, ‘ī bāb, laṭipati-hai jō bānō maī milnā, u
it-was-said, ‘O father, the-property-from what share to-me is-to-be-got, that
 maī di-ghāl.’ Tab wī-lē unarā bich āpaṇi laṭipati
(to-)me give-away.’ Then him-by them-of between his-own property
 bāṭi-dinā. Aur jail din ni bitā ki nān-chhyaurā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
 samēri-bēr tārā muluk gayā. Wā phahik-phāhik-maī sab māl
collected-having a-far country went. There debauchery-in all goods
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-maī
were-wasted. When him-by all were-wasted-completely, then that-country-in
 ṭhulō akāl paṭā, aur u taṅg hun paṭhā. Tab u
a-great famine fell, and he in-want to-become began. Then he
 wī-muluk-maī kai-bārā-maiśā-k dagārā jai raṇ paṭhā.
that-country-in a-certain-great-man-of with having-gone to-remain began.
 Wī-lē āpaṇ-gārā-maī suṇar charaṇ bhējā. Tab u un rukhāṭi-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-dāṇāṭi-lē, jinaṭi suṇar khānā, magan-hai āpaṇi dhār
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharā chānā, aur kwē wī kē ni dinā. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave. And when (to-)him
 āpaṇi-phām āyā, u kaṇ baṭhā, ‘myārā-bāhu-kā mēhantuā-chākaraṭi-hai
his-own-senses came, he to-say began, ‘my-father-of hired-servants-out-of
 kati khāṇ-hai jail rwātā. paunā, aur maī bhuk marnaī.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
 Maī uṭhi-bēr āpaṇ-bāb-thaī jīlō, aur wī-thaī kaṭlō, ‘ī
I arisen-having my-own-father-to will-go, and him-to I-will-say, ‘O
 bāb, maī-lē Bhagwān-ki marji-hai ultā pāp twē dēkhā
father, me-by God-of will-from opposite sin thee in-sight-of

kanā, aur maĩ āb tyarō chhyaurō kuṇ māphak naĩchhũ, mi-lēṅ
was-done, and I now thy son to-say worthy am-not, me-also
 āpaṇ-mehantuā-chākarañ-hai ēk jhañ baṇai-dē." '
thine-own-hired-servants-out-of one like make." '

SŌRIYĀLĪ.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālīs speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dōtyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumañyā, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *huṇ* and *akāl* instead of *akālḷ*. The only instances of cerebral *ṇ* which occur in the specimen are *bōṇ*, a share, and *suṇī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhēkanō*, for *dēkhaṇo*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khētan-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭī*, from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *danān-lē*, with berries; *khutān*, on the feet; *dagarīyān-kō sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāi*, we have the *thāi* just quoted. Instead of *kañi*, we have everywhere *khī*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *mañ-s*, to me; *wē-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinann*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *kwē*, anyone, as in *kasai jimdār-kā dagarā*, with a certain land-owner, beside *kai-ādmī-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahātī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayo*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khī*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *lhinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *di-thyō*, (no one) was giving; *bachī gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-thyā* (not *gyā-thyā*), (not many days) had gone. I am unable to explain *jānwē-ryō*, he went away, unless *jā-nwē* or *jān-wē* is a compound.

As in Kumaiyā, *sakanō* is used to form a completive compound in *urāi-sakyō*, he squandered completely. Instead of *paithanō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SÖRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का ह्री चेला थ्या । और उनन माँ काँसा ले अपना बाबा थै क्यो ओ बाबा अस्ता में है जो बाग में स मिल दी दे । और वी ले उनरा-बीच अपनी अस्ता विस्ता बाग दिनी । और भीत दिन नाँई ग्यो थ्या कि काँसो चेलो सबै तीर एक बाटो करि बेर परदेश खीं जान्वे ग्यो और वाँ कुकर्म माँ रैबेर अपनो सब माल फुकि दिनी । और जब ऊ सब तीर उड़ाइ सक्यो तब वी देश माँ बड़ी अकाल पड़ो और ऊ हैरान हुन पस्यो । और ऊ वी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्यो और वी ले वी स अपना खेतन माँ सुडर चरौना खीं लायो । और ऊ ऊँ बोकड़ा और दानान ले जिनीन सुडर खाँ त्या खुशी ले अपनो पेट भरनो समज थ्यो और के वी स के नाँई दि थ्यो । और जब ऊ अपना चेत माँ आयो वी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्वौ रोटा पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँई जौलो और वी थै कौलो ओ बाबा मै ले परमेसर का मन का उलटा और तेरा सामनि पाप कर छ । और मैं फिर तेरो चेलो कौन लाइक नहाती मैं स अपना मजुरिदार नौरकन माँ है एक का बराबर बनाइ दे ।

और ऊ उठि बेर अपना बाबा थैं (खीं) गयो । पर जब ऊ भौन दूरे थ्यो वी का बाब ले ऊ धेक्यो और वी स दया आई और वी ले दौड़ि बेर ऊ गला लाई ल्हिनो और भुकि दिनी । और चेला ले वी थैं क्यो बबा मै ले परमेश्वर का मन का उलटा और तेरा नजर माँ पाप कर छ और मै फ़िरि तेरो चेलो कीनो जसो नाँई रयूँ । पर बाबू ले अपना नौकरना थाँई क्यो कि सब है निक्कि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान उवता पैरा और हम खीं और चमन करौं । क्य ला कि यो मेरो चेलो मरि गो थ्यो और फ़िरि बचि गयो छ ऊ हराइ गो थ्यो फ़िरि पा छ । तब ऊँ चमन करन पस्या ॥

तति लिङ वी को जेठो चेलो गढ़ा माँ थ्यो । और जब ऊ आयो और घर का नजिक पुज्यो त वी ले गानो बजौंनो और नाच की भनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोदो कि इनरो क्या मतलब छ । और वी ले वी थैं क्यो तेरो भाई आ छ तेरा बाबा ले खाना खीं दे छ क्य ला कि वी ले ऊ निको और सुधारो पा छ । और ऊ रिसाइ गयो और वी ले भीतर जानो नाँई ठान्यो । तब वी को बाबू भैर आयो और वी स मनौन पस्यो । और वी ले अपना बाबु स जुबाब दि बेर क्यो कि धेक मै यतुक बर्सन वटी तेरी चाकरी करि रयूँ और मै ले कभै तेरो अकयो नाँई कखो । तै ले मै स कभै एक बाकरा को नानो पाठो ल्यगै नाँई दिनो जै ले मै अपना दगड़ियान का साँथ चैन करनू । पर तेरो यो चेलो जो पातरन का याँ तेरो माल ताल निलि गयो छ जम्वे आ छ तस्वे तै ले वी खीं खाना कर छ । और बाबू ले वी थैं क्यो चेला तँ सब दिन मेरा दगड़ा रौं छ और जे के मेरो छ सब तेरो ई छ । यो ठिके थ्यो कि हम चमन करौं और खुशी मनौं । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फ़िरि बचि गयो छ और हराइ गो थ्यो फ़िरि पा छ ।

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwi chēlā thyā. Aur unan-mā kāsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thaī kyō, 'ō bābā, astā-mē-hai jō bān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 maī-s mil dī-dē.' Aur wī-lē unarā-bīch apnī astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 bān-dinī. Aur bhaut din nāi gyō-thyā ki kāsō chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarī-mā rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir urāi-sakyō, tab wī-dēs-mā bapō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
 paryō, aur ū hairān hun pasyō. Aur ū wī-dēs-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
 jimdār-kā dagaṛā jāi-bēr raun pasyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khetan-mā suṇar charaunā-khī lāyō. Aur ū ū-bōkrā-aur-
his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-
 dānān-lē, jinaun suṇar khā-tyā, khusī-lē apnō pēt bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-thyō, aur kwē wī-s kē nāi di-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wī-lē, kyō, 'mērā-bābā-kā majuridār-naukar-mā-
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhikwau rōṭā paunān, aur maī bhūk-lē mari-rayū.
from how-many more loaves get, and I hunger-by dying-am.
 Maī uṭhi-bēr apnā-bābū-pāi jāulō, aur wī-thaī kaūlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmnī pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maĩ phiri tērō chēlō kaun lāik nahāti. Maĩ-s
and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē.” Aur ū uṭhi-bēr
thine-own-hired-servants-in-from one-of equal make.” And he arisen-having
 apnā-bābā-thaĩ (or -khĩ) gyō. Par jab ū bhaut dūrai thyō, wī-kā
his-own-father-to went. But when he great distance-even was, him-of
 bābā-lē ū dhēkyō, aur wī-s dayā āi, aur wī-lē
the-father-by he was-seen, and him-to compassion came, and him-by
 daupī-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
 wī-thaĩ kyō, ‘babā, mai-lē Parmēsar-kā man-kā ulṭa aur
him-to it-was-said, ‘father me-by God-of will-of opposed and
 tērā-najar-mā pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō
thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāi rayū.’ Par bābū-lē apnā-naukarnā-thaĩ kyō ki,
not I-remained.’ But the-father-by his-own-servants-to it-was-said that,
 ‘sab-hai niki pairōn nikālī lyā, aur wī-s yē-s pairā; aur
‘all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā munari aur khuṭān jwatā pairā. Aur ham khaū
this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,
and merriment we-may-make. Because that this my son dead-gone-was,
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.’ Tab ū
and again escaped-gone-is; he lost-gone-was, again got-is.’ Then they
 chaman karan pasyā.
merriment to-do began.

Tati-lin wī-kō jēthō chēlō garhā-mā thyō. Aur jab ū āyō,
Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaūnō aur nāchh-kī
and the-house-of near arrived, then him-by singing music and dance-of
 bhanak sunī. Aur wī-lē naukaran-mā-hai ēk-s bolāi-bēr sōdyō
sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 ki, ‘inarō kyā matlab chh?’ Aur wī-lē wī-thaĩ kyō, ‘tērō
that, ‘of-these what meaning is?’ And him-by him-to it-was-said, ‘thy
 bhāi ā-chh. Tērā-bābā-lē khānā-khĩ dē-chh, kya-lā ki wī-lē ū
brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sukyārō pā-chh.’ Aur ū risāi-gyō, aur wī-lē bhitar jānō nāi
well and sound got-is.’ And he angry-went, and him-by within to-go not
 thānyō. Tab wī-kō bābū bhair āyō, aur wī-s manaun
was-intended. Then him-of the-father outside came, and him-to to-remonstrate

pasyō. Aur wī-lē apnā-bābu-s, jubāb di-bēr, kyō ki,
 began. *And him-by his-own-father-to, answer given-having, it-was-said that,*
 ‘dhōk, maĩ yatuk-barsan-baṭī tēri chākari kari-rayñ, aur mai-lē
 ‘see, *I this-many-years-from thy service having-done-remained, and me-by*
 kabhaĩ tērō a-kayō nāĩ karyō. Tai-lē maĩ-s kabhaĩ ēk-bākrā-kō
 ever *thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of*
 nānō pāṭhō lyagai nāĩ dinō, jai-lē maĩ apnā-dagaṛiyān-kā sāṭh
 young *kid even not was-given, which-with I my-own-companions-of with*
 chain karnū. Par tērō yō chēlō, jō pāṭaran-kā yā tērō
 rejoicing *might-have-done. But thy this son, who harlots-of near thy*
 māl-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-khĩ khānā kar-chhy.’
 property *devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.*
 Aur bābū-lē wi-thaĩ kyō, ‘chēlā, taĩ sah-dinai mērā dagaṛā
 And *the-father-by him-to it-was-said, ‘son, thou all-days-even of-me with*
 rañ-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō ṭhikē thyō
 remaining-art, and *whatever mine is, that thine-even is. This right was*
 ki ham chaman karañ aur khuṣī manañ. Kya-lā ki yō
 that *we merriment should-make and rejoicing may-celebrate. Because that this*
 tērō bhāi jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
 thy *brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again*
 pā-chh.’
 got-is.’

ASKŌṬĪ.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumaunī here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindī *bītē*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thaĩ* and *taĩ*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

कै मानस का बी चेला थ्या । और उनन में है नना ले अपना बबा
 थें कयो बबा जायजात में है जो बाँट में स मिलि सो में दी दे । और
 बी ले उनरा बीच आपनो जायजात बाणि दी । और भौत दिन नी भित्या
 कि कान्सा चेलो सब तीर जमा करि बेरि दूर देश कि तें गयो और वाँ
 लुचपन में रै बेरि आपनू सब मालताल उड़ै दियो । और जब ज सब तीर
 खर्च करि चुक्यो बी देश में बड़ो अकाल पड़्यो और ज तंग हुन बस्यो ।
 और ज बी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और बी
 ले बी स अपना गड़ान में सुडर चरौना कि तें लगायो । और ज उनि
 बोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशो ले आपनू पेट भरन
 चाँ थ्यो । और के बी स के नी दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwī chēlā thyā. Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'habā, jāyajāt-mē-hai jō bāṭ maī-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
 mili, sō maī dī-dē.' Aur wī-lē unarā-bīch āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
 bāṇī-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tīr
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wāṭ luchpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū sab māl-tāl urai-diyō. Aur jab ū sab-tīr kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-chukyō, wī-dēs-mē barō akāl paryō, aur ū taṅg hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jai-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
 basyō. Aur wī-lē wī-s āpnā-garān-mē suṅar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū uni-bōkarā-aur-dānān-lē jinan suṅar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khāṭ-thyā, khuṣī-lē āpanū pēt bharan chāṭ-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kē nī din-thyō.
anything not giving-was.

SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sīrālī, and has an estimated number of 12,481 speakers. Sīrālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khī* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SĪRĀLĪ DIALECT.

DISTRICT ALMORA.

कसै माइस का ह्री चेला छ्या । और उनन में काँसा चेला ले अपना बाबा थें कयो ओ बाबा जाजात में जो बाट मेरो चैछ सो में दी दिय । तब वी लै उनरा आपस में अपनी जाजात बाटि दौ । फिर भीत दिन नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि गयो । वाँ कुकर्म-में रै बेर अपनो सब मालताल फुकि दियो । और जब ज सब खर्च करि चुक्यो वी मुलक् में बड़ो अकाल पड़्यो । ज कंकाल हुन पख्यो । और ज वी देश का कै भला आदमि का दगड़ा जै बेर रौन पख्यो । फिर वी लै वी स अपना गड़ा में सुडर चरौना खिन लायो । और ज उन बोकड़ा दानान लै जै स सुडर खाँ छ्या खुशी लै अपनो ढाड़ भरनो चाँ थ्यो । और वी स के के नैं दि थ्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwī chēlā chhyā. Aur unan-mē kāsā-chēlā-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chai-chh, sō mē di-diy.' Tab wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apanī jājāt bāṭi-dī. Phir bhaut din naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khin
that the-younger-son-by all collected made-having a-foreign-country-to
 nasi-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuṭi-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē harō akāl paryō. Ū kaṅkāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanā-garā-mē suṇar charaunā-khin
began. Again him-by him-as-for his-own-field-in swine feeding-for
 lāyō. Aur ū un-bōkaṛā-dānān-lai jai-s suṇar
it-was-deputed. And he those-husks-berries-with which (acc.) the-swine
 khā-chhyā, khuṣī-lai apanō dhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē naī di-thyā.
anyones anything not giving-were.

JÖHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jöhārī. The number of speakers of Jöhārī is estimated to be about 7,419.

As may be expected, Jöhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyar*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khaśa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwāli dialects of the Chamēāli form of Western Pahārī, and these dialects, like Rangkas and Jöhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final rowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को ज्यठो च्यल गाड़ा में थी । हौर जब वी अै हौर घड़क नजीक पुजित वी ल गैनों बजौनों हौर नाचना को बचन सुनि । हौर वी ल आपन खरतुरियान म है एक थैं भट्यै बेर सुदौ कि इनर को है रै छ । वी ल वी हैं कै कि त्यड़ भै अै रै छ हौर त्यड़ बाबु ल खवै ल्हिवै कै राख छ । क्या लेखा ल कि वी ल वी हैं भलो हौर बड़कनो पे छ । हौर वी थैं रीश अै गे हौर वी ल भीतर जानु नौ ठारी । ये लेखा ल वी को बाबु भैर अै हौर वी हैं मनौन बशि । हौर वी ल बाबु थैं जुबाब दी बेर कै कि दख में इतक बरश बटि त्यड़ टहल करन लागि रै छुँ हौर में ल त्यड़ हुकम नौ टालि । तैं ल कभड़ में है एक पाठो लहेक नौ दी कि मैं आपन दगड़ियान दगड़ खुशी कन थी । पर त्यड़ यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि है छ वी जशै अै वशै तैं ल वी को लेखा ल खवै ल्हिवै कये । हौर बाबु ल वी हैं कै चला तैं बराबर म्यड़ो दगड़ री छै हौर जतिक म्यड़ो छ सब त्यड़ो छ । यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो त्यड़ भै जो मरि गै थी फिर ज्यून है बेर अै गै । हौर हरे गै थी फिर पे है ल ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyāthō chyal gārā-mē thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
 haur ghar-k najik pujit, wī-l gainō bajaunō haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thaī bhaṭyai-bēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-haī kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyar bhai ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rākh-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lēkhā-l ki wī-l wī-haī bhalō haur barānō
is, what-reason-by that him-by him-as-for well and lively
 pai-chh.' Haur wī-thaī rīs ai-gē, haur wī-l bhitar jānu nī
it-received-is.' And him-to anger came, and him-by inside to-go not
 thārī. Yē-lēkhā-l wī-kō bābu bhair ai, haur wī-haī
it-was-decided. This-reason-by him-of the-father outside came, and him-to
 manaun baṣi. Haur wī-l bābu-thaī jubāb dī-bēr
to-remonstrate-with began. And him-by the-father-to answer given-having
 kai ki, 'dyakh, maī itik-baraṣ-baṭi tyar ṭahal karan-lāgi-
it-was-said that, 'see, I so-many-years-from thy service doing-conti-
 rai-chhū, haur maī-l tyar hukam nī ṭāli. Taī-l kabhaī
nually-am, and me-by thy order not was-disobeyed. Thee-by ever
 maī-haī ēk-pāthō-lhēk nī dī, ki maī āpan-dagarīyān-dagar
me-to a-kid-even not was-given, that I my-own-companions-with
 khuṣi kan-thī. Par tyar yū chyal, jō pāṭaran-kā dagar
rejoicing might-have-made. But thy this son, who harlots-of with
 tyar māl-tāl nili-hai-chh, wī jaṣṣai ai, waṣṣai taī-l wī-kō
thy goods devoured-has, he just-as came, just-so thee-by him-of
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kai,
reason-by a-feast was-made.' And the-father-by him-to it-was-said,
 'chyalā, taī barābar myarō dagar rau-chhai, haur jatik myarō chh,
'son, thou always of-me with remainest, and whatever mine is

sab	tyarō	chh.	Yō	bujin	thī	ki	hami	magan	hun
<i>all</i>	<i>thine</i>	<i>is.</i>	<i>This</i>	<i>proper</i>	<i>was</i>	<i>that</i>	<i>we</i>	<i>delighted</i>	<i>should-be</i>
khuśi	manaun,			kē-lēkhā-l	ki	yō	tyar	bhai	jō
<i>rejoicing</i>	<i>should-celebrate,</i>			<i>what-reason-by</i>	<i>that</i>	<i>this</i>	<i>thy</i>	<i>brother</i>	<i>who</i>
mari-gai-thī,	phir	jyūn		hai-bēr	ai-gai ;	haur	harai-gai-thī,	phir	
<i>dead-gone-was,</i>	<i>again</i>	<i>alive</i>		<i>become-having</i>	<i>came ;</i>	<i>and</i>	<i>lost-gone-was,</i>	<i>again</i>	
pai-hai	l.'								
<i>found-became</i>	<i>lo !'</i>								

KUMAUNTI-ENGLISH VOCABULARY.

Kumaunl.	English.	Kumaunl.	English.
A			
<i>Abēr,</i>	late.	<i>Amīlō,</i>	sour.
<i>Achhō,</i>	nice, good.	<i>Āmlō,</i>	sour.
<i>Achāṇchak,</i>	adv. accidentally, suddenly.	<i>An-biwāi,</i>	virgin.
<i>Achambhā karnō,</i>	to surprise.	<i>Andhō,</i>	blind.
<i>Achammā karnō,</i>	to surprise.	<i>Anyārō,</i>	dusk, darkness.
<i>Adlō badlō,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādimī,</i>	man.	<i>Āphīm,</i>	opium.
<i>Ādō,</i>	green ginger.	<i>Āpnō,</i>	own.
<i>Āgalō,</i>	matchlock.	<i>Ārshī,</i>	looking glass.
<i>Āghin āl,</i>	adv. next year.	<i>Āsā,</i>	hope.
<i>Āgulā,</i>	finger.	<i>Āsā rakhī, āsā dharnī,</i>	to expect.
<i>Āguṭhā,</i>	thumb.	<i>Asāṅgurō,</i>	narrow.
<i>Āisō,</i>	adv. so.	<i>Asāṅgurī bāī,</i>	a narrow track.
<i>Ākāl,</i>	famine.	<i>Āsū,</i>	tear (noun).
<i>Ākāś,</i>	sky, heaven.	<i>Āū-lwē,</i>	dysentery.
<i>Ākhā,</i>	eye.	<i>Aukhad, aukhat,</i>	medicine.
<i>Ākhōṛ,</i>	walnut.		
B			
<i>Babā, bābā,</i>	father, papa.	<i>Bahādur,</i>	brave.
<i>Bāohhā,</i>	king.	<i>Bahik,</i>	adv. prep. besides.
<i>Bāchhī,</i>	(f.) calf.	<i>Baid, baidī,</i>	doctor.
<i>Bāchhō,</i>	(m.) calf.	<i>Bainī,</i>	younger sister.
<i>Bādāl,</i>	cloud.	<i>Bair,</i>	enmity.
<i>Badālī,</i>	cloud.	<i>Bairī,</i>	enemy.
<i>Bādaw,</i>	cloud.	<i>Baiṭhak,</i>	committee.
<i>Bādh,</i>	dam (the earthwork).	<i>Bāj,</i>	oak, barren (a woman).
<i>Bādhṇō, bādṇō,</i>	to tie, to bind, to wrap.	<i>Bajār,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājō,</i>	fallow.
<i>Bahar,</i>	bull.	<i>Bakhat,</i>	time.

KumaunĠ.	English.	KumaunĠ.	English.
<i>Bakkal,</i>	bark of a tree.	<i>Bhāḍḍ,</i>	vessels of metal.
<i>Bākrā,</i>	goat.	<i>Bhadra karnḍ,</i>	to shave.
<i>Bākrī,</i>	goat.	<i>Bhāḡ,</i>	hemp.
<i>Bākrḍ,</i>	goat.	<i>Bhāḡwān,</i>	fortunate.
<i>Bāl,</i>	hair.	<i>Bhair āḡḍ,</i>	to come out.
<i>Bālā,</i>	ear-ring (for women) worn inside the ear.	<i>Bhājḡḍ.</i>	to retire from a case.
<i>Bald,</i>	bull.	<i>Bharnḍ,</i>	to fill.
<i>Baḡ,</i>	forest.	<i>Bhatḡḡḍ,</i>	sufficient.
<i>Bāḡḍ,</i>	to plough.	<i>Bhāḡḡ bhāḡḡ kḍ,</i>	various.
<i>Bār,</i>	day.	<i>Bhaḡ,</i>	brow (<i>sing.</i>).
<i>Baḡḍ,</i>	big.	<i>Bhauḡ,</i>	brow (<i>plural</i>).
<i>Baraḡ,</i>	year.	<i>Bhauḡḡ,</i>	sister-in-law.
<i>Barat rākhḡḍ,</i>	to fast.	<i>Bhāḡḡ kuai,</i>	any.
<i>Bāḡh,</i>	hedge.	<i>Bhaḡḡḡ,</i>	bee (<i>plural</i>).
<i>Barḡḡḡḡḡḡ,</i>	yearling.	<i>Bhaḡḡḡ,</i>	bee (<i>sing.</i>).
<i>Bāḡ,</i>	bamboo (<i>m.</i>).	<i>Bhāḡyā,</i>	younger brother.
<i>Baḡḡḍ,</i>	to abide.	<i>Bhḡḍ,</i>	mystery.
<i>Bāt,</i>	wind.	<i>Bhḡḡ,</i>	sheep.
<i>Bāḡ,</i>	way, path, track, share.	<i>Bhḡḡḡ,</i>	sheep, ewe.
<i>Bāḡ dākhḡḡ,</i>	to await.	<i>Bhḡḡ,</i>	offering.
<i>Bāḡḡ,</i>	share.	<i>Bhḡḡḡḡ,</i>	to meet.
<i>Bāḡḡ,</i>	wick.	<i>Bhijiyāḡ,</i>	wet, damp.
<i>Batḡ,</i>	wick.	<i>Bhijiyḡ,</i>	wet, damp.
<i>Baḡḡḡ,</i>	path.	<i>Bhikānḡ,</i>	toad.
<i>Baḡḡḡ,</i>	purse.	<i>Bhīnā,</i>	uncle, husband of father's sister.
<i>Bāḡ,</i>	sand.	<i>Bhīnā,</i>	brother-in-law, elder sister's husband.
<i>Baḡḡ lagḡḡḡ,</i>	to swim.	<i>Bhīḡḡ,</i>	to wear, to put on clothes, shoes, etc.
<i>Baḡḡḡ,</i>	dwarf.	<i>Bhīt,</i>	wall.
<i>Baurḡḡ,</i>	to turn, to return.	<i>Bhītḡḡ paḡḡḡḡ,</i>	to enter.
<i>Bāw,</i>	hair.	<i>Bhītḡḡ paḡḡḡḡḡ,</i>	to enter.
<i>Bāḡyā,</i>	<i>adv.</i> yesterday.	<i>Bhḡḡ,</i>	husk of <i>lāḡḡyā</i> .
<i>Bāḡyī,</i>	<i>adv.</i> yesterday.	<i>Bhḡḡḡḡ,</i>	earthquake.
<i>Bāḡak,</i>	<i>adv.</i> certainly.	<i>Bhḡḡḡḡḡ,</i>	earthquake.
<i>Bā-saram,</i>	obscene.		

Kumaoni.	English.	Kumaoni.	English.
Bhākṇḍ,	to bark.	Bisar,	mistake.
Bhāl,	mistake.	Bish,	poison, venom.
Bhāl-bisār,	mistake.	Bōjt,	sister-in-law.
Bhūl,	sister.	Bōlt dēṇḍ,	to announce.
Bhūmī,	earth.	Bōlnḍ,	to announce.
Bhūnnḍ,	to fry.	Bōt,	tree.
Bhus,	husk of barley, of chaulāī and maḍuwā.	Būbū,	aunt, father's sister.
Bhusḍ,	husk of chaulāī and maḍuwā.	Buguchḍ,	bundle.
Bich,	adv. prep. amid.	Buṇnḍ,	to weave.
Bij,	grain for seed.	Lurī,	bad (f.).
Bijulī,	lightning.	Burḍ,	bad (m.).
Bijūṇḍ,	to wake.	Burñhiyā,	thumb.
Bilch,	poison, venom.	Byā,	wedding marriage.
Biṇā,	pod of musk.	Byāj,	interest, on loans or cash.
Birālu,	cat (f.).	Byāl,	evening.
		Byāl bakhat,	evening.
C			
Chabūṇḍ,	to munch.	Chharḍ,	ashes.
Chalkḍ,	earthquake.	Chhatt,	roof.
Chālṇḍ,	to strain (liquids).	Chlēbārḍ,	lizard, chameleon.
Chārā,	bird.	Chhilḱḱ,	bark of a tree.
Chārḍ tarf,	adv. around.	Chhimā,	pardon.
Charnḍ,	to browse.	Chhimā karnḍ,	to pardon, to forgive.
Chāt phāt karnḍ,	to decide.	Chhiprḍ,	lizard, chameleon.
Chaugird,	adv. around.	Chhōḍṇḍ,	to abandon, to forsake.
Chaukaś,	beware.	Chhōṛā,	lad.
Chaumās,	monsoon.	Chilam,	pipe (for smoking).
Chauras,	flat, level.	Chilam kō kāṭhī,	bamboo portable pipe.
Chaurḍ,	broad.	Chinkā,	spark.
Chāwal,	rice.	Chinṇḍ,	to build.
Chāwḍ,	rice.	Chiphilḱ,	smooth.
Chāwnḍ,	to strain (liquids).	Chisṇḍ,	to burn.
Chēla,	disciple.	Chiṭṭa,	white.
Chhail,	shade, shadow.	Chubāṇḍ,	to prick.

Kumaoni.	English.	Kumaoni.	English.
<i>Ohachā,</i>	teat.	<i>Ohulā,</i>	hearth.
<i>Ohachā,</i>	teat.	<i>Ohulā,</i>	hearth.
<i>Ohugit khāpā,</i>	to backbite.	<i>Ohunpā,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohuprā,</i>	butter. Used in some parts.
<i>Ohūk,</i>	lemon.	<i>Ohuthraul,</i>	pine marten.
D			
<i>Dabār,</i>	crack (in stone, etc.).	<i>Dharuudā,</i>	cat (m.).
<i>Dābā,</i>	to press.	<i>Dhattērī,</i>	alas.
<i>Dāḍ,</i>	fine (the punishment).	<i>Dhēlā,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhāl karnī,</i>	to delay.
<i>Dāḍā,</i>	mountain.	<i>Dhīnā,</i>	ball, anything round.
<i>Dāḡār,</i>	charcoal.	<i>Dhōparī,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills.
<i>Dāi-bhāi,</i>	brethren.	<i>Dhūdhālā,</i>	dusk.
<i>Dājīpā,</i>	to burn. Used in some parts.	<i>Dhūl,</i>	dust.
<i>Dakār,</i>	hiccough.	<i>Dhūp,</i>	incense.
<i>Dānā,</i>	mountain.	<i>Dhūwā,</i>	smoke (noun).
<i>Dān-pūn,</i>	charity.	<i>Didi,</i>	elder sister.
<i>Dār hālā,</i>	to cry.	<i>Diāwī,</i>	Diwālī song.
<i>Dārīm,</i>	pomegranate.	<i>Dōlīnā,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dārū,</i>	powder, gunpowder.	<i>Dublā patlā,</i>	lean.
<i>Dāt,</i>	tooth, teeth.	<i>Dūdh dāpā,</i>	to suckle.
<i>Dēpā,</i>	to give.	<i>Dūdh dāpā,</i>	to suckle.
<i>Dēwar,</i>	brother-in-law, husband's younger brother.	<i>Dukhiyā,</i>	ill.
<i>Dhādā lagūpā,</i>	to call.	<i>Dar,</i>	far.
<i>Dhāḡā,</i>	thread.	<i>Darkhāst karnī,</i>	to request.
<i>Dhāka,</i>	lid.	<i>Dukhārā,</i>	to hate.
<i>Dhākēlā,</i>	to push.	<i>Dwār,</i>	door.
<i>Dhām,</i>	paddy.	<i>Dwiyai,</i>	adv. both.
<i>Dhanu,</i>	bow.	<i>Dyābatā,</i>	deity.
<i>Dharnā,</i>	to have.	E	
<i>Dhartī,</i>	earth.		
<i>Ekli,</i>	alone.	<i>Eti,</i>	adv. here.
<i>Ellā rāt,</i>	adv. to-night.	<i>Etwar,</i>	Sunday.
<i>El rāt,</i>	adv. to-night.		

Kumaoni.	English.	Kumaoni.	English.
G			
<i>Gabhāi dīnī,</i>	to bear witness.	<i>Ghōrar,</i>	chamois (Himalayan).
<i>Galārī,</i>	cheek.	<i>Ghughutī,</i>	dove.
<i>Galūnī,</i>	to melt.	<i>Ghumān,</i>	conceit.
<i>Gān,</i>	mumps.	<i>Ghunī,</i>	knee.
<i>Ganā,</i>	a man who has mumps.	<i>Ghurghurānī,</i>	to snore.
<i>Ganāu,</i>	mumps.	<i>Ghivār,</i>	chamois (Himalayan).
<i>Gañjī,</i>	bald.	<i>Gidārī,</i>	singer (f.).
<i>Gañnī,</i>	to count.	<i>Gīḍuwā,</i>	ball, anything round.
<i>Garh,</i>	fort.	<i>Giri,</i>	ball, anything round.
<i>Garur,</i>	brown vulture.	<i>Git,</i>	ballad.
<i>Garūwī,</i>	heavy.	<i>Gōbar,</i>	dung of cattle, manure.
<i>Gāt,</i>	body.	<i>Gōḍnī,</i>	small pickaxe.
<i>Gaūnī,</i>	to melt, to lose.	<i>Gōṛnī,</i>	to weed.
<i>Gaut,</i>	body.	<i>Gōṭnī,</i>	to surround.
<i>Gāḍ,</i>	ball, anything round.	<i>Grahaṇ,</i>	eclipse.
<i>Ghaghārī,</i>	petticoat.	<i>Gā,</i>	human excrement.
<i>Ghām tāpī,</i>	to bask.	<i>Gudarā,</i>	rag.
<i>Ghar-kūrī,</i>	goods and chattels and house.	<i>Guliyī,</i>	sweet.
<i>Ghāt phērī,</i>	to complain to the gods.	<i>Guṭhālī,</i>	stone of fruit.
<i>Ghaṭūnī,</i>	to shorten.	<i>Guṭhyālā,</i>	stone of fruit.
<i>Ghāl,</i>	nest.	<i>Gurrānī,</i>	to growl.
H			
<i>Hāi tōbā,</i>	outcry.	<i>Hattārī,</i>	alas.
<i>Hājar,</i>	adv. present.	<i>Hau,</i>	air, plough.
<i>Hal,</i>	plough.	<i>Haū,</i>	adv. yes.
<i>Harī,</i>	verdant.	<i>Hawā,</i>	air, wind.
<i>Hamārī,</i>	our.	<i>Hēmant,</i>	winter.
<i>Hār,</i>	bone.	<i>Hērī bhālī,</i>	to search.
<i>Harīyā,</i>	mad dog, hydrophobia.	<i>Hāl,</i>	mud.
<i>Hasī,</i>	to laugh.	<i>Hāl,</i>	mud.
<i>Hāt,</i>	shop.	<i>Hīrā,</i>	deer.
<i>Hathī,</i>	palm of the hand.	<i>Hīlā,</i>	raspberry.

Kumaoni.	English.	Kumaoni.	English.
<i>Hisāu,</i>	raspberry.	<i>Hyū,</i>	ice, snow.
<i>Hōpō,</i>	to be.	<i>Hyūnō,</i>	winter.
<i>Ho parār,</i>	adv. two years ago.		
<i>Ijī,</i>	mother.	<i>Ijī,</i>	mother.
<i>Ijā,</i>	mother.	<i>Iṇḍī,</i>	castor oil plant.
		J	
<i>Jab,</i>	adv. when.	<i>Jēṭh,</i>	brother-in-law, husband's elder brother.
<i>Jādrō,</i>	handmill.	<i>Jēṭhā,</i>	firstling.
<i>Jādītī,</i>	enhancement.	<i>Jēṭhū,</i>	brother-in-law, wife's elder brother.
<i>Jāgā,</i>	place.	<i>Jhagarṇō,</i>	to dispute.
<i>Jāṅgīṇī kīṇō,</i>	firefly.	<i>Jhāgōrā,</i>	husk of <i>chēnī</i> .
<i>Jaiwā,</i>	brother-in-law, younger sister's husband.	<i>Jhaṇṭī,</i>	flag.
<i>Jaū,</i>	barley.	<i>Jhaṭ,</i>	adv. soon.
<i>Jamāṇō,</i>	to yawn.	<i>Jhaṭ-paṭ,</i>	adv. soon.
<i>Jāminī,</i>	bail.	<i>Jhōl,</i>	dirt, in roof and walls of house.
<i>Jāmnī,</i>	bail.	<i>Jhumkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāmpō,</i>	to grow.	<i>Jhumukā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Janam,</i>	birth.	<i>Jhāṭṭhō,</i>	untrue.
<i>Jāpō,</i>	to go.	<i>Jhuṭō,</i>	liar.
<i>Jānrō,</i>	handmill.	<i>Juṅgā,</i>	mustachios.
<i>Jar,</i>	fever.	<i>Jōr,</i>	strength.
<i>Jār,</i>	paramour.	<i>Jōṇō,</i>	to add.
<i>Jarī buṭī,</i>	drug.	<i>Jūdō karnō,</i>	to separate.
<i>Jar-jarō,</i>	tough meat.	<i>Jūn,</i>	moon.
<i>Jārō,</i>	cold.	<i>Jvākā,</i>	leech.
<i>Jarūr,</i>	necessary.	<i>Jwē,</i>	wife.
<i>Jaśō,</i>	adv. conj. as.		
		K	
<i>Kabhaṭ,</i>	adv. when.	<i>Kachlō māṇṇō,</i>	to take offence.
<i>Kabhaṭ kabhaṭ,</i>	adv. now and then.	<i>Kachyār,</i>	mud.
<i>Kachil,</i>	mud.	<i>Kāgat,</i>	paper.

Kumaunī.	English.	Kumaunī.	English.
<i>Kāgilā,</i>	comb.	<i>Kayēk,</i>	several.
<i>Kajiyā karnā,</i>	to dispute.	<i>Kē,</i>	prep. what.
<i>Kakā,</i>	uncle, father's brother.	<i>Kē tāi,</i>	conj. because.
<i>Kakal-saunī,</i>	centipede.	<i>Khadēṛnā,</i>	to drive.
<i>Kākau,</i>	bamboo (f.).	<i>Khāi,</i>	dike.
<i>Kākhī,</i>	aunt, father's brother's wife.	<i>Khāichnā,</i>	to drag.
<i>Kālā,</i>	black.	<i>Khāj,</i>	itch.
<i>Kamī,</i>	base.	<i>Khājī,</i>	itch.
<i>Kāmlā,</i>	blanket.	<i>Khāl,</i>	skin.
<i>Kamūnā,</i>	to earn.	<i>Khalarā,</i>	goat skin.
<i>Kāmū,</i>	blanket.	<i>Khalarī,</i>	goat skin.
<i>Kānā,</i>	a one-eyed person.	<i>Khān,</i>	quarry.
<i>Kapās,</i>	tinder.	<i>Khānā,</i>	to eat.
<i>Kaphan,</i>	shroud.	<i>Khānā jōg,</i>	eatable.
<i>Kaphuwā charā,</i>	cuckoo.	<i>Khanyār,</i>	ruin of house or village.
<i>Karamphuṭiyā,</i>	unfortunate.	<i>Khāp,</i>	mouth.
<i>Karār karnā,</i>	to promise.	<i>Khārī,</i>	ram.
<i>Karārā,</i>	hard.	<i>Kharyūnā,</i>	to bury.
<i>Karjā gādā,</i>	to borrow.	<i>Khasam,</i>	husband.
<i>Karūā,</i>	bitter.	<i>Khāt,</i>	pit.
<i>Karūwā,</i>	bitter.	<i>Khāt,</i>	bed.
<i>Kasā,</i>	adv. how.	<i>Khātar,</i>	(for the) sake (of).
<i>Kātā,</i>	hook.	<i>Khātrā,</i>	rag.
<i>Kathā-kahānī,</i>	story.	<i>Khāunā,</i>	to feed.
<i>Kāḥāwī,</i>	ear-ring (for women) worn on the rim of the ear.	<i>Khissā,</i>	pocket.
<i>Kāṭnā,</i>	to cut, to bite.	<i>Khōnā,</i>	to waste.
<i>Kāṭnā,</i>	to kill. Used in some parts.	<i>Khūlā,</i>	airy.
<i>Kāṭ,</i>	buffalo calf.	<i>Kīl,</i>	peg, wedge, pimple (sing.).
<i>Kāṭhā,</i>	together.	<i>Kīlā,</i>	pimple (plural).
<i>Kāṭhā karnā,</i>	to gather.	<i>Kiphait,</i>	economy.
<i>Kau,</i>	crow.	<i>Kirmawā,</i>	flying ant.
<i>Kaunī,</i>	husk of <i>chānī</i> .	<i>Kīrā,</i>	worm.
<i>Kawā,</i>	crow.	<i>Kōrī,</i>	leper.
<i>Kāwā,</i>	black.	<i>Kōrnā,</i>	to bore (holes made by rats and birds by gnawing).
		<i>Kōthalā,</i>	bag.

Kumaunī.	English.	Kumaunī.	English.
<i>Kuchō,</i>	broom.	<i>Kulyārō,</i>	axe.
<i>Kuchīl,</i>	filthy.	<i>Kūrī,</i>	house.
<i>Kuchīlō,</i>	filthy.	<i>Kūrō,</i>	house.
<i>Kuchh-naī,</i>	nothing.	<i>Kūt,</i>	interest, in kind.
<i>Kukuri,</i>	bitch.	<i>Kuṭamb-kabīlā,</i>	family.
<i>Kukurī,</i>	hen.	<i>Kūwa,</i>	dam (the earthwork).
<i>Kukurō,</i>	cock.	<i>Kwē,</i>	somebody, any.
<i>Kāl,</i>	dam (the earthwork).	<i>Kwīrō,</i>	fog, mist.
L			
<i>Lagūnō,</i>	to apply.	<i>Laukī,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Laūniyā,</i>	reaper.
<i>Lākṛō,</i>	wood.	<i>Lēkhō,</i>	account.
<i>Lalyānō,</i>	to exclaim, to cry.	<i>Lhās,</i>	corpse.
<i>Lampuchhī tārō,</i>	comet.	<i>Līpṇō,</i>	to 'leap' (to smear with cowdung and earth).
<i>Laṅgūr,</i>	ape.	<i>Lā,</i>	iron.
<i>Laṛāī,</i>	battle.	<i>Lukai diṇō,</i>	to conceal.
<i>Lāṭ,</i>	flame.	<i>Lukūṇō,</i>	to conceal.
<i>Lāṭhī,</i>	walking stick.	<i>Lūṇ,</i>	salt.
<i>Lāṭō,</i>	dumb.	<i>Luwā,</i>	iron.
<i>Latyūṇō,</i>	to kick.	<i>Lwē,</i>	blood.
<i>Laūḍā,</i>	child (m.), boy.	<i>Lyūṇō,</i>	to bring.
<i>Laūḍī,</i>	child (f.).	M	
<i>Māchhū,</i>	fish (sing.).	<i>Mālak,</i>	owner.
<i>Māchhē,</i>	fish (plural).	<i>Māmī,</i>	uncle, mother's brother.
<i>Māchhō kō kanō,</i>	fish hook.	<i>Māmī,</i>	aunt, mother's brother's wife.
<i>Machhuvā,</i>	fisherman.	<i>Mānṇō,</i>	to accept.
<i>Nadat dēṇī,</i>	to help.	<i>Meriyō,</i>	dead.
<i>Magrā,</i>	proud.	<i>Mārṇō,</i>	to beat, to hit.
<i>Main,</i>	beeswax.	<i>Māṭ,</i>	husk of <i>masūr</i> .
<i>Maīs,</i>	man.	<i>Mathō,</i>	forehead.
<i>Majbūt,</i>	firm, strong.	<i>Māṭō,</i>	clay.
<i>Mājhā,</i>	bed.	<i>Mau,</i>	honey.
<i>Mākhā,</i>	fly.		

Kumaunī.	English.	Kumaunī.	English.
<i>Maũsā,</i>	uncle, husband of mother's sister.	<i>Mōḷō bānṇō,</i>	to fatten.
<i>Maũsī,</i>	aunt, mother's sister.	<i>Mōwa,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Mēl,</i>	peace.	<i>Mũgarī,</i>	mullet.
<i>Mēnat,</i>	labour.	<i>Mũjī,</i>	miser.
<i>Mērō,</i>	mine, my.	<i>Mukarnō,</i>	to deny.
<i>Mhaiṇō,</i>	month.	<i>Mukhtō,</i>	sufficient.
<i>Mīlṇō,</i>	to find.	<i>Mūktō,</i>	sufficient.
<i>Mōl,</i>	mannre, <i>gōbar</i> mixed with grass.	<i>Mulkiyā,</i>	compatriot.
<i>Mōl,</i>	cost.	<i>Munṇō,</i>	to shave.
<i>Mōl liṇō,</i>	to buy.	<i>Murkā,</i>	ear-ring (for men).
<i>Mōlyūṇō,</i>	to buy.	<i>Mūshā,</i>	rat.
<i>Mōsiyā kā bōḷā,</i>	cousin (mother's side).	<i>Mūṭh,</i>	fist.
<i>Mōḷō,</i>	fat.	<i>Muṭṭhi,</i>	fist.
		<i>Murukā,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nauṭī,</i>	navel.
<i>Nāḷān,</i>	fool.	<i>Nāwā,</i>	ravine, brook.
<i>Naī,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāj,</i>	grain.	<i>Nēlṇō,</i>	to swallow.
<i>Nakārṇō,</i>	to deny.	<i>Nich,</i>	base.
<i>Nālā,</i>	brook.	<i>Nilō,</i>	blue.
<i>Nālas,</i>	complaint.	<i>Nīgālī,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Naṅg,</i>	nail (of body).	<i>Nigalṇō,</i>	to swallow.
<i>Naṅgā</i>	bare.	<i>Nīgāwō,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nānō,</i>	little.	<i>Nirāsī,</i>	hopeless.
<i>Nāṇō,</i>	to bathe.	<i>Nisāphī,</i>	just.
<i>Nasṇō,</i>	to depart.	<i>Niṭhurō,</i>	cruel.
<i>Natā,</i>	relation.	<i>Niyūrṇō,</i>	to bend.
<i>Nāti,</i>	grandchild. (m.).	<i>Nūn,</i>	salt.
<i>Natīni,</i>	grandchild. (f.).	<i>Nyēlṇō,</i>	to weed.
<i>Nātō,</i>	relation.	<i>Nyō,</i>	justice.
<i>Naū,</i>	name.	<i>Nyūrṇō,</i>	to bend.
<i>Naūṇī,</i>	butter.	<i>Nyūtā dēṇō,</i>	to invite.

Kumauní.	English.	Kumauní.	English.
O			
Oh,	alas.	Ōsh,	dew.
Ōlṇṇṇ,	to knead.	P	
Pachhín,	adv. prep. behind, backward.	Paṭṭor,	floor (of planks).
Pachhín haṭṇṇ,	to go back.	Paṭṭā,	lease.
Pachhīlṇ,	last.	Pāṭṭhar,	stone.
Pachkūṇṇ,	to crush.	Patyāṇṇ,	certain ; to believe.
Pachṇṇ,	to digest.	Paun,	air.
Paharnṇ,	to put on clothes, shoes, etc.	Paunṇ,	guest.
Pahūchṇṇ,	to approach.	Pāwṇ,	ice, frost, hoar frost.
Paidal,	adv. afoot.	Payūṇṇ,	to sharpen.
Pain karnṇ,	to sharpen.	Payyā,	cherry tree.
Pairnṇ,	to wear, to put on clothes, shoes, etc.	Pēṭ,	belly.
Pākā,	mature.	Pēṭālī,	pregnant.
Pakarṇṇ,	to catch.	Pēṭ-muyā,	still-born child.
Pākh,	wing.	Phaidā,	profit.
Pākh,	fin, feather.	Phāphrā,	husk of wheat.
Pakūṇṇ,	to cook, to bake.	Pharēb,	decoit.
Pālṇ,	ice, frost, hoar frost.	Phasal,	crop.
Pālṇṇ,	to nourish.	Phaṭkāl mārṇṇ,	to jump.
Pākh,	wing.	Phāwā,	ploughshare (iron).
Parār,	adv. year before last.	Phāwā mārṇṇ,	to spring, to jump.
Parikhṇṇ,	to examine.	Phēri dēṇṇ,	to give back.
Parkhaṇṇ,	to prove, to examine.	Phir,	adv. prep. again.
Parpañch,	deceit.	Phiri,	adv. prep. again.
Paṭu,	animal, brute, beast.	Phirṇṇ,	to turn.
Paṭai,	fatigue.	Phūkṇṇ,	to ignite.
Pātar,	harlot.	Phul,	flower, blossom.
Pāṭhī,	kid.	Phul phaṭak jūn,	moonlight, clear, without clouds.
Pāṭhṇ,	kid.	Phūphiyā kā bēṭā,	cousin (father's side).
Patiāṇṇ,	to believe.	Pichhārī,	rear.
Patiṇṇ,	certain.	Pihawṇ,	yellow.
Patlṇ,	lean.	Pījarṇ,	cage.
		Piṇṇ,	body.

Kumaoni.	English.	Kumaoni.	English.
<i>Piṭ,</i>	pain.	<i>Purputat,</i>	butterfly.
<i>Piṭh,</i>	back.	<i>Pursō,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Pōdīnō,</i>	mint.	<i>Pūs,</i>	cat. A term of endearment.
<i>Pōr,</i>	adv. last year.	<i>Pūst,</i>	cat (f.). A term of endearment.
<i>Pōthī,</i>	book.	<i>Puṭhō,</i>	back.
<i>Pōtin,</i>	mint.	<i>Puṭhō pichhāṛī,</i>	adv. prep. behind one's back.
<i>Puchhāṛō,</i>	tail.	<i>Pūwa,</i>	bridge. Used by the illiterate.
<i>Pājñō,</i>	to adore, to worship.	<i>Pyādā,</i>	adv. afoot.
<i>Purhōt,</i>	priest.		
<i>Pūrō,</i>	full.		

R

<i>Rāḍḍuō,</i>	widower.	<i>Rīś-rāg,</i>	jealousy.
<i>Rattai,</i>	dawn, morning, adv. early.	<i>Ritō,</i>	vacant, empty.
<i>Rājī-khūst,</i>	welfare.	<i>Ritu,</i>	weather.
<i>Rākā,</i>	torch.	<i>Rōkar,</i>	cash.
<i>Rakhñō,</i>	to have, to keep.	<i>Rujñō,</i>	to soak.
<i>Rarñō,</i>	to slip.	<i>Rūñō,</i>	to weep ; to abide.
<i>Rīn,</i>	debt.	<i>Ruwā,</i>	tinder.
<i>Rit,</i>	jealousy.		

S

<i>Sadd,</i>	adv. always, continually.	<i>Sālō,</i>	brother-in-law, wife's younger brother.
<i>Sādukṛī,</i>	small box.	<i>Salū,</i>	locust.
<i>Sāgal,</i>	chain.	<i>Sāmā,</i>	season.
<i>Sagūn,</i>	omen.	<i>Samālñō,</i>	to bear.
<i>Saīñō,</i>	flat, level.	<i>Sān,</i>	sign.
<i>Saīññō,</i>	to cherish.	<i>Sanēsū,</i>	bug.
<i>Sajail,</i>	peace.	<i>Sān mārñī,</i>	to wink.
<i>Sajī,</i>	fresh.	<i>Sarak,</i>	road.
<i>Sājhi,</i>	partner.	<i>Saram,</i>	shame.
<i>Sakhi,</i>	evidence.	<i>Sardī,</i>	autumn.
<i>Sakh purnī,</i>	to give evidence, to bear witness.	<i>Sarēd,</i>	bargain, contract.
<i>Sakun,</i>	omen.	<i>Sarēt,</i>	contract.
<i>Sallā,</i>	advice.	<i>Sarikai,</i>	tight.
<i>Sallā dōṣī,</i>	to advise.	<i>Sariyō,</i>	putrid.

Kumauní.	English.	Kumauní.	English.
<i>Sarnō,</i>	to endure.	<i>Sóbuto,</i>	leisure.
<i>Sārō,</i>	tight.	<i>Sōchñō,</i>	to consider.
<i>Śarūñō,</i>	to corrupt.	<i>Sōpnō,</i>	to deliver.
<i>Sakī,</i>	hare.	<i>Sōtā,</i>	club.
<i>Sastāñō,</i>	to rest.	<i>Suāl,</i>	question.
<i>Sastō,</i>	cheap.	<i>Sūgar,</i>	pig, hog.
<i>Śāsū,</i>	mother-in-law.	<i>Sūgnō,</i>	to smell.
<i>Śasurō,</i>	father-in-law.	<i>Sukh,</i>	ease.
<i>Sāthī,</i>	friend.	<i>Sūkhō ghās,</i>	hay.
<i>Satyā nāś karnō,</i>	to destroy, root and branch.	<i>Sukilō,</i>	white.
<i>Saugam,</i>	oath.	<i>Sukhiyō,</i>	arid, dry.
<i>Śauk,</i>	desire.	<i>Sukra tārā,</i>	evening star.
<i>Sērā,</i>	a squint-eyed person.	<i>Sūññō,</i>	to listen.
<i>Sērō,</i>	cool.	<i>Sunō,</i>	gold.
<i>Sīdhō,</i>	right.	<i>Sūp,</i>	winnowing-sieve.
<i>Sīg,</i>	horn.	<i>Sūt,</i>	interest, on loans or cash.
<i>Sīg,</i>	horn.	<i>Sūth,</i>	dry ginger.
<i>Śikūñō,</i>	to teach.	<i>Suwā,</i>	parrot.
<i>Śimī,</i>	seed-pod.	<i>Sūwar,</i>	hog.
<i>Sirāñī,</i>	pillow.	<i>Suāptō,</i>	leisure.
<i>Sīrō,</i>	syrup.	<i>Swās,</i>	breath.
<i>Sirkār,</i>	the Government.	<i>Swīñā dēkhñō,</i>	to dream.
<i>Sirkārī asāmī,</i>	tenant paying revenue to Government.	<i>Śyal,</i>	jackal.
<i>Sirnō,</i>	to sew.	<i>Śyāwa,</i>	jackal.
<i>Sīññō,</i>	to sleep.	<i>Śyētō,</i>	white.
<i>Sīsō,</i>	lead (noun).	<i>Syū,</i>	tiger.
		<i>Syū,</i>	tiger.
T			
<i>Tabai,</i>	adv. however.	<i>Tamākhū khāñō,</i>	to smoke tobacco.
<i>Tāgā,</i>	thread.	<i>Tāmō,</i>	copper.
<i>Tāl,</i>	pond.	<i>Tāp,</i>	fever.
<i>Talwār,</i>	sword.	<i>Tār,</i>	far.
<i>Tāmā khōrī,</i>	bald.	<i>Tar-tarō,</i>	leather.
<i>Tamākhū,</i>	tobacco.	<i>Tasai,</i>	adv. at that very time.

Kumauní.	English.	Kumauní.	English.
<i>Tātō,</i>	warm, hot.	<i>Thōrō thōrō,</i>	economy.
<i>Tayār,</i>	persevering.	<i>Thōwa,</i>	lip.
<i>Tehār,</i>	holiday, fetid.	<i>Thūkno,</i>	to spit.
<i>Thairnō,</i>	to wait.	<i>Thun,</i>	bill of a bird.
<i>Thāmnō,</i>	to hold, to catch.	<i>Tīnō,</i>	damp, wet.
<i>Thandō,</i>	cool.	<i>Tīs,</i>	thirst.
<i>Thappar mārni,</i>	to slap.	<i>Tīsā,</i>	thirsty.
<i>Thārō hōnō,</i>	to stand.	<i>Tīsān,</i>	thirsty.
<i>Thālā,</i>	jest, banter.	<i>Titirī,</i>	partridge (f.).
<i>Thēlnō,</i>	to push.	<i>Titirō,</i>	partridge (m.).
<i>Thēs lagnī,</i>	to trip.	<i>Tēpī,</i>	cotton cap.
<i>Thēs khānī,</i>	to stumble.	<i>Toprī,</i>	basket.
<i>Thōk (hōik karnī,</i>	to repair.	<i>Tōrnō,</i>	to break.
<i>Thōl,</i>	lip.	<i>Tupuknō,</i>	to drop.
<i>Thōrō,</i>	short.	<i>Tyār,</i>	holiday, fetid.
<i>Thōrō karnō,</i>	to abate.		

U

<i>Ukhā,</i>	adv. above, up.	<i>Umālō,</i>	to boil.
<i>Ubīlō,</i>	to boil.	<i>Umtō,</i>	nice.
<i>Ūchō,</i>	high.	<i>Unī siūn,</i>	large needle, for woollen cloth, home-made.
<i>Ughārō,</i>	to open.	<i>Ūnō,</i>	to come.
<i>Ugharō,</i>	airy.	<i>Urō,</i>	to fly.
<i>Ujālō,</i>	light.	<i>Urūnō,</i>	to abduct (a woman), to elope with.
<i>Ujyāwō,</i>	light.	<i>Ūsānō,</i>	to swell.
<i>Ukāwō,</i>	ascent.	<i>Utarō,</i>	to descend.
<i>Ukhālō,</i>	to vomit.	<i>Utaul karnī,</i>	to hasten.
<i>Ukhōr,</i>	walnut.	<i>Uthō,</i>	to arise.
<i>Uthārō,</i>	descent.		

Y

<i>Yati,</i>	adv. here.	<i>Yād dharnī,</i>	to bear in mind.
<i>Yād,</i>	memory.	<i>Yār,</i>	paramour.
<i>Yād rakhnī,</i>	to remember.		

ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.	English.	Kumaunī.
A			
Abandon (vb.),	<i>chhōḍnō.</i>	Animal,	<i>paṣu.</i>
Abate (vb.),	<i>thōṛō karnō.</i>	Announce (vb.),	<i>bōlnō, bōli dēnō.</i>
Abduct (vb.),	(a woman) <i>urūnō.</i>	Ant (flying-),	<i>kirmalā, kirmawā.</i>
Abide (vb.),	<i>rūnō, basnō.</i>	Any,	<i>kwē, bhāṁ kuai.</i>
Above,	<i>ubhā.</i>	Ape,	<i>laṅgūr.</i>
Accept (vb.),	<i>mānnō.</i>	Apply (vb.),	<i>lagūnō.</i>
Accidentally,	<i>achāṇchak.</i>	Approach (vb.),	<i>pahūchnō.</i>
Account,	<i>lēkhi.</i>	Arid, i.e. dry,	<i>sukhiyō.</i>
Add (vb.),	<i>jōṛnō.</i>	Arise (vb.),	<i>uṭhō.</i>
Adore (vb.),	<i>pūjnō.</i>	Around,	<i>chaugird, chārō tarf.</i>
Advice,	<i>sallā.</i>	As,	<i>jaṣō.</i>
Advise (vb.),	<i>sallī dēnī.</i>	Ascent,	<i>ukāwō.</i>
Afoot,	<i>paidal, pyādā.</i>	Ashes,	<i>chharō.</i>
Again,	<i>phir, phiri.</i>	At that very time,	<i>tasai.</i>
Air,	<i>hawā, hau ; in some parts paun.</i>	Aunt,	father's sister, <i>būbū ;</i> mother's sister, <i>maṁṁ ;</i> father's brother's wife, <i>kākhī ;</i> mother's brother's wife, <i>māmī.</i>
Airy,	<i>ugharō, khulō.</i>	Autumn,	<i>sardī.</i>
Alas,	<i>ōh, hattērī, dhattērī.</i>	Await (vb.),	<i>baṭ dēkhī.</i>
Alone,	<i>eklai.</i>	Axe,	<i>kulyārō.</i>
Always,	<i>sadā.</i>		
Amid,	<i>bich.</i>		
B			
Back,	<i>pīṭh, puṭhō ; behind one's back, puṭhō pichhāri ; to go back, pachhīn hatnō ; to give back, phēri dēnō ; to back- bite, chuglī khānō.</i>	Bald,	<i>gañjō, tāma khōrī.</i>
Backward,	<i>pachhīn.</i>	Ball,	<i>gēl, gīḍuwa, giri, dhino</i> (anything round).
Bad,	<i>burō, (f.) buri.</i>	Ballad,	<i>gīt, diṁwī, i.e. Diwālī,</i> song.
Bag,	<i>kōthālā.</i>	Bamboo,	<i>bāṁ, (f.) kākuu.</i>
Bail,	<i>jāmnī, jāminī.</i>	Banter,	<i>ṭhaṭṭā, chukhi.</i>
Bake (vb.),	<i>pakūnō.</i>	Bare,	<i>nañyō.</i>
		Bargain,	<i>sarēd.</i>

English.	Kumaunl.	English.	Kumaunl.
Bark (vb.),	<i>bhūkṇḍ.</i>	Blind,	<i>andhḍ.</i>
Bark of a tree, etc.,	<i>bakkaī, chhilkḍ.</i>	Blood,	<i>lwḍ.</i>
Barley,	<i>jaũ.</i>	Blossom,	<i>phāl.</i>
Barren,	<i>bāj</i> (a woman).	Blue,	<i>nīlḍ.</i>
Barter,	<i>aullḍ baullḍ.</i>	Body,	<i>gāt, piṇḍ, gaut.</i>
Base,	<i>kamīṇ, nīch.</i>	Boil (vb.),	<i>nbālṇḍ, umālṇḍ.</i>
Bask (vb.),	<i>ghām tīpṇḍ.</i>	Bone,	<i>hār.</i>
Basket,	<i>ṭoprī.</i>	Book,	<i>pōthī.</i>
Bathe (vb.),	<i>nāṇḍ.</i>	Bore (vb.),	holes made by rats and birds by gnawing, <i>kōrnḍ.</i>
Battle,	<i>larāī.</i>	Borrow (vb.),	<i>karjā gāḍṇḍ.</i>
Be (vb.),	<i>hḍṇḍ.</i>	Both,	<i>dwiyai.</i>
Bear (vb.),	<i>sumālṇḍ</i> : in mind, <i>yāḍ</i> <i>dharnī</i> ; bear witness, <i>gabhai dīṇī, sikk purnī.</i>	Bow,	<i>dhanuḍ.</i>
Beast,	<i>paśu.</i>	Box (small),	<i>sāḍḍkṇī.</i>
Beat (vb.),	<i>mārṇḍ.</i>	Boy,	<i>laũḍā.</i>
Because,	<i>kē taḍ.</i>	Brave,	<i>bahūdur.</i>
Bed,	<i>mājhī, khāt.</i>	Break (vb.),	<i>tōrnḍ.</i>
Bee,	<i>bhaũrḍ, (pl.) bhaũrā.</i>	Breath,	<i>swāḍ.</i>
Beeswax,	<i>maiṇ.</i>	Brethren,	<i>dāt-bhāt.</i>
Behind,	<i>pachhin.</i>	Bridge,	<i>pūwa.</i>
Believe (vb.),	<i>patīṇḍ, patyāṇḍ.</i>	Bring (vb.),	<i>lyḍṇḍ.</i>
Belly,	<i>pāḍ.</i>	Broad,	<i>chauṇḍ.</i>
Bend (vb.),	<i>niyūrṇḍ, nyūrṇḍ.</i>	Brook,	<i>nālā, nāwā.</i>
Besides,	<i>bāhik.</i>	Broom,	<i>kuchḍ.</i>
Beware,	<i>chaukaś.</i>	Brother,	(elder) <i>dādā</i> ; (younger) <i>bhāyā.</i>
Big,	<i>buṇā.</i>	Brother-in-law,	wife's younger brother, <i>sālḍ</i> ; wife's elder brother, <i>jēthū</i> ; hus- band's younger brother, <i>dēwar</i> ; husband's elder brother, <i>jēth</i> ; elder sister's husband, <i>bhinā</i> ; younger sister's husband, <i>jaiwā.</i>
Bill of bird,	<i>ṭhūn.</i>	Brow,	<i>bhaũ, (pl.) bhaūḍ.</i>
Bind (vb.),	<i>bāḍḍḍḍ.</i>	Browse (vb.),	<i>charṇḍ.</i>
Bird,	<i>chārṇī.</i>	Brute,	<i>paśu.</i>
Birth,	<i>janam.</i>	Bug,	<i>sanāsū.</i>
Bitch,	<i>kukuri.</i>	Build (vb.),	<i>oḍḍḍḍ.</i>
Bite (vb.),	<i>kātṇḍ.</i>	Bull,	<i>bahar, bald.</i>
Bitter,	<i>karuṇḍ, karuā.</i>		
Black,	<i>kālḍ, kāwḍ.</i>		
Blanket,	<i>kāmlḍ, kāmṇḍ.</i>		

English.	Kumaunī.	English.	Kumaunī.
Bundle,	<i>bu. uchō.</i>	Butter,	<i>naūṇī, chuprō.</i>
Burn (vb.),	<i>chisṇō, ḍajṇō.</i>	Butterfly,	<i>purputāī.</i>
Bury (vb.),	<i>kharyūṇō.</i>	Buy (vb.),	<i>mōlyūṇō, māl liṇō.</i>
C			
Cage,	<i>pījarō.</i>	Comb,	<i>ḷāgilō.</i>
Calabash,	<i>laukō, laukī.</i>	Come (vb.),	<i>uṇō.</i>
Calf,	(m.) <i>bāchhō</i> ; (f.) <i>bachhī</i> ; buffalo calf, <i>kāṭō.</i>	Come out (vb.),	<i>bhair ūṇō.</i>
Call (vb.),	<i>dhādh lagūṇī.</i>	Comet,	<i>lampuchhī tārō.</i>
Cap (cotton),	<i>ṭōpī.</i>	Committee,	<i>baīhak.</i>
Cash,	<i>rōkar.</i>	Compatriot,	<i>mulkiyā.</i>
Castor oil plant,	<i>iṇḍī.</i>	Complaint,	<i>nīlas</i> ; to complain to gods, <i>ghāt phernī.</i>
Cat,	(m.) <i>ḍharuwā.</i> As a term of endearment, <i>pūs, pūsi.</i> (f.) <i>birālu, pūsi.</i>	Conceal (vb.),	<i>lukūṇō, lukai diṇō.</i>
Catch (vb.),	<i>thāmṇō, pakarṇō.</i>	Conceit,	<i>ghumān.</i>
Centipede,	<i>kakal-saunī.</i>	Consider (vb.),	<i>sōchṇō.</i>
Certain,	<i>patyāṇō, patṇō.</i>	Continually,	<i>sadā.</i>
Certainly,	<i>bēsak.</i>	Contract,	<i>sarēt, sarēd.</i>
Chain,	<i>sāgal.</i>	Cook (vb.),	<i>pakūṇō.</i>
Chamois (Himalayan),	<i>ghōrar. ghōēr.</i>	Cool,	<i>ṭhaṇḍō, sēro.</i>
Charcoal,	<i>ḍāḡār.</i>	Copper,	<i>tāmō.</i>
Charity,	<i>dān-pūn.</i>	Corn,	<i>nāj.</i>
Cheap,	<i>sastō.</i>	Corpse,	<i>lhās</i>
Cheek,	<i>galāṇī.</i>	Corrupt (vb.),	<i>ṣarūṇō.</i>
Cherish (vb.),	<i>saṭṇō.</i>	Cost,	<i>mōl.</i>
Cherry-tree,	<i>payyā.</i>	Count (vb.),	<i>gaṇṇō.</i>
Child,	(m.) <i>laūḍā.</i> (f.) <i>laūḍī.</i> still-born, <i>pēṭ-muyā.</i>	Cousin,	mother's side, <i>mōsiyā kā</i> <i>bēṭā</i> ; father's side, <i>phū-</i> <i>phiyā kā bēṭā.</i>
Clay,	<i>māṭō.</i>	Crack (in stone, etc.),	<i>dabār.</i>
Clod,	<i>ḍhēlō.</i>	Crop,	<i>phasal.</i>
Cloud,	<i>bādal, bādaw.</i>	Crow (noun),	<i>kau, kawā.</i>
Cloudy,	<i>bādālī.</i>	Cruel,	<i>nīṭhuro.</i>
Club,	<i>ṣōṭā.</i>	Crush (vb.),	<i>pachkūṇō.</i>
Cock,	<i>kukurō.</i>	Cry (vb.),	<i>ḍār hālṇī, lalyāṇō.</i>
Cold,	<i>jārō.</i>	Cuckoo,	<i>kaphuwā charō.</i>
		Cut (vb.),	<i>kāṭṇō.</i>

English.	Kumaunī.	English.	Kumaunī.
D			
Dam (the earthwork),	<i>kāl, kūwa, bādh.</i>	Digest (vb.),	<i>pachnō.</i>
Damp,	<i>tīnō, bhījīyō.</i>	Dike,	<i>khāi.</i>
Darkness,	<i>anyārō.</i>	Dirt (in roof and walls of house).	<i>jhōl.</i>
Dawn,	<i>rattai.</i>	Disciple,	<i>chēlā.</i>
Day,	<i>bār.</i>	Dispute (vb.),	<i>kaiyā karnō, jhagarō.</i>
Dead,	<i>mariyō.</i>	Doctor,	<i>baid, baidi.</i>
Debt,	<i>rip.</i>	Door,	<i>dwār.</i>
Deceit,	<i>pharēb, parpañch.</i>	Dove,	<i>ghugutō.</i>
Decide (vb.),	<i>ohhāt phāt karnō.</i>	Drag (vb.),	<i>khāñchhō.</i>
Deer,	<i>hirañ.</i>	Dream (vb.),	<i>swīnā dēkhō.</i>
Deity,	<i>dyābatā.</i>	Drive (vb.),	<i>khadērnō.</i>
Delay (vb.),	<i>qhāl karnī.</i>	Drop (vb.),	<i>tupukhō.</i>
Deliver (vb.),	<i>sōpphō.</i>	Drug,	<i>jarī buñi.</i>
Deny (vb.),	<i>mukarnō, nakārō.</i>	Dry,	<i>sukiyo.</i>
Depart (vb.),	<i>nasnō.</i>	Dumb,	<i>lālō.</i>
Descend (vb.),	<i>utarnō.</i>	Dung (of cattle),	<i>gōbar.</i>
Descent,	<i>ulhārō.</i>	Dusk,	<i>anyārō, dhūdhāl.</i>
Desire,	<i>sauk.</i>	Dust,	<i>dhūl.</i>
Destroy (root and branch) (vb.).	<i>satyā nās karnō.</i>	Dwarf,	<i>bañnyā.</i>
Dew,	<i>ōsh.</i>	Dysentery,	<i>au-lwō.</i>
E			
Early,	<i>rattai.</i>	Eatable,	<i>khāñō jōg.</i>
Earn (vb.),	<i>kamūñō.</i>	Eclipse,	<i>grahan.</i>
Ear-ring,	for men, <i>murkā, murukā</i> ; for women, on rim of ear, <i>kāñhāwlī</i> ; " " on inside of ear, <i>bālā</i> ; " " in the lobe, <i>jhumkā, jhumōkā.</i>	Economy,	<i>thōrō thōrō, kiphait.</i>
Earth,	<i>dhartī, bhūmī.</i>	Elope with (vb.),	<i>urūñō.</i>
Earthquake,	<i>chalkō, bhūchāl, bhūñchāl.</i>	Empty,	<i>ritō.</i>
Ease,	<i>sukh.</i>	Endure (vb.),	<i>sarnō.</i>
Eat (vb.),	<i>khāñō.</i>	Enemy,	<i>bairī.</i>
		Enhancement,	<i>jādtī.</i>
		Enmity,	<i>bair.</i>
		Enter (vb.),	<i>bhitēr paññhō, bhitēr paññhō.</i>

English.	Kumaunī.	English.	Kumaunī.
Evening,	<i>byāḷ, byāḷ bakhat.</i>	Exclaim (vb.),	<i>lalyāṇḍ.</i>
Evidence (noun),	<i>sākhī.</i>	Excrement (human),	<i>gū.</i>
To give evidence,	<i>sākh purnī.</i>	Expect (vb.),	<i>āsā rākhṇī, āsā dharnī.</i>
Ewe,	<i>bhērī.</i>	Eye,	<i>ākhā; one-eyed person, kānā; squint-eyed person, sērā.</i>
Examine (vb.),	<i>parkhaṇḍ, parikhṇḍ.</i>		

F

Fallow,	<i>bājō.</i>	Fish,	<i>māchhā, (pl.) māchhē.</i>
Family,	<i>kuṭamb-kabīlā.</i>	Fish hook,	<i>māchhḍ kō kānḍ.</i>
Famine,	<i>akāl.</i>	Fisherman,	<i>māchhuwā.</i>
Far,	<i>dūr, tār.</i>	Fist,	<i>mutṭhī, mūṭh.</i>
Fast (vb.),	<i>barat rākhṇḍ.</i>	Flag,	<i>jhaṇṭī.</i>
Fat,	<i>mōṭḍ.</i>	Flame,	<i>lāṭ.</i>
Father,	<i>bābā, babā.</i>	Flat,	<i>chaurāṭ, sāṭḍ.</i>
Father-in-law,	<i>sāsurḍ.</i>	Floor (of planks),	<i>paṭḍr.</i>
Fatigue,	<i>paṭai.</i>	Flower,	<i>phūl.</i>
Fatten (vb.),	<i>mōṭḍ bāṇḍ.</i>	Fly (noun),	<i>mākhā, (vb.) uṇḍ.</i>
Feather,	<i>pākh.</i>	Fog,	<i>kwīrḍ.</i>
Feed (vb.),	<i>khaūṇḍ.</i>	Fool,	<i>nādān.</i>
Fetid,	<i>tehār, tyār.</i>	Forehead,	<i>māthḍ.</i>
Fever,	<i>tāp, jar.</i>	Forest,	<i>baṇ.</i>
Fill (vb.),	<i>bharnḍ.</i>	Forgive (vb.),	<i>chhimā karnḍ.</i>
Filthy,	<i>kuchāl, kuchilḍ.</i>	Forsake (vb.),	<i>chhḍḍḍḍ.</i>
Fin,	<i>pākh.</i>	Fort,	<i>garh.</i>
Find (vb.),	<i>milṇḍ.</i>	Fortunate,	<i>bhāḍḍḍḍ.</i>
Fine (punishment),	<i>qāḍ.</i>	Fresh,	<i>sājī.</i>
Finger,	<i>āḡulā.</i>	Friend,	<i>sāthī.</i>
Firefly,	<i>jaigīṇī kīṇḍ.</i>	Frost,	<i>pāwḍ, pālḍ.</i>
Firm,	<i>mājbat.</i>	Fry (vb.),	<i>bhūnḍ.</i>
Firstling,	<i>jēṭhā.</i>	Full,	<i>pūrḍ.</i>

G

Gather (vb.),	<i>kaṭṭhḍ karnḍ.</i>	Give (vb.),	<i>dāṇḍ.</i>
Ginger (green),	<i>ādḍ; dry, sūṭh.</i>	Glass (looking-),	<i>ṇrshī.</i>

English.	Kumaunī.	English.	Kumaunī.
Invite (vb.),	<i>nyātā dēñō.</i>	Itch,	<i>khāj, khājī.</i>
Iron,	<i>lū, luvī.</i>		
J			
Jackal,	<i>syāwa, syāl.</i>	Jump (vb.),	<i>phāwa mārñī, phatkal mārñī.</i>
Jealousy,	<i>rīs, rīs-rāg.</i>	Just,	<i>nīsāphī.</i>
Jest,	<i>īhatīā.</i>	Justice,	<i>nyō.</i>
K			
Keep (vb.),	<i>rākhñō.</i>	King,	<i>bāchhā.</i>
Kick (vb.),	<i>latyūñō.</i>	Knead (vb.),	<i>ōlñō.</i>
Kid,	<i>pāīhñō, pāīhī.</i>	Knee,	<i>ghunñō.</i>
Kill (vb.),	<i>kāīññō.</i>		
L			
Labour,	<i>mēnat.</i>	Level (adj.),	<i>suiññō, chauras.</i>
Lad,	<i>chhōrā.</i>	Liar,	<i>īhutñō.</i>
Last,	<i>pachhīlō.</i>	Lid,	<i>qhākañ.</i>
Late,	<i>abēr.</i>	Light,	<i>ujyālñō, ujyāññō.</i>
Laugh (vb.),	<i>hasñō.</i>	Lightning,	<i>bijulī.</i>
Lead (noun),	<i>sīsñ.</i>	Lip,	<i>thōl, thōwa.</i>
Lean,	<i>patlō, dublō patlō.</i>	Listen (vb.),	<i>sūññō.</i>
Lease,	<i>patīñ.</i>	Little,	<i>nāññō.</i>
Leech,	<i>jwākañ.</i>	Lizard,	(chameleon) <i>chhēbāññō</i> <i>chhipññō.</i>
Leap (vb.),	to smear with cowdung and earth, <i>lipññō.</i>	Locust,	<i>salñ.</i>
Leisure,	<i>swāptñō, sōbutñō.</i>	Lunch,	<i>dhōparī.</i> But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills
Lemon,	<i>chūk.</i>		
Leopard,	<i>bāg.</i>		
Leper,	<i>kōññī.</i>		
M			
Mad dog,	<i>harīkiñ.</i>	Manure,	<i>gōbar.</i> When mixed with grass it is called <i>mōl,</i> <i>mōwa, pursñ.</i>
Mallet,	<i>māgarī.</i>	Market,	<i>bājēr.</i>
Man,	<i>maññ, ādimñ.</i>		

English.	Kumaunī.	English.	Kumaunī.
Marriage,	byā.	Moon,	jūn.
Matchlock,	āgalō.	Moonlight,	phūl phatak jūn (clear without clouds).
Mature,	pākā.	Morning,	rattai.
Medicine,	aukhat, aukhad.	Mother,	ījī, ījā, ījā.
Meet (vb.),	bhēṭnō.	Mother-in-law,	sāsū.
Melt (vb.),	galūṇō, gaūṇō. The latter word gaūṇō has two meanings: (1) to melt, (2) to lose.	Mountain,	qānō, qāqō.
Memory,	yād.	Mouth,	khāp.
Mill,	jānrō, jādrō (a hand-mill).	Mud,	hīl, hīlō, kachīl, kachyār.
Mine,	mērō.	Mumps,	ganāā, gān. A man having mumps is called ganā.
Mint,	pōtin, pōdīnō.	Munch (vb.),	chabūṇō.
Miser,	mūjī.	Musk (a pod of),	biṇā.
Mist,	kwīō.	Mustachios,	jūṅgā.
Mistake,	bhūl, bisar, bhūl-bisar.	My,	mērō.
Monsoon,	chaumās.	Myself,	āphī.
Month,	mhainō.	Mystery,	bhēd.
N			
Nail (of body),	naṅg	Nest,	ghōl.
Name,	naū.	New,	na yō.
Narrow,	asāgurō.	Nice,	umtō, āchhō.
Navel,	naulī.	No,	nā.
Nav,	naī.	Nothing,	kuchh-naī.
Necessary,	jarūr.	Nourish (vb.),	pālṇō.
Needle,	large, for woollen cloth home-made, unāī siṅṅ.	Now and then,	kabhaī kabhaī.
O			
Oak,	bāj.	Open (vb.),	ughārṇō.
Oath,	saujan.	Opium,	aphīm.
Obscene,	bē-saram.	Our,	hamarō.
Offence,	to take offence, kachlō mānnō.	Outcry,	hāī tōbā.
Offering,	bhēl, in hills.	Own,	āpṇō.
Omen,	śagūn, sakun.	Owner,	mālāk.

English.	Kumaunī.	English.	Kumaunī.
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P

Paddy,	<i>dhān.</i>
Pain,	<i>piṛ.</i>
Palm of hand,	<i>hathnalī.</i>
Papa,	<i>bābā.</i>
Paper,	<i>kāgat.</i>
Paramour,	<i>yār, jār.</i>
Pardon,	<i>chhimā.</i>
Parrot,	<i>suwā.</i>
Partner,	<i>sājhi.</i>
Partridge,	(m.) <i>titirō,</i> (f.) <i>titiri.</i>
Path,	<i>bāṭ, baṭōlī.</i>
Peace,	<i>sajail, māl.</i>
Peg,	<i>ki.</i>
Persevering,	<i>tayār.</i>
Petticoat,	<i>ghāghrō.</i>
Pick (vb.),	<i>chunṇō.</i>
Pickaxe (small),	<i>gōḍnī.</i>
Pig,	<i>sūgar.</i>
Pillow,	<i>sirāṇī.</i>
Pine martin,	<i>chuthraul.</i>
Pimple,	<i>ki, (pl.) kilā.</i>
Pipe,	<i>chilam.</i> Bamboo portable pipe, <i>chilam kō kāthī.</i>
Pit,	<i>khāt.</i>

Place,	<i>jāgā.</i>
Plough,	<i>hau, hal.</i>
Plough (vb.),	<i>bāṇō.</i>
Ploughshare (iron),	<i>phāwā.</i>
Pocket,	<i>khisoā.</i>
Pod (seed-),	<i>simi.</i>
Poison,	<i>bish, bikh.</i>
Pomegranate,	<i>dārim.</i>
Pond,	<i>tāl.</i>
Powder,	(gunpowder) <i>dārū.</i>
Pregnant,	<i>peṭhī.</i>
Present,	<i>hājār.</i>
Press (vb.),	<i>dābṇō.</i>
Prick (vb.),	<i>chubāṇō.</i>
Priest,	<i>purhēt.</i>
Profit,	<i>phaidā.</i>
Promise (vb.),	<i>karār karnō.</i>
Proud,	<i>magrā.</i>
Prove (vb.),	<i>parkhaṇō.</i>
Purse,	<i>baṭuā.</i>
Push (vb.),	<i>dhakēṇō, thēṇō.</i>
Put (vb.),	to put on clothes, shoes, etc., <i>paharnō, pairnē, bhīṇō.</i>
Putrid,	<i>sarīyō.</i>

Q

Quarry,	<i>khāṇ</i>	Question,	<i>suāl.</i>
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R

Rag,	<i>khātīṛ, gudarā.</i>	Ravine,	<i>nāwā.</i>
Ram,	<i>khārū.</i>	Reaper,	<i>laṇṇiyā.</i>
Raspberry,	<i>hiṇḍu hiṇḍā.</i>	Rear,	<i>pickhārī.</i>
Rat,	<i>māshā.</i>	Relation,	<i>nātā, nātō.</i>

English.	Kumaunī.	English.	Kumaunī.
Remember (vb.),	yād rākhṇī.	Rice,	chāwō, chāwāl.
Repair (vb.),	ṭhōk ṭhāk karnī.	Right,	sīdhō.
Request (vb.),	darkhāst karnī.	Ringal-bamboo (<i>Arun- dinaria falcata</i>),	nīgāwō, nīgāli.
Rest (vb.),	sastāṇō.	Road,	sarak.
Retire (from a case) (vb.),	bhājṇō.	Roof,	chhatt.
Return (vb.),	baurnō.	Ruin (of house or village),	khanyār.
S			
Sake (for the—of),	khātar.	Slip (vb.),	raṇnō.
Salt,	lūṇ, nūn.	Smell (vb.),	sūgnō.
Sand,	bāū.	Smoke (tobacco) (vb.),	tamākhū khāṇō.
Search (vb.),	hērnō bhālpō.	Smoke (noun),	dhūwā.
Season,	sāmā.	Smooth (adj.),	chiphlō.
Separate (vb.),	jūdō karnō.	Snore (vb.),	ghurghurāṇō.
Several,	kayōk.	Snow,	hyā.
Sew (vb.),	sīṇnō.	So,	aisō.
Shade, shadow,	chhatl.	Soak (vb.),	rujṇō.
Shame,	lāj, saram.	Somebody,	kwē.
Share,	lāṭā ; bāṭ.	Soon,	jhat, jhat-pat.
Sharpen (vb.),	pain karnō, payūṇō.	Sour,	āmlo, amilō.
Shave (vb.),	munṇō, bhadra karnō.	Spark,	chīṇkā.
Sheep,	bhēr, bhērī.	Spit (vb.),	thūkṇō.
Shop,	hāṭ.	Spring (vb.),	phāwa mārni.
Short,	thōṇō.	Stand (vb.),	ṭhāṇō hōṇō.
Shorten (vb.),	ghaṭūnō.	Star (evening),	śukra tārā.
Shroud,	kaphan.	Stick (walking),	lāṭhi.
Sign,	sān.	Stone,	pāthar. Stone of fruit, guṭhālī- guṭhyālā.
Singer (female),	gidārī.	Story,	kathā-kahāṇī.
Sister,	elder, didi ; younger baiṇī, bhulī.	Strain (liquids) (vb.),	chālṇō, chāwṇō.
Sister-in-law,	bhaujī, bōjī.	Strength,	jōr.
Skin,	khāl.	Strong,	majbat.
Sky,	akāś.	Stumble (vb.),	ṭhēs khāṇī.
Slap (vb.),	thappar mārni.	Suckle (vb.),	dūdhi dēṇī, dūdḥ dēṇō.
Sleep (vb.),	sitṇō.	Suddenly,	achāpohak.

English.	Kumaunī.	English.	Kumaunī.
Sufficient,	<i>bhatērō, mukṭō, mukhtō.</i>	Sweet,	<i>guliyo.</i>
Sunday,	<i>ētwār.</i>	Swell (vb.),	<i>uśāṇ.</i>
Surprise (vb.),	<i>achammā</i> or <i>achambhā</i> <i>karnō.</i>	Swim (vb.),	<i>baū lagūnō.</i>
Surround (vb.),	<i>gōṭnō.</i>	Sword,	<i>tahoār.</i>
Swallow (vb.),	<i>nigalṇō, nēlṇō.</i>	Syrup,	<i>strō.</i>

T

Tail,	<i>puchharō.</i>	Time,	<i>bakhat.</i>
Teach (vb.),	<i>śikūṇō.</i>	Tinder,	<i>ruwā, kapās.</i>
Tear (noun),	<i>āśū.</i>	Toad,	<i>bhikānō.</i>
Teat,	<i>chūchī, chūchā.</i>	Tobacco,	<i>tamākha.</i>
Teeth,	<i>dāṭ.</i>	Together,	<i>kaṭṭhō.</i>
Tenant,	paying revenue to Govern- ment, <i>sirkārī asāmī.</i>	To-night,	<i>ellā rāt, ēl rāt.</i>
Thirst,	<i>tīś.</i>	Tooth,	<i>dāṭ.</i>
Thirsty,	<i>tīśā, tīśān.</i>	Torch,	<i>rākā.</i>
Thread,	<i>ahāgā, tāgā.</i>	Tough,	meat, <i>jar-jarō</i> ; leather, <i>ṭar-ṭarō.</i>
Thumb,	<i>āgūṭhā, burūṭhiyā.</i>	Track,	<i>bāṭ</i> ; a narrow track, <i>asāgurī bāṭ.</i>
Tie (vb.),	<i>bādhṇō.</i>	Tree,	<i>bōṭ.</i>
Tiger,	<i>syū, syū.</i>	Trip (vb.),	<i>ṭhēs lagṇī.</i>
Tight,	<i>sārō, sārīkai.</i>	Turn (vb.),	<i>phirnō, baurṇō.</i>

U

Uncle,	father's brother, <i>kakā</i> ; mother's brother, <i>māmā</i> ; husband of father's sister, <i>bhīnā</i> ; husband of mother's sister, <i>maūsā.</i>	Unfortunate,	<i>karamphuṭiyō.</i>
		Untrue,	<i>jhūṭṭhō.</i>
		Up,	<i>abhā.</i>

V

Vacant,	<i>rītō.</i>	Vessels (of metal),	<i>bhāṭṭē</i>
Various,	<i>bhāṭṭi bhāṭṭi kō.</i>	Virgin,	<i>an-biwāi.</i>
Venom,	<i>bish, bikh.</i>	Vomit (vb.),	<i>ukhālṇō.</i>
Verdant,	<i>harō.</i>	Vulture,	brown, <i>garuṭ.</i>

W

Wait (vb.),	<i>ṭhairnō.</i>	Walk (vb.),	<i>ḡōlṇō.</i> Used colloquially and sometimes con- temptuously.
Wake (vb.),	<i>hiṇnō.</i>		

English.	Kumaunī.	English.	Kumaunī.
Wall,	bh̥tt.	What,	k̥.
Walnut,	akh̥ṛ. Country people sometimes call it ukh̥ṛ.	When,	(rel.) jab, (interrog.) kabhaṛ.
Warm,	t̥t̥ṛ.	White,	śukil̥, śy̥ṛt̥, ch̥iṭṭa.
Waste (vb.),	kh̥ṛṇ̥.	Wick,	b̥ṛt̥i, b̥ṛt̥.
Wave,	lahar.	Widower,	r̥āḍuwaḍ.
Way,	b̥ṛt̥.	Wife,	jw̥.
Wear (vb.),	pair̥ṇ̥, bh̥iṛ̥ṇ̥.	Wind,	h̥ṛwaḍ, b̥ṛt̥.
Weather,	ritu.	Wing,	paṅkh, p̥ākh.
Weave (vb.),	bun̥ṇ̥.	Wink (vb.),	s̥ṛn m̥ṛn̥i.
Wedding,	by̥ṛ.	Winnowing-sieve,	śūp.
Wedge,	k̥l̥.	Winter,	h̥ṛmant, hy̥ṛṇ̥.
Weed (vb.),	ny̥ṛṇ̥, g̥ṛṇ̥.	Wood,	l̥ṛkr̥.
Weep (vb.),	r̥ūṇ̥.	Worm,	k̥iṛ̥.
Welfare,	r̥āji-kh̥ṛsi.	Worship (vb.),	p̥ūj̥ṇ̥.
Wet,	bh̥iṛ̥ṇ̥iṛ, t̥iṇ̥.	Wrap (vb.),	b̥ṛḍṇ̥.
Y			
Yawn (vb.),	jam̥ṇ̥.	Yellow,	pihar̥.
Year,	baraṣ. Last year, p̥ṛ; year before last, par̥ṛ; year before that, h̥ṛ par̥ṛ; next year, agh̥in s̥l̥.	Yes,	haṛ.
Yearling,	barsw̥ṇ̥iṛ.	Yesterday,	b̥ṛliyaḍ, b̥ṛiṛ.

GARHWĀLĪ.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is

Where spoken.

bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsārī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehri is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kaṇishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrinagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahīr (Bashahr) and the tract now known as Tehri or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.³

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

Dialects.

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 415 ff.

² Atkinson, *op. cit.* pp. 528 ff.

³ See *ante*, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrīnagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrīnagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrīnagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Garhwālī, in the British Districts immediately to the south of Garhwal, *viz.*, Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrīnagariyā or Standard.—									
Garhwal	.	.	.	.	.	.	.	.	12,008
Rāṭhī or Rāṭhwālī—									
Garhwal	.	.	.	.	.	.	.	60,594	.
Almora	.	.	.	.	.	.	.	2,463	.
									63,057
Lohbyā—									
Garhwal	.	.	.	.	.	.	.	8,100	.
Almora	.	.	.	.	.	.	.	1,648	.
									9,748
Badhānī—									
Garhwal	.	.	.	.	.	.	.	.	14,108
Dasauliyā—									
Garhwal	.	.	.	.	.	.	.	.	17,022
Mājh-Kumaiyā—									
Garhwal	.	.	.	.	.	.	.	28,631	.
Almora	.	.	.	.	.	.	.	4,380	.
									33,011
Nagpuriyā—									
Garhwal	.	.	.	.	.	.	.	.	51,831
Salānī—									
Garhwal	.	.	.	.	.	.	.	207,832	.
Almora	.	.	.	.	.	.	.	15,176	.
Dehra Dun	.	.	.	.	.	.	.	5,000	.
Saharanpur	.	.	.	.	.	.	.	250	.
Bijnor	.	.	.	.	.	.	.	1,000	.
Moradabad	.	.	.	.	.	.	.	500	.
Tehri or Gaṅgāpāriyā—									229,758
Tehri Garhwal	.	.	.	.	.	.	.	.	240,281
TOTAL									670,824

Garhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindi Rājnīti into Garhwālī, and this was printed at Almora in 1901. Several specimens of Garhwālī will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's *Hindī Grammar* (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindī. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindī end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindī *nē*), the suffix of the conjunctive participle is *k* (Hindī *kē*), and the oblique form of the infinitive in phrases is as in *karan lagyō* (Hindī *karnē lagō*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindī than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindī and Rājasthānī rules. A few words which are feminine in Hindī are, as in Kumaunī, masculine in Garhwāli. Thus, *ākhō*, an eye, is masculine in *mērā ākhā tē khar nikālī-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*¹ masculine nouns which in Hindī end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindī *ghōṛā*, Garhwāli *ghōṛō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōṛā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindī *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunī*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānī* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunī*:

¹ A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *nauni-kō*, of the daughter : *baiṇ*, the sister : *baiṇ-tē*, from the sister. But masculine *tadbhava*¹ nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōṛō*, a horse : oblique form singular, and nominative plural, *ghōṛā*.

The oblique form plural ends in *aũ* or *ū*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōṛā*, horses : oblique plural *ghōṛaũ* or *ghōṛū* : *bāta*, words ; oblique plural *bātaũ* or *bātū*. If the nominative plural ends in *i*, this, together with the termination, becomes *iyaũ* or *iyū*. Thus, *nauni*, daughters ; oblique plural *nauniyaũ* or *nauniyū*. In other cases, the *aũ* or *ū* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaũ* or *gharū* ; *bīr*, heroes ; oblique plural *bīraũ* or *bīrū*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēvā* (fem.), service ; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaũ* or *bābāū*.

The final *ū* of the oblique termination is sometimes nasalized. So that we also find *ghōṛū̃*, *bātū̃*, *nauniyū̃*, and so on. Similarly in the Parable, we have *khētū-mā*, in the fields, but *naukarū̃-madhyē*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

Agent, *n*.

Accusative,—, or else *saṇi* (sometimes written *siṇi*) or *kū*.

Instrumental, *tē* or *n*.

Dative, *saṇi* (*siṇi*) or *kū*.

Ablative, *tē*.

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōṛō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛā-n</i>	<i>ghōṛaũ</i> (or <i>ghōṛū</i>)- <i>n</i>
Acc.	<i>ghōṛō</i> , <i>ghōṛā-saṇi</i> , - <i>kū</i>	<i>ghōṛā</i> , <i>ghōṛaũ</i> (or <i>ghōṛū</i>)- <i>saṇi</i> , - <i>kū</i>
Instr.	<i>ghōṛā-tē</i> , <i>ghōṛā-n</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>tē</i> , <i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>n</i>
Dat.	<i>ghōṛā-saṇi</i> , <i>ghōṛā-kū</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>saṇi</i> , <i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>kū</i>
Abl.	<i>ghōṛā-tē</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>tē</i>
Gen.	<i>ghōṛā-kō</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>kō</i>
Loc.	<i>ghōṛā-mā</i> , <i>ghōṛā-par</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>mā</i> , <i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote :—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>·bābā</i>	<i>bābā</i>	<i>bābāaũ</i> or <i>bābāũ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>
<i>bāt</i> , a word	<i>bat</i>	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bēṭā-n bōlyō, the son said.

pūrb-kā bīr-an pūchhē, the eastern hero asked (II, 2).

naunī-n batāi dinē, the daughter explained it (II, 2).

duiyaũ-n buḍali-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlṇō*, to say, unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

apṇō pēt bharnō chāndō chhayō, he was desirous to fill his belly.

wē-n sātū-saṇi wē talau-mā dāl dinyā, he flung the *sattū* into the tank (II, 1).

dui biraũ-kū apṇā kandhā-mā dhar-dinyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have :—

wē-kū apṇā hāth-tē phēk-dinē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have :—

sō mai-saṇi dē-dēwā, give that to me.

apṇā ghar-kū aṇṇū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *buḍali-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have :—

ēk-kō ghar dusrā-kā ghar-tē bārā bars-kō bāṭō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have :—

wē-kō bhāi wē-kī bhain-tē lambō chha, his brother is taller than his sister.

khān-tē jādā rōṭi pakd, bread more than (sufficient for) eating is being cooked.

And for the superlative :

sab-tē achchhā kapṛā nikālī-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindī *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus :—

ēk-kō nām suṇi-k dusrō jaldō-chhayō, hearing the name of one the other was burning (II, 1).

swarg-kā biruddh, against heaven.

pēṛ-kā mūrē, under a tree (II, 1).

dhōrā-kā baṇ-kā jānwār, the animals of the forest of the vicinity (I, 1).

nāch-kī āwāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

wai-n wai-kū pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēṭhō naunyāl khēt-mā chhayō, the elder son was in the field.

apṇā khētū-mā bhējyō, he sent him into his fields.

galā-par lipṭī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

wē-kī pīṭh-mā kāṭhī dhar, put the saddle on his back.

mērō bābā wē chhōṭā ghar-par rahādin, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā naunyāl-an apṇā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maĩ-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

bhalō ādmī, a good man.

bhalā ādmī, good men.

bhalā ādmī-kō, of a good man.

bhalī janānī, a good woman.

bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maĩ</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maĩ-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maĩ</i> , <i>mī</i>	<i>twē</i> , <i>twai</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamāro</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *maĩ* and *mĩ* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tũ mai āpas-mā laṛāĩ karī-k dēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phir āp-kō naunyāl bōlan lāyak nī chhaũ, I am no longer worthy to be called Your Honour's son.

mī Isīcar-kō mandir ujārī sakdū, I can destroy the temple of God (Matt. xxvi, 61).

lērō nām mai-n pahilē-tē suṇ rakhē-chhayō, I heard your name from long ago (II, 2).

mai-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā, make me as one of thy servants.

mai-kū baṛī khusī hōī, great pleasure has become to me, I am very glad (II, 2).

jō tũ chāī ta mī-kū saphā karī sakdī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kāṭan-kū jāyũ-chha, my father has gone to cut sticks (II, 2).

ham khāwā, let us eat.

ham-an tumārā wāstā bāsulī bajāī, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āī, art thou come to torment us (Matt. viii, 29) ?

hamārī chhīd-kā bhair jāwā, depart from our border (Matt. viii, 34).

tũ sadā hamārā-hī sāth chhaī, thou art always with me.

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum manushyāũ-kā aparādhaũ-kū kshamā karyāī, ta tumārō bāp tum-kū kshamā karlō, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāstā achchhō khāṇō karē, you made a feast for him.

tum picchhārī kai-kō naunō auṇū chha, whose boy comes behind you ?

mī tumū-mū sach bōldū, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmṇē pāp karē*, (I) did sin before Your Honour ; *āp-an mai-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			That, he, she, it.		
			Singular.		
	Masc.	Fem.		Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, ō</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ō, wē</i>	
Obl.	<i>yũ</i>			<i>wũ, ũ</i>	

Examples of the use of these pronouns are :—

yō kyā chha, what is this ?

yō mērō laṛkō marī-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wē-saṇī dī-dē, give this rupee to him.

yā maṅgalrārttā, this gospel (fem.) (Matt. xxvi, 13).

yē bīch, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē naunū ēk tērā daiṇā hāt ar ēk tērā bāyā hāt baiḥan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhdā-chhayāi, ye see all these (Matt. xxiv, 2).

yē bāta kab hōlī, when will these things be (Matt. xxiv, 3) ?

yū sab kīṛaṁ-saṇī hamārā birālā-kū dē-dē, give all these insects to our cat (II, 4).

wō kull sātū-kū khāi-gayē, he ate up all the *sattū* (II, 1).

ō wai-dēs-kā rahanwālaṁ-mā-n ēk-kā yakh jāi-k wakh rahan lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

wā nṭhī-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēs-kā, as above.

wē khūb mār, beat him well.

wē-kū ēk talau milē, to him a lake was met, he came across a lake (II, 1).

wē-n rātū-saṇī dāl-dīnyā, he threw the *sattū* (II, 1).

wē bīr-kī nīd, the sleep of that hero (II, 1).

wē-kī mā bhair āi, her mother came outside (II, 2).

bīr-an wē-naunī-tē rastā puchhē, the hero asked the road from that girl (II, 2).

wē-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhaṭ ū-kū bhēji-dēlā, they will at once send them (Matt. xxi, 3).

ū-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ū chhīmiyaṁ-tē pēḥ bharnō chāndō-chhayō, he was wishing to fill his belly with those husks.

mai nṭhī-k apnā bābā-jī-pās jāulō, aur ū-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apnā bābā-jī pās chalyō, he went to his father.

apnā-apnā gharwaiaṁ-mā bōlē, (each) said to his own family (II, 4).

āphū-āphū-kū chhōḷō jānī-k, each considering himself (to be) small (II, 4).

āphū-kū kuchh basu nī samjhi-k, not considering themselves anything (II, 5).

tū mai āpas-mā laṛāi karī-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
Nom.	<i>jō</i>	<i>sə</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ</i>	<i>taũ</i>

Examples are as follows :—

jō mērō hisā chha, sō maĩ-saṇi dē-dēwā, what is my share, that give to me.

jai-n apṇā khētū-mā bhējyō, who sent (him) into his fields.

ēk janānī-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanya ō jō mēl-milāp karauṇwālā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhīmiyaũ-tē jaũ-saṇi suṅgar khāndā chhayā, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who ? which ? and *kyā*, what ? *kō* is declined like *jō*, as in :—

kō baṛō chha, who is great ?

kai-kō naunō auṇū chha, whose boy is coming ?

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

For *kyā*, we have :—*yō kyā chha* ? what is this ?

Its oblique form is *kē*, as in :

kē-tē luṇiũ karilō, wherewith will it be salted (Matt. v, 13) ?

tū kē-lāi āi, for what (*i.e.* wherefore) didst thou come (Matt. xxvi, 50) ?

(g) The **Indefinite Pronouns** are *kuī* or *kwī*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwī* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuī* or *kwī*. Examples are :—

jō kuī tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kwī (plur.) *wai-saṇi kuchh nī dēndā chhayā*, any persons were not giving anything to him.

tū kai-kō khatgō nī rakhdī, thou carest not for anyone (Matt. xxii, 16).

jō kuī kūṛā-mā chha, sō apṇā bhitra-tē kichhu chiz-bast lēṇ-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamand nī karnō chāindō, it is not right to be proud of anything (II, 5).

kuī bat-kā wāstā, for anything (Matt. xviii, 19).

jō kuī or *jō kuī*, as above, is “ whoever ” and *jō kichhū* or *jō kuchh* is “ what-ever ” as in :—

jō kichhū tum duniyā-mā bāndhalyā, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, ō sab tērō chha, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

katnā, katyā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

Plural.

(1) *chhaū, chhaū*, I am

chhawāū, we are.

(2) *chhaī*, thou art

chhayāī, you are.

(3) *chha*, he or she is

chhan, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaī*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhaū, kō chhaū, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāyak nī chhaū, I am not worthy to be called thy son.

tū sadā hamārā-hī sāth chhaī, thou art ever with me.

yō kyā chha, what is this ?

naunī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī sṛishṭi-mā sab-tē chhōṭā chhawāū, in Thy creation we are the smallest of all things.

kyā tumū ū-tē barā nī chhayāī, what, are ye not greater than they (Matt. vi, 26) ?

dhanya ō jō bhūlā chhan, blessed are they who are meek (Matt. v, 5).

jēhō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dōī naunyāl chhayā, of a certain man there were two sons.

tērā milan-kī barī chāh chhaī, there was a great desire of thy meeting, i.e. to meet thee (II, 2).

hiṇḍē janānē jō wai-kā picchhārī āī chhaī, many women who were come after him (Matt. xxvii, 55).

B—Active Verb—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *n*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ō*, thus, *jānnō*, not *jānō*, to know ; *mārnō*, not *mārō*, to strike ; *larnō*, not *larō*, to fight ; *bōlnō*, not *bōlō*, to say.

The weak infinitive is made by adding *ay* or, after a vowel, *n* to the root. As in the case of the strong infinitive, this becomes *n* after *n*, *r*, *ṛ*, or *l*. Thus, *kāpar*, to

tremble ; *khāṇ*, to eat ; *jāṇan*, to know ; *māran*, to strike ; *laṇan*, to fight ; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *aunō* and *aun*. Thus from the root *charā*, graze, we have *chāraunō*, and from *ā*, come, we have *aunō*. But *jā*, go, has *jānō*, and *khā*, eat, *khānō*.

The following are examples of these infinitives :—

(a) STRONG FORMS.

apnō pēt bharnō chāndō-chhayō, he was wishing to fill his belly.

bhitar jānō nī chāyō, he wished not to go inside.

achchhō khānō karē, (you) made good feast. Here *khānō* is a pure verbal noun.

ānand karnō aur khuṣī rahnō chāindō chhayō, to do rejoicing and to remain happy was proper.

ghamaṇḍ nī karnō chāindō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

suṅgar charaun-kū bhējyō, (he) sent (him) to graze swine.

khān-tē jādā rōṭī, bread more than eating (*i.e.* than can be eaten).

laṇan-kū gayē, he went to fight (II, 1).

pānī pēn-kū āyen, they came to drink water (II, 1).

panī dhuṇḍan-kū chalī gayē, they went away to seek water (II, 1).

pānī nī milan-tē, owing to not finding water (II, 1).

lākhrā kāṭan-kū jāyū-chha, he has gone to cut sticks (II, 2).

tērā milan-kī baṛī chāh chhai, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

ēk-kū yakh jāī-k wakh rahan lagyō, going near one, he began to remain there.

ānand karan lagyō, he began to do rejoicing.

manau lagyā, he (plur. of respect) began to entreat.

bathaṛ hōn lagyō-chhayō, a storm had begun to be (II, 4).

kāpan lagyā, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaunī which ends in *nū* (*nū*, after *u*, *r*, *ṛ*, or *l*), with a feminine *nī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahnō*, to remain, has its present participle *rahāldō*, *randō*, *rahnū* or *ranū* ; and *aunō*, to come, has *aundō* or *aunū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jab ghar aund ghar-kā najīk paūchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

dēṇō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karnō*, to do, has both *karyō* and *kinyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*māryā*, *māryā̃*), and the feminine of both numbers in *ī* or *ī̃* (*mārī*, *mārī̃*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gaṭ-chhayō, he had gone lost, *i.e.* he was lost.

jō kichhū tumū duniyā-mā bāndilyā sō swarg-mā bāndiyū̃ ralō, or *jō kichhū tumū duniyā-mā khōlilyā sō swarg-mā khōlilyū̃ ralō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōlilyū̃* is the past participle of the passive verb *khōlīṇō*, to be loosed.

ō kurchyā̃ nalturaū nī tōplō, bruised reeds shall He not break (Matt. xii, 20).

maryā̃ apṇā maryāū-kū khadyaṇ dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ēkā jādrā pisaṇ lagī rali, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārnō*, about to be struck, fem. *mārnī*. It is used as a future passive tense in phrases such as *hamārī hār-jīt* (fem.) *kai-n jāṇnī* (fem.), our defeat (and) victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *ī* to the root, as *mārī*, having struck. To this *k* (the same as the Hindi *kē*) is usually added. Thus, *mārī-k*, having struck. The verb *hōṇō*, to become, makes *hōi-k* or *hwaī-k*, and *karnō*, to do, makes *karī-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāi diyē, having caused to fly he gave, *i.e.* he squandered.

sab kaṭṭhū karī-k dūr dēs chalī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

wai dēs-kā rahanwālaū-mā-n, from among the inhabitants of that country.

baṇ-kā jānwar rōj-kā aṇwālū, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālū*, take ye out; *dē-dēwā*, give (plural of respect); *baṇāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chaukas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū̃</i>	<i>mārā̃</i>
2.	<i>mārī</i>	<i>māryāī, mārā</i>
3.	<i>mār</i>	<i>māran</i>

Rahṇō, to remain, has 1st singular *raṇṇ*. Examples of this tense are :—

jō mī sirp wai-kī lattā-kū chhūṇṇ, if I may but touch His garment (Matt. ix, 21).

mī tumārā dagrā sadānē nī raṇṇ, I do not remain with you always (Matt. xxvi, 11).

jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāt, ta mī-kū saphā karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apṇā bhitra-tē kichhū chiz-bast lēp-kū nū ntar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwāṇ, ānand karāṇ, let us eat, let us rejoice. In *khāwāṇ* a euphonic *w* has been introduced between the two *ā*'s.

jō tum manushyāṇ-kū aparādhaṇ-kū kshamā karyāi, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bōlyō hē Prabhu, ki hamārā ākhā ughrī jāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindi. Thus, *mārdō chhaṇ* or *mārnū chhaṇ*, I am striking. The following examples have been noted :—

wō dhār-mā gōrū charaṇṇū chha, he is grazing cattle on the hill (sentence 229).

kai-kō naunō aṇṇū chha, whose boy is coming? (sentence 239).

kyā tumū yō sab dekhḍā chhayāi, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated :—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwāṇ, mārdāṇṇ, mārdāṇ</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāi</i>
3. <i>mārd</i>	<i>mārdin, mārdān.</i>

Examples of the use of this form of the tense are :—

maī bhūkh-tē mardū, I am dying of hunger.

maī itnā barsāṇ-tē āp-kī sēwā kardū, from so many years I am doing Your Honour's service.

tū mī-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāṇḍāṇ ki tū sachchō chhaī, ar sachchāi-tē Paramēśwar-kō bāḷō bataundī, ar tū kai-kō khaḷgō nī rakhdī, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōḷī pakd, bread is being cooked.

jō Dāūd wai-kū prabhu bōld, if David calls him Lord (Matt. xxii, 45).

janū ham apṇā kasūrōḷāṇ-kū kshamā kardāṇṇ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāṇḍāṇ, above.

(No examples are available for the forms *mārdūwāṇ* and *mārdāwā*.)

kē-lāi janānī-kū dukh dēndāi, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāṇḍāi, what do you want (Matt. xx, 32)?

mērā bābā (plural of respect) *wē chhōfā ghar-par rahādin*, my father lives in that small house.

garīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō sōk kardān, blessed are they that mourn (Matt. v, 4).

admī kyā bōldān, what do men say (Matt. xvi, 13) ?

The **Imperfect** tense is formed, as in Hindi, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pē! bharnō chāndō-chhayō, aur *koī wai-saṇī kuchh nī dēndā-chhayā*, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

apnā ghar-kū auṇū-chhayō, he was coming to his own home (II, 2).

paśchim-kā bīr-kī naunī sāṭṭī kuṭṇī-chhaī, the daughter of the western hero was pounding paddy (II, 2).

jaū-saṇī suṅgar khāndā-chhayā, (the husks) which the swine were eating.

dwī janānī sāṭṭī kuṭṇī-chhaī, two women were pounding rice (II, 4).

As in Hindi, *rayō* (fem. *raī*), the past participle of *rahō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhīṇḍē janānē dēkhḍē-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindi, to perform the office of a **Past Conditional**.

Thus :—

ki maī apnā mitrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārlō</i>	<i>mārūlī, mārlī</i>	<i>mārūlā, mārlā</i>	<i>mārūlī, mārlī</i>
2.	<i>mārilyō, mārilō</i>	<i>mārīlī</i>	<i>mārilyā, mārilā</i>	<i>mārīlī</i>
3.	<i>mārlō</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ū* is also often lengthened, so that we get forms like *mārulō*, *mārūlō*, etc. The masculine is often carelessly used for the feminine.

tab maī ū-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maī apnā bābā-jī pās jaūlō, aur *ū-kā bōllō*, I will go near my father, and will say unto him.

tum dwiyā-ū-kī laṛāī-kū dēkhūlō, I will see the fighting of you two (II, 3).

tab nikālī dūlō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kū manushyaū-kō machhwaṛ baṇaulō, I will make you a fisher of men (Matt. iv, 19).

apṇā bhāi-kā ākhā-tē kargat-kū gādṇu dēkhilyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apṇī bātū-tē nirdōshī !harāyā jāilyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē khar mai-kū-hī dē-dēlī, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apṇō khalyāṇ khūb pūnlō, aur gēhū apṇā bhandār-mā kaṭṭhā karlō, par būkhā-kū wē āg-mā jō nī māñjdi phūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apṇō ātmā wai-par dharulō, ar ō pradēśyañ-kū nyāu batlālō. Na ō jhagrā karlō, na dhūm-dhūm machālō, na bāt-mā kuī wai-kī bāch sunlō. Ō kurchyā nalturaū bī nī tōrlō ar dhūwālō bāthlō bī nī majāclō, jawārē taī nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā nañ-par pradēśi-lōk āsrō rakhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyū rālō, it will remain bound (Matt. xviii, 18).

āpas-mā laṛāi karī-k dēkhulā, having fought amongst ourselves we shall see (II, 2).

basti-mā jāulā, wakh laṛulā, we shall go into the village, there shall we fight (II, 2).

ham kyā khaulā, kyā pyūlā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

ham yēkhī tīn dērā baṇaulā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-ī dāḍā-tē bī bōlilyā ar sab kichhu jō tumū bintī-mā biśwās kai-k māñgilyā sō pāilyā, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai din-mā bhiṇḍē maī-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō din ālā ki bandrū ū-tē liyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

duī janānē ēkā jāḍrā pīsaṇ lagī-rālī, ēk pakryā jālī, ar ēk chhuṭī jālī, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have :—

(a) Singular Transitive Verbs :—

mai-n pāp karē, I did sin.

āpūr bīrsat bāṭ diyē, he divided his property.

bābā-jī-n apnā naukraũ-tē bōlē, the father said to his servants (note that *bōlnō* is transitive).

nāch-kī āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kuśal-pūrbak pāyē, the father got him in good health.

icai-n apnā pitā-kū jawāb diyē, he gave answer to his father.

wē-kū phēk-dinē, (he) flung him away (II, 2).

hāthī-kū apnā khīsā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).

bīr-un ḍāḍā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bīr-an bhārī jōr lagāyē, the hero applied great force (II, 2).

wē-kū rōṭī (fem.) *dinē*, (she) gave the loaf to him (II, 3).

sabū-n Paramēśīcar-kō dhanya kinē, all made thanks of (*i.e.* to) God (II, 5).

kabūl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs :—

baṛō akāl parē, a severe famine fell.

ō kaṅgāl hōi-gayē, he became poor.

bachī-gē, he was saved; *milē*, he was found.

āp-kō bhāī āyē, your brother came.

jō āp-kī sampatī khāi-gayē, who ate up your property.

laṛan-kū gayē, he went to fight (II, 1).

sātū li-gē, he took away *sattū* (II, 1).

dwī pahar tak chalē, he went during two watches (II, 1).

gahrō talau milē, a deep lake was met (II, 1).

bīr-kā ḍērū pahūchē, he arrived at the hero's house (II, 2).

jab wō rōṭī khāi chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are :—

Transitive :—

apnā khasam-kū dekhlain (from *dekhlēnō*), she showed them to her husband (II, 4).

Intransitive :—

jab sātū bhijī gayen, when the *sattū* (plural) was soaked (II, 1).

baṇ-kā jānwar pūñī pēñ-kū āyen, the forest animals came to drink water (II, 1).

laṇan-kū tayār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandrā milan-kā wāstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

jai-n ō apñā khētū-mā bhējyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulañghan nī karyō, (I) did not do disobedience.

āp-an mañ-saṇī ēk khāḍū-kō bachā bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apñī suṇḍ-saṇī (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk baṛī kilkāṛ mārī, (the elephant) trumpeted loudly (II, 1).

wē-n hāthī-kī suṇḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-saṇī (acc. plur. masc.) *wē talau-mā ḍāl-dinyā*, he threw that *sattū* into the lake (I, 1).

budhiyā-n apñā kandhā-mā dhar dinyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalyū</i>	<i>chalyā, chalyā</i>
<i>chalī</i>	<i>chalyāī, chalyā</i>
<i>chalyō</i> (fem. <i>chalī</i>)	<i>chalyā</i> (fem. <i>chalī</i>)

Examples are—

mañ āj bahut chalyū, I walked a long way to-day.

mī dharmyāñ nā par pāpyāñ-kū bulauñ āyū, I came to call not the righteous but sinners (Matt. ix, 13).

hamū-kū dukh dēñ-kā wāstā āī, didst thou come to torment us (Matt. viii, 29) ?

dūr dēs chalī gayō, he went away to a far country.

wakh rahan lagyō, he began to remain there.

khabardār hōyō, he became sensible.

apñā bābā-jī pās chalyō, he went near his father.

ghar-kā nājīk paūchhyō, he arrived near the house.
tērō bhāi maryō, phir bachyō, thy brother died, again he escaped.
apni mā-kā pās bhāji-k gaī, she fled to her mother (II, 2).
wā-kī mā bhair āi, her mother came outside (II, 2).
dwīyaū-kī bhēt hōi, a meeting of the two took place (II, 2).
ēk budalī milī, an old woman was met (II, 3).
wā ūhī-k wai-kī sēwā karan lagī, she arose and ministered unto him (Matt. viii, 15).
haman kabārī tū rōgī yā kaid-mā dēkhī ar twai-mū āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?
ham wai-sinī kē-lāi nī nikālī sakyā, why could we not cast him out (Matt. xvii, 19) ?
haman tū kabārī pardēsī dēkhī ghar-mā lhūyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?
tum kyā dēkhan-kū nikalyāi, what went ye forth for to see (Matt. xi, 8) ?
tumū nī nāchyā, ye did not dance (Matt. xi, 17).
pitā wai manauṇ lagyā (plur. of respect), the father began to entreat him.
dwīyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).
kāpan lagyā, they began to tremble (II, 4).
jō tayār chhaī wai-kā dagrā byāu-mā gaī, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dādō jāyū-chha (not *gayū-chha*, as we should expect), my father has gone to the mountain (II, 2).
ham lōk sabī kichhū chhōrī-k tērā dagrā lagyā-chhaū, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

tērō nām mai-n pahilē-tē sun rakhē-chhayō, I had heard thy name from before (II, 2).
bathaū hōṇ lagyō-chhayō, a storm had begun to be (II, 4).
rāt-mā jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

bhaut din nī bitī-chhayā, many days had not passed.
yō mērō laṛkō marī-chhayō *khōyē gaī-chhayō*, this my son had died, had been lost.
tērō bhāi harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindi, by combining the past participle with the verb *jānō*, to go, but the oblique singular of the participle is usually employed. Thus :—

khōyē gaī-chhayō, he had been lost.
mērā khaḍyāyā jān-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhī yā maṅgal-bārttā prachār karyā jāli, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wustā bājō chhōryā jānd, your house is being left for you desolate (Matt. xxiii, 38).

ō din ālā ki bandrā ũ-tē liyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēk pakaryā jāli, one (woman) will be seized (Matt. xxiv, 41).

In Kumaunī there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Garhwālī, in :—

sō swarg-mā khōliyū rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē luṇiū karīlō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindī by adding *ā* to the root. The infinitive ends in *auṇō*. Thus, *charauṇō*, past participle *charāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; *e.g.* *marnō*, to die; *mārṇō*, to kill. We have an example of the Causal of *khāṇō*, to eat, in :—

ū-siṇī khaaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

dē-dēwā, give away: *bāḍī-diyē*, he divided; *chalī-gayō*, he went away.

Potentials :—

mī-kū saphā karī sakdi, Thou canst make me clean (Matt. viii, 2).

kū nī bōli sakyō, no one could speak (Matt. xxii, 46).

Completives :—

jab ō sab upāi chukē, when he had finished squandering everything.

Desideratives :—

bhitār jāṇō nī chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā upnā maryāū-kū khaḍyaun dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitra-tē kichhu chiz-bast lēn-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWALĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

कै आदमी-का बी नौन्याल क्यो । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जो-मा बोले हे बाबा-जी बिसत-मा-न जो मेरो हिसा क सो मैँ-सणी दे-देवा । तब ज-न अपणी बिसत बाँट-दिये । भौत दिन नी बीती क्यो कि छोटा नौन्याल-न सब कट्टा करी-क दूर देश चली गयो और वख लुंगारपना-मा दिन काटी-क अपणी बिसत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ो अकाल पड़े और ओ कंगाल होई गये । और ओ वै देश-का रहणवालों-मा-न एक-का यख जार्ड-क वख रहण लग्यो जै-न ओ अपणा खेतू-मा सुंगर चरौण-कू भेज्यो । और ओ जँ कौमियोँ-ते जौँ-सणी सुंगर खांदा क्यो अपणो पेट भरनो चांदो क्यो । और कौ वै-सणी कुछ नी देंदा क्यो । तब वाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जी-का कतनाई मजूरदारों-का खाण-ते जादा रोटी पकद और मैँ भूख-ते मरदू । मैँ उठौ-क अपणा बाबा-जी पास जौँलो और जँ-का पास बोललो कि हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । मैँ फिर आप-को नौन्याल बोलन लायक नी कजँ । मैँ-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा । तब ओ उठौ-क अपणा बाबा-जी पास चल्यो और दूर-ही क्यो कि वै-का बाबा-जी-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्यो हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लोयक नी कजँ । वै-का बाबा-जी-न अपणा नौकरों-ते बोले कि सब-ते अच्छा कपड़ा निकाली-क वै पैरावा । और वै-का हाथ-पर गुंठी और पैरों-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । के-लाई कि यो मेरो लड़को मरी क्यो फिर बची-गे । खोये गई क्यो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को जौठो नौन्याल खेत-मा क्यो । और जब घर ओँद घर-का नजीक पौँक्यो तब बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकरूँ-मध्ये एक-

कू अपणा पास बुलार्ड-क पूछो कि यो क्या छ । वै-न वै-का पास बोल्हो आप-को भार्ड आये और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्वक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नौ चायो । याँ-ते वै-का पिता भैर आर्ड-क वै मनौण लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मैँ इतना बसैँ-ते आप-की सेवा करटू । कभी आप-की आज्ञा-को उलंघन नौ क्यो और कभी आप-न मैँ-सणी एक खाडू-को बचा-भी नौ देयो कि मैँ अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खाई गये जबारे-ही आये तबारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो क्यो के-लार्ड कि यो तेरो भार्ड मखो फिर बचे । हर्ची क्यो मिली गये ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmī-kā dwi naunyāl chhayā. Ū-mā-n chhōtā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
 apnā-bābā-jī-mā bōlē, 'hē-bābā-jī, birsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maĩ-saṇī dē-dēwā.' Tab ū-n apnī birsat bāt-diyē.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut din nī bīṭī-chhayā, ki chhōtā-naunyāl-an sab kaṭṭhā
Many days not passed-were, that the-young-son-by all together
 karī-k dūr dēs chālī-gayō, aur wakh lūgārpanā-mā din
made-having far country went-away, and there debauchery-in days
 kāṭī-k apnī birsat urāi-diyē. Jab ō sab urāi chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā barō akāl paṛē, aur ō kaṅgāl hōi-gayē. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jai-n ō apnā-khētū-mā suṅgar charaun-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
 Aur ō ũ-chhīmiyaū-tē, jāū-saṇī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said
 ki, 'mērā-bābā-jī-kā katnā-ī-majūrdāraū-kā khān-tē jādā
that, 'my-father-of how-many-very-hired-servants-of eating-than more
 rōṭī pakd, aur maĩ bhūkh-tē mardū. Maĩ uṭhī-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 apnā-bābā-jī-pās jāūlō, aur ũ-kā pās bōllō ki, "hē bābā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maĩ-n swarg-kā biruddh āj-kā sāmṇē pāp karē, maĩ phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhañ; mañ-saṇī
Your-Honour-of son to-be-called fit not am ; me (acc. sing.)
 apṇā-naukarū-mā-n ēk-kā barābar baṇāwā.”’ Tab ō uṭhī-k
thine-own-servants-in-from one-of like make.”’ Then he arisen-having
 apṇā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bābā-jī-n wai dēkhī-k dayā karē, aur daurī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of
 galā-par lipṭī-k chūmyō. Bētā-n ã-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,
 ‘hē-bābā-jī, mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
 ‘O-father, me-by heaven-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyāl bōlan lāyak nī chhañ.’ Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.’ Him-of
 bābā-jī-n apṇā-naukarū-tē bōlē ki, ‘sab-tē achchhā kapṛā
the-father-by his-own-servants-to it-was-said that, ‘all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā hāth-par guṇṭhī, aur pairāñ-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 jūtō pairāwā. Aur ham khāwā, ānand karā; ke-lāī ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 mērō laṛkō marī-chhayō, phir bachī-gē; khōyē gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.’ Tab ō ānand karan lagyō.
was-found.’ Then he rejoicing to-make began.
 Wai-kō jēthō naunyāl khēt-mā chhayō. Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik pañchhyō, tab bājā aur nāch-kī āwāj sunē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n apṇā-naukarū-madhyē ēk-kū apṇā-pās bulāī-k
And him-by his-own-servants-among one-to himself-of-near called-having
 pūchhyō ki, ‘yō kyā chha?’ Wai-n wai-kā pās bōlyō,
it-was-asked that, ‘this what is?’ Him-by him-of near it-was-said,
 ‘āp-kō bhāī āyē, aur āp-kā pitā-jī-n achchhō bhōjan
 ‘Your-Honour’s brother came, and Your-Honour’s father-by good feeding
 karē, yē-sabab-tē ki ō kuśal-pūrbak pāyē.’ Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.’ But him-by anger
 karē, aur bhitar jānō nī chāyō. Yāñ-tē wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father
 bhair āī-k wai manaun lagyā. Wai-n apṇā-pitā-kū jabāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki maĩ itnā-barsaũ-tē āp-kī sēwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
 kardū. Kabhi āp-kī ājñā-kō ulaṅghan nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhī āp-an maĩ-saṇī ēk-khāḍū-kō bachā bhī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given,
 ki maĩ apnā-mitrū-kā sāth ānand kardō. Parantā,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātrū-kā saṅg āp-kī sampatī
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
 khāi-gayē, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
 khāṇō karō.' Pitā-n wai-kā pās bōlē, 'hē bētā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhai; jō-kuchh mērō chha, o sab tērō chha;
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karnō aur khuśī rahṇō chhāindō chhayō, kē-lāi ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāi maryō, phir bachyō; harchī-chhayō, milī-gayē.'
this thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का बीर-की मुलाकात ॥

। १ । पहिला जमाना-मा द्वी नामो बीर छया । एक पूर्व दिसा-का कोणा दुसरो पश्चिम दिसा-का कोणा-मा रहंदो छयो । एक-को नाम सुणी-क दुसरो जलदो छयो । एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो छयो । एक दिन पूर्व-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये । अपणा खाण-कू बरा-कू सातू ली गे । द्वी पहर तक चले । रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ो व गहरो तलौ मिले । तब वे-न अपणा पास-का सातू-सणी वे तलौ-मा डाल दिन्था । जब सातू भिजी गयेन तब वो कुल सातू-कू खाई गये । पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये । ये बीच वे धोरा-का वण-का जानवर रोज-का ओणवाला पाणी पेण-कू आयेन । तलौ सूखा देखी-क तब दुसरी तर्फ पाणी टुंडण-कू चली गये । पिछाड़े पाणी पेण-कू एक वण-हाथी आये । वे-न अपणी सुन्ड-सणी तलौ-मा डाली । पाणी नी मिलन-ते एक बड़ी किल्कार मारी । वीँ किल्कार-ते वे बीर-की नौँद खुली ॥

। २ । तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी । वे-कू अपणा हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने । वे चौक-मा पश्चिम-का बीर-की नौनी साट्टि कुटणी छई । हाथी-कू अनौखी भाँती-को कोड़ो-सी देखी-क डरा-का मारा भितर अपणी मा-का पास भाजी-क गई । तब वीँ-की मा भैर आई । हाथी-कू एक नईँ किस्म-को कीड़ो समझी-क अपणी दगड़ाणि-कू देखी-कू अपणा खीसा भर धर दिने । वाँ-का पिछाड़ी वे दिन पूर्व-को बीर भी बारा बर्स-को रस्ता घंटू-मा चली-क पश्चिम-का बीर-का डेरा पहुँचे । वे-न तेरो बाप कख छ करी-क पश्चिम-का बीर-की नौनी-ते पूछी । नौनी-न जबाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायूँ छ । तब पूर्व-का बीर-न वीँ नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा द्वियौ-की भेट होई। पश्चिम-को बीर सारा बणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू छयो। पूर्व-को बीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खेँची-क थामी दिने। जब पश्चिम-का बीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते सुण रखे छयो। तेरा मिलन-की बड़ी चाह छई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू में आपस-मा लड़ाई करी-क देखला कि हम द्वियौ-मा को बड़ो छ। पूर्व-का बीर-न बोले यख त जंगल छ। हमारी हार जीत कै-न जाणनी। बस्ती-मा जौला। वख लडुला ॥

। ३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियौ-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरीण-कू बण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियौ की लड़ाई-कू देखूँलो। इतमा बोली-क बुढिया-न द्वी बीरौ-कू मय लाखड़ौ-का बोज सुदा-का अपणा कन्धा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

। ४। जब वो रोटी खाई चुके तब द्वी बीर वख लड़न-कू तयार होयेन। त वी-का नाती-न बुढिया-कू अपणा गोरू भैंसा लाखड़ौ सुदा द्वी बीरौ-कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच वथौँ होण लग्यो छयो। वे वथौँ-ते वी बुढिया-को नाती मय बुडली गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख द्वी जनानी साट्टि कुटणी छई। एक जनानी-का आँखा भितर जनौ घास-का समान बैठे। तब वी जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देली, त तब निकाली दूँलो। पहिली जनानी ई करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वी-का खसम-न अपणी जनानी-मा बोले यूँ सब कीड़ौ-सणी हमारा बिराला-कू दे दे। वो खै देलो। यूँ बातों-कू देखी-क द्वी बीर बुडली व बुडली-को नाती बहुत डरी-क थर थर काँपण

लग्या । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-की चीजों-मध्ये सब-ते छोटी जाणी-क अछतार्ई पछतार्ई-क हाथ जोड़ी बिन्ती करी-क वीं जनानी-ते व वीं-का खसम-ते पिछो छुड़ार्ई-क अपणा घर गयेन । अपणा अपणा घर-मा आई-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालों व पड़ोसियों-मा व दोस्तों-मा बोले ॥

। ५ । सबू-न कट्टा होई-क आफूँ-कू कुछ बस्तु नी समझी-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटा क्वाजँ । ये संसार-मा कै बात-को घमण्ड आदमी-कू नी करनो चाइंदो । एक-ते एक बड़ो और एक-ते एक छोटी क । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान क्वाजँ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.
 EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwī nāmī bīr chhayā. Ēk pūrb-disā-kā :
 (1) First-time-in two famous heroes were. One eastern-direction-of
 kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ēk-kō
 in-corner, the-second western-direction-of corner-in dwelling-was. One-of
 nām suṇī-k dusrō jal-dō-chhayō. Ēk-kō ghar dusrā-kā
 name heard-having the-second burning-was. One-of house the-second-of
 ghar-tō bārā-bars-kō bātō chhayō. Ēk din pūrb-kō bīr paśchim-kā
 house-from twelve-years-of road was. One day the-east-of hero the-west-of
 bīr-kā sāth mulākāt wa laṇan-kū gayē. Apṇā-khān-kū barā-kū
 hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
 sātū lī-gē. Dwī pahar tak chalē. Rastā-mā wē-kū
 sātū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
 ēk baṛō lambō chauṛō wa galrō talau milē. Tab wē-n apṇā-pās-kā
 a great long wide and deep lake was-met. Then him-by himself-of-near-of
 sātū-saṇī wē-talau-mā dāl-dinyā. Jab sātū bhijī-gayen, tab wō
 sātū (acc.) that-lake-in were-thrown. When the-sātū was-soaked; then he
 kull-sātū-kū khāi-gayē. Pichhāṛī wē-dhōrā ēk-barā-pēr-kā mūrē
 entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under
 sē-gayē. Yē-bich wē-dhōrā-kā baṇ-kā jānwar rōj-kā
 went-to-sleep. This-meanwhile that-near-of forest-of animals (every-)day-of
 aṇṇ-wālā pāṇī pēṇ-kū āyen. Talau sūkhō dēkhī-k tab
 comers water drinking-for came. The-lake dried seen-having then
 dusrī-tarph pāṇī dhuṇḍan-kū chālī-gayē. Pichhāṛī pāṇī
 in-another-direction water searching-for they-went-away. Afterwards water
 pēṇ-kū ēk baṇ-hāthī ayē. Wē-n apṇī-sund-saṇī talau-mā
 drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
 dālī. Pāṇī nī milan-tē ēk baṛī kilkāṛ mārī. Wī-kilkār-tō
 was-put. Water not being-got-from a great scream was-struck. That-scream-from
 wē-bīr-kī nīd khulī.
 that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āi-k wē-hāthī-kī sund pakṛī.

(2) *Then him-by anger-in come-having that-elephant-of trunk was-seized.*

Wē-kū apṇā-hāth-tē paśchim-kā hīr-kā chauk-mā phēk-dinē.
Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.

Wē-chauk-mā paśchim-kā hīr-kī naunī sāṭṭi kuṭṇi-chhaī.
That-courtyard-in west-of hero-of daughter paddy pounding-was.

Hāthī-kū anaukhī-bhāṭī-kō kīrō-sī dēkhī-k, darā-kā-mārā bhitar
The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within

apṇī-mā-kā pās bhāji-k gaī. Tab wī-kī mā bhair
her-own-mother-of near fled-having she-went. Then her-of mother outside

āi. Hāthī-kū ēk-naī-kism-kō kīrō samjhī-k,
came. The-elephant (acc.) a-new-kind-of insect understood-having,

apṇī-ḍagaryāṇi-kū dekhaṇ-kū apṇā-khīsā-par dhar-dinē. Wā-kā
her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of

pichhārī wē-din pūrb-kō hīr bhī bārā-bars-kō rastā ghaṇṭū-mā
after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in

chalī-k paśchim-kā hīr-kā dērā pahūchē. Wē-n, 'tērō bāp
gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father

kakh chha?' karī-k, paśchim-kā hīr-kī naunī-tē pūchhī.
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.

Naunī-n jabāb dinē, 'mērō bāp lākhrā kātān-kū
The-daughter-by answer was-given, 'my father sticks cutting-for

bārā-bars-tē uchā ḍāḍō jāyū-chha.' Tab pūrb-kā hīr-an
twelve-years-than more mountain gone-has.' Then the-east-of hero-by

wī-naunī-tē ḍāḍā-kō rastā pūchhē. Naunī-n batāi-dinē.
that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.

Tab wō ḍāḍā-kū gayē. Rastā-mā dwiyāṅ-kī bhēṭ hōī.
Then he mountain-to went. The-road-in the-two-of meeting became.

Paśchim-kō hīr sārū-baṇū-kā baṛā-baṛā-ḍālū-kū jaṛā-tē ukhārī-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,

ū-kō baṛā-ḍāḍā-kā barābar bōj apṇā-sir-mā rakhī-k
them-of a-great-mountain-of equal load his-own-head-on placed-having

apṇā-ghar-kū auṇū-chhayō. Pūrb-kō hīr wē-kā pichhārī gayē.
his-own-house-to coming-was. The-east-of hero him-of behind went.

Wē-kā bōj-kū pichhārī-tē khēchī-k thāmī-dinē. Jab
Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When

paśchim-kā hīr-an bhārī jōr lagāyē, tab bōj-kū
the-west-of hero-by heavy force was-applied, then the-load (acc.)

nikālī-k agārī chalī-gayē. Pichhārī dēkhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

'arē pūrb-kā bīr, tērō nām mai-n pahilē-tē sun-rakhē-chhayō.
 'ah east-of hero, thy name me-by before-from been-heard-was.
 Tērā-milan-kī baṛī chāh chhai. Āj mili-gē, mai-kū baṛī
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great
 khusī hōi. Ab tū maī āpas-mā laṛāi kari-k
 happiness became. Now thou I ourselves-among fighting done-having
 dēkhulā ki ham-dviyaū-mā kō baṛō chha.' Pūrb-kā bir-an
 we-shall-see that us-both-in who great is.' The-east-of hero-by
 bōlē, 'yakh ta jaṅgal chha. Hamārī hār-jīt kai-n
 it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jānnī? Bastī-mā jaūlā. Wakh laṛulā.'
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ũ-saṇī
 (3) Then the-two the-village-of on-road went. This-meanwhile them-to

ēk buḍalī mili. Dwiyāū-n buḍalī-mā bōlē, 'tū
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamārī laṛāi-kū dēkh.' Buḍalī-n ũ-kū bōlē, 'mērō
 our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my
 nātī gōrū-bhaīśā charaun-kū baṇ-mā jāyū-chha. Wē-kā wāstā
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭī lī-jāndū. Wē-kū rōṭī dē-k tum-dwiyāū-kī laṛāi-kū
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)
 dēkhūlō.' Itnā bōlī-k budhiyā-n dwi-biraū-kū, may
 I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākhraū-kā bōj-sudā-kā, apnā-kandhā-mā dhar-dinyā. Pichhārī
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apnā-nāti-kā dhōrā gaī. Wē-kū rōṭī dinē.
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāi-chukē, tab dwī bīr wakh
 (4) When he the-bread ate-completely, then the-two heroes there
 laṛan-kū tayār hōyen. Ta wī-kā nātī-n budhiyā-kū,
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apnā-gōrū-bhaīśaū-lākhraū-sudā dwi-biraū-kū, apnī-gāti-mā
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōṇ
 were-placed. His-own-house-to he-went. This-meanwhile a-wind-storm to-be
 lagyō-chhayō. Wē-bathaū-tē wī-budhiyā-kō nātī, may buḍalī-gōrū-
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows
 bhaīśā, wa dwi-biraū, wa lākhraū-kā bōj-kā, uṛī-k ēk jagā
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwī janānī sāṭṭi kuṭṇī-chhai. Ek-janānī-kā ākhā
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baiṭhē. Tab wī-janānī-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusrī-janānī-mā bōlē, 'mērā-ākhā-tē khar nikālī-dē.' Dusrī-janānī-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by
 bōlē, 'jō wē khar mai-kū-hī dē-dēli, ta tab nikālī-dūlō.'
it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will-extract.'
 Pahilī janānī ī-karār-par kabūl hōi. Tab dusrī-janānī-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by
 khar-kū (buḍalī-kā nātī-kū, may gōrū-bhaīsā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwī-hiraū wa lākhraū-kā bōj sudā) nikālī-k apnā-khīsā-par
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Pichhārē-kū khar-kū apnā-khīsā-tē gārī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apnī-janānī-mā bōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kīraū-saṇī hamārā-birālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)
 dēkhi-k, dwī hīr, buḍalī, wa buḍalī-kō nātī, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 dārī-k, thar-thar kāpan lagyā. Tab sabū-n
feared-having, shaking-shaking to-tremble began. Then all-by
 āphū-āphū-kū duniyā-kī chījaū-madhyē sab-tē chhōṭō jānī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 achhtāi-pachhtāi-k, hāth jōrī bintī karī-k, wī-janānī-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kā khasam-tē pichhō chhuṛāi-k, apnā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Apnā-apnā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 bistār apnā-apnā-gharwālaū-wa-parōsiyaū-mā wa dōstaū-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.
 (5) Sabū-n kaṭṭhā hōi-k āphū-kū kuchh bastu nī
 (5) *All-by together become-having themselves (acc.) any thing not*
 samjhi-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O
 Paramēśwar, ham Tērī-sṛisṭī-mā sab-tē chhōṭā chhawāū. Yē-samsār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kai-bāt-kō ghamand ādmī-kū nī karnō chāindō. Ēk-tē ēk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
 barō aur ēk-te ēk chhōtō chha. Paramēśwar-kī najar-mā ham-sab
great and one-than one small is. God-of sight-in we-all
 kīrā-kā samān ohhawaũ.⁹
insects-of equal are.'

[For a free translation, *vide ante*, p. 165.]

RĀṬHĪ OR RĀṬHWĀLĪ.

This dialect of Garhwālī is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
TOTAL	63,057

The following sketch of Rāṭhwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwālī.

Pronunciation.—This on the whole is more nearly akin to that of Kumaunī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyāś*, *dēś*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōrī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachīyū āya*, and *bachīyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-lauṇa-na*, for *nānū-lauṇā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *afkī-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhaū*, I am striking, but *mānō chhōyō*, I was striking; for “going,” we have both *jāṇō* and *jāṇū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārṇū*, we strike, but *mā mārṇū*, I strike; *mā mārṇō*, I shall strike, but *ham māṭā* (for *mārṭā*), we shall strike. The Standard Garhwālī *nakhrō*, bad, becomes *nakhō* in Rāṭhwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kulō* (for *kardō*), I might have done, and also *kardō chhaū*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāṭhwālī *lauṇō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwārā*, a horse. In both cases the nominative

plural ends in *.ā*. Thus, *lauṛā*, sons; *ghwāṛā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *lauṛa*, *ghwāṛa*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ē*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *lauṛiō-kō*, of daughters; *pātrō-kī dagirī*, with harlots. Sometimes it ends in *n* as *bābun-kō*, of fathers; *ādmīn-kō*, of men. In *chhimulā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative,———or *gaṇī*.

Instrumental, *na*, *la*.

Dative, *gaṇī* (to), *khunī* (to), *thā* (to), *kū* (for).

Ablative, *gaṇī* (from), *makōi* (from), *baṭī* (from), *undē* (from out of), *māy-la* (from among), *sē*, *lē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *gaṇī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

nāna lauṛa-na bōla, the younger son said.

mī-la wē-kū lauṛō māra, I struck his son.

Accusative :—

puḷgū bharnō, to fill the belly.

maī-gaṇī apṇā khilārī-kī chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mī bhūkh-na marnū-chhaū, I am dying through hunger.

jyurā-la bādhyā, bind him with a rope.

Dative :—

The usual word is *gaṇī*, as in—

bābū-gaṇī bōla, he said to the father.

For *khunī*, which is apparently only a variety of *gaṇī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wē-thā dē-dyā, give this rupee to him.

charauna-kū khēda, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *gaṇī*. Thus :—

ēk banya-gaṇī, (I bought it) from a shopkeeper.

wē-makōi wō rupyā lē-lē, take those rupees from him.

yakha-baṭī, from here (List No. 222).

kuwā-unḍē pāṇi gārā, draw water from the well.

chij-bast-māy-na mērō bāṭō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison.

Thus :—

pētyā-sē bhī bhinḍi rōtū, more bread than even a bellyful.

bain-tē lāmbō cha, he is taller than the sister.

* *sab-tē bhalī lattā*, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

aṇa taṇḍōl-mā khēda, sent (him) into his field.

jēthō laurō taṇḍōl-mā chhayō, the elder son was in the field.

wē nānā kuṛā-gaṇi ran, he lives in that small house.

khuta-pār jōrō lāi-dēwa, put shoes on his feet.

wi ḍāl-tal baiṭhyaṁ cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyās barī bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

bhalō ādmī, a good man.

bhalā (or *bhala*) *ādmī*, good men.

bhalā (or *bhala*) *ādmī-kō*, of a good man.

bhalī sisnī, a good woman.

bhalī sisnī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

kai-kō laurō āṇi cha, whose boy comes ?

mī-la wē-kū (for *wē-kō*) *laurō mārā*, I struck his son.

mērā bābū-ka katig khilārī-kī pētyā-sē bhī bhinḍi rōtū hōnda, of how many of my father's servants is there bread more even than a bellyful ?

kai manakha-kā dūi laurā chhayā, of a certain man there were two sons.

wai-kī gātī lāi-dēwa, put them on his body.

syātā ghoṛā-kī kūḥi, the saddle of the white horse.

PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

SINGULAR.	
Nom. <i>mī</i> , <i>mī</i> , I	<i>tū</i> , <i>tū</i> , 'Thou
Ag. <i>mī-la</i> , <i>māi-la</i>	<i>tī-la</i> , <i>twē-la</i>
Gen. <i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Obl. <i>māi</i> , <i>mī</i> , <i>mī</i>	<i>tī</i> , <i>tai</i> , <i>twā</i>
PLURAL.	
Nom. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Ag. <i>hamū-la</i> , <i>ham-na</i>	<i>tumū-la</i> , <i>tum-na</i>
Gen. <i>hamārō</i>	<i>tumārō</i>
Obl. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>

Examples are :—

mī āj bhiṇḍī hi ũ, I have walked a long way to-day.
mī bhukh-na marnū-chhaũ, I am dying of hunger.
mī-la pāp kaya, I have sinned.
jū-kuchh mērō bāḷō chha, whatever is my share.
myārā aghin hit, walk before me.
mai-gaṇī kai-dē, make me (as one of thy hired servants).
mī-gaṇī dē, give to me (the share of the property).
tum-na mai-gaṇī nī dēi, you did not give to me (a kid).
ham khāwā, let us eat.
tū sadūnī mī dagirī chhaī, thou art ever with me.
twē-la wō kai-gaṇī mōl liyō, from whom didst thou buy that ?
tyōrō nau kyā cha, what is thy name ?
jō mērō chha, wō sab tērō chha, what is mine is all thine.
tum-na nī dēi, you did not give (etc., as above).
tumārō bhāi āya, your brother came.
mī-la tumāra āgtir pāp kaya, I did sin before you.
tum pāchhin kai-kō laurō ānū cha, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō</i>	<i>wō</i>
Obl. <i>yai, yē</i>	<i>wai, wē, wī</i>
PLURAL.	
Nom. <i>yō, yū</i>	<i>wō, wū</i>
Obl. <i>yū</i>	<i>un, wun, ũ, wū</i>

Examples of the use of these pronouns are :—

yō tērō bhāi marīyū chhayō, this thy brother was dead.
yō rupyā (fem.) *wē-thā dē-dyā*, give this rupee to him.
yō kyā hūnāi-chha, what is this that is happening ?
mī-la yai-jug-mā pāp kaya, I have sinned in this age.
wō hit-ka wai dyā-ka kai-kī dagirī rāna baiṭhō, he having gone, began to live with a certain man of that country.
twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?
wai-la ũ-gaṇī bāḷ-dēya, he divided (the property) and gave to them.
wai dyās-ka, of that country (see above).
wē bhiṇḍī māryā, beat him well.
wē-kō bhāi wē-kī bain-tē lambō cha, his brother is taller than his sister.
wō wī dāl-tal baiṭhyaū-cha, he is seated under that tree.
wē-makōi wō rupyā lē-lē, take those (plur. fem.) rupees from him.
ū-mī ēk nān laura-na bōla, among them, the younger son said.

(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apūō*. Thus :—

wai-la ēk āphū-gaṇī bulāya, he called one (of his servants) to himself.

mī apnā bābū-gaṇī jaūlō, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>tai</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

jō wai-gaṇī chhayō, (he wasted) what was to him, *i.e.* what he possessed.

yō laurō jō tumārī sab chīj khāi-gaya, this son, who devoured all your property.

ū chhimulā-na jaū-gaṇī suṅgar khānda-chhaya, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhin kai-kō laurō ānū-cha, whose boy comes behind you?

kyā has *kē* or *kī* for its oblique singular. Thus :—

yō kyā hūṇāī-chha, what is this that is happening?

kī-lē, for what? *i.e.* why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

wai-gaṇī kuī kuchh nī dēndō-chhayō, no one was giving him anything.

jab wai-gaṇī kuchh nī rayō, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

kai manakha-kū, of a certain man (there were two sons).

wō wai dyās-ka kai-kī dagirī rāṇa baiṭhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

itī or *itig*, so many, so much.

katug or *katig*, how many? how much?

yakha, here.

wakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chhaū</i> , <i>chhaū</i> , I am	<i>chhawā</i> , we are
<i>chhai</i> , <i>chhai</i> , thou art	<i>chhawā</i> , ye are
<i>chha</i> , <i>cha</i> , he is	<i>chhā</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mī marnū-chañ, I am dying (of hunger).

tū sadānī mī dagirī chhaī, aur jō mērō chha, wō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name ?

tumārā bābū-ghar katug laurā chhī, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā* : fem. sing. and plur. is *chhaī* for all three persons. Thus :—

jō wai-gaṇī chhayō phūk-phākī dēya, he wasted what there was to him, i.e. what he possessed.

kai manakha-kā dūī laurā chhayā, of a certain man there were two sons.

wai-la ñ-gaṇī jō-kuchh chīj chhaī bāṭ-dēya, he divided to them whatever things there were.

B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ñō*, which, as in the Standard, becomes *nō* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *khāñō*, to eat, *māñō* (for *mārnō*), to strike. An example is *apñō putgū bharnō chāñdō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ṇa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuśī karna aur khuś hūñō ṭhīk chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charaṇa-kū khēda, sent him to feed swine.

bājṇa-aur nūchṇa-kō dhūyēl, the sound of music and dancing.

jāṇa-kī man nī kaya, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiṭhō, he began to remain (with a man of that country).

khuśī karna baiṭha, they began to make rejoicing.

wai-gaṇī buthaṇa baiṭha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwāli) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaonī present participle in *ñō* (*nō*), which is often written *ñū* (*nū*).

An example of the oblique present participle is :—

wakha kukaram-pār birāṇda-birāṇda, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baithō*, seated, *māryō*, struck, *bachiyū*, saved, *baithyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō bōlna jug kō-nē rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hiṭi-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāṭhwālī, thus, *māra*, strike ye; *hiṭa*, go ye; *khūṭa-pār jōṛō lāi dēuca* (with *u* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhya* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mūrū*, I may beat; *ham khāwā*, *phūwā*, *aur sundar rawā*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *u* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhaū, I am dying.

mī tumārī mīnat kardō-chhaū, I am doing thy service.

kai-kō laurō ānū cha, whose boy comes (behind you) ?

wō khāl-gaṇī gōr charaun la cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

	Sing.	Plur.
1.	<i>mānū</i> , I strike	<i>mārnū</i>
2.	<i>mārnī</i>	<i>mārnī</i>
3.	<i>mārn</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

	Sing.	Plur.
1.	<i>jānū</i>	<i>jānū</i>
2.	<i>jānī</i>	<i>jānī</i>
3.	<i>jān</i>	<i>jānī</i> or <i>jāndin</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānā kuṛā-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindī, by suffixing the past tense of the verb substantive to the present participle.

wō ũ chhimulā-na, jaũ-gaṇī suṅgar khānda-chhaya, apṇō putgū bharnō chāndō-chhayō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇī kuī kuchh nī dēndō-chhayō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārūlō</i> (or <i>-lū</i>) or <i>mārlū</i> (<i>mālū</i>)	<i>marlā</i> (<i>mālā</i>)
2. <i>māril</i>	<i>mārlyā</i> (<i>mālyā</i>)
3. <i>mārl</i>	<i>mārlā</i> (<i>mālā</i>)

An example is :—

mī apṇā bābū-gaṇī jaūlō aur wai-gaṇī bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard. From the Past Participle in *ō*, *yō*, *yū* or *yaū* we have :—

Transitive Verbs :—

tumārō bachan aṭal nī kayō, I did not disobey your order.

twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?

tum-na māi-gaṇī ēk bālur bhī nī dēi, you did not give me even a (female) kid.

wai-ka bābū-la bhukkī pēi, his father placed a kiss (fem.).

Intransitive Verbs :—

mī ab tumārō laurō bōlna jug kō-nī rayō, I did not remain (i.e. I am not) worthy to be called thy son.

jab wai-gaṇī kuchh nī rayō, when nothing remained to him.

wō wai dyās-ka kai-kī dugirī raṇa baiḥō, he began to remain with a certain man of that country.

tab wai-gaṇī sudh (fem.) *āi*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *yē*, *a* or *ya* are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.

laurā-na bōla, the son said.

wai-la bāt-dēya, he divided (the property).

bābū-la māyā (fem.) *kaya*, the father made (i.e. felt) compassion.

sūṇa, he heard (the sound of music).

wai-la bulāya, pēchha, he called (a servant), he asked.

pāya, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāi bachiyū āyē, thy brother came alive.

jab wō dyāl-ka nērū āya, when he came near the house.

barī bhukh (fem.) *para*, a great famine fell.

wō garīb hōi-gaya, he became poor.

kakhap par-dēs hī-gaya, he went away, somewhere, to a foreign country.

wō apnā bābū-gaṇī hī-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chha*, I have struck, or by conjugating the Past Participle with suffixes, as in *hīṭhū*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsāri *tō*.

Thus :—

harchī gai-tō, he was lost.

bhiṇḍī dīn (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are :—

(List No. 193) *mī-la mārāyāla*, I had struck ; and

(Parable)—

harchī gai-tō, pātyāla, he was lost, and became found. *Pātyāla* is Pluperfect of *pāṇō*, a passive of *pāṇō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phāk dyālē*, he squandered. The same version has *pāilē* instead of *pātyāla*, and also *tērī chīj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhaū*, I am beaten ; *mī mārā chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *ī* to the root, as in *marīyū*, dead ; *bachīyū*, saved ; *pātyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindī *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaṇa-kū*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are :—

Intensives :—

bāṭ-dēya, he divided.

hī-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives :—

These are formed with *baithnō*. See under the Infinitive.

Desideratives :—

Formed with *chānō*, to wish, as in *bhānō chāndō-ḥhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का ह्री लौड़ा हया । जँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो ह मीँ-गणी दे । तब वै-ल जँ-गणी जो कुछ चीज छई बाँट देय । भिंडी दिन नी होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-पार बिरड़द बिरड़द जो वै-गणी हयो फूक-फाकी देय । जब वै-गणी कुछ नी रयो तब वै द्याश बड़ी भूख पड़ और वो गरीब होई गय । और वो हिटी-क वै द्याश-क कै-की दगिड़ी रण बैठो । वै-ल वै-गणी अपणा टंडोल-माँ सुंगर चरौण-कू खेद । और वो जँ छिमुला-न जौँ-गणी सुंगर खांद हय अपणो पुटगू भरनो चांदो हयो । और वै-गणी कुई कुछ नी देंदो हयो । तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेव्या-से भी भिंडी रोटू होंद और मीँ भूख-न मरनू हजँ । मीँ उठी-क अपणा बाबू-गणी जौँलो और वै-गणी बोललू की यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नी रयो । मैँ-गणी अपणा खिलारी-की चार कै दे । तब वो हिटी-क अपणा बाबू-गणी ही ग । पर वो टाडा हयो की वै-क बाबू-ल वै-गणी देखी-क माया कय और अटकी-क वै-क गल-पार बिल्की-क वै-की भुकी पेई । लौड़-न वै-गणी बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय और फिर तुमारो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-के वै-की गाती लार्ड-देव और वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ो लार्ड-देव और हम खवाँ पीवाँ और सुन्दर रवाँ । कै-लार्ड यार मेरो लौड़ो मरीयूँ हयो फिर बचीयूँ आय । हरची गै-तो पार्दयाल । तब वो खुशी करन बैठ ॥

वै-को जेठो लौड़ो टंडोल-मा हयो । और जब वो ब्याल-क नेडू आय तबबाजण और नाचण-को धुँयेल सूण । और वै-ल अपणा चाकरोँ-माँय

न एक आफू-गणी बुलाय पूछ की यों क्या हूणई छ । वै-ल वै-गणी बोल की तुमारो भर्इ आय और तुमारा बाबू-ल भलो खाणकू कय के-लार्इ की वै-गणी भलो खुशी खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-की मम नौ कय । तब वै-को बाबू भैर आय वै-गणी बुथौण बैठ । वै-ल बाबू-गणी बोल की देख मीं इती बरस तुली-बिटौ-न तुमारी मीनत करदो छौं और कभी तुमारो वचन अटल नौ कयो और तुम-न में-गणी कभी एक बालुर-भी नौ देख की मीं अपना आवतू दगिड़ी खुशी कदो । पर तुमारो यो लौड़ो जू पातरों-की दगिड़ी तुमारी सब चीज खाई गय जसो आयो तसो तुम-न वै-गणी भली खाणकी कय । बाबू-ल वै-गणी बोल की यार लौड़ तू सदानी मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशी करन और खुश हूणो ठीक छ । के-लार्इ की यो तेरो भाई मरीयूं छयो फिर बचीयूं आये । हरची गै-तो फिर पाईयाल ॥

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀṬHĪ OR RĀṬHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwī laurā chhayā. Ū-mā ōk-nāna-laurā-na
A-certain-man-of two sons were. Them-in one-younger-son-by
 bābū-gaṇī bōla kī, 'yār, bābū, jō-kuchh chij-bast-māy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chij
my share is, me-to give.' Then him-by them-to whatever things
 chhaī, bāt-dēya. Bhiṇḍī din nī hōi-ta kī nāna-laurā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kuṭrī kai-ka kakhap par-dēs hī-gaya, aur
all a-bundle made-having somewhere foreign-country went-away, and
 wakha kukaram-pār birāḍa-birāḍa jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
 phūk-phāki dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
 wai-dyās bārī bhūkh para, aur wō garib hōi-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
 hitī-ka wai-dyās-ka kai-kī dagirī raṇa baithō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
 wai-gaṇī apṇa-ṭaṇḍōl-mā suṅgar charaṇa-kū khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
 ū-chhimulā-na jāṁ-gaṇī suṅgar khānda-chhaya apṇō putgū bharnō
those-husks-by which (acc.) the-swine eating-were his-own belly to-fill
 chāndō-chhayō, aur wai-gaṇī kuī kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āī, aur wai-la bōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 katig-khilārī-kī pētyā-sē bhī bhiṇḍī rōṭū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhaū. Mī ūthī-ka apṇā-bābū-gaṇī jāulō aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
 wai-gaṇī bōllū kī, "yār, bābū, mī-la yai-jug-ma aur tumāra
him-to I-will-soy that, "friend, father, me-by this-age-in and of-you

āgtir pāp kaya, mī ab tumārō laurō bōlna jug kō-nī
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, mañ-gaṇī apṇā-khilārī-kī chār kai-dē.” Tab wō hiṭi-ka
remained, me (acc.) your-own-servants-of like make.” Then he gone-having
 apṇā-bābū-gaṇī hī-ga. Par wō tāḍā chhayō kī wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by
 wai-gaṇī dēkhī-ka māyā kaya, aur atkī-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 hilkī-ka wai-kī bhukkī pēi. Lauṇa-na wai-gaṇī bōla, ‘yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,
 bābū, mī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-nī rayō.’ Par bābū-la
your son to-be-called fit at-all-not I-remained.’ But the-father-by
 apṇā-chākar-gaṇī bōla kī, ‘sab-tē bhali lattā gāri-kē
his-own-servants-to it-was-said that, ‘all-than good garment brought-forth-having
 wai-kī gātī lāi-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khaṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 jōṛō lāi-dēwa; aur ham khawā pīwā aur sundar rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 kē-lāi, yār, mērō laurō mariyū chhayō, phir bachiyū āya; harchī
because, friends, my son dead was, again alive came; lost
 gai-tō, pāiyāla.’ Tab wō khuṣī karna baiṭha.
gone-was, was-found.’ Then they rejoicing to-make began.

Wai-kō jēthō laurō taṇḍōl-mā chhayō. Aur jab wō dyāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nēṛū āya, tab bājna aur nāchṇa-kō dhūyēl sūṇa. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 apṇā-chākrō-māy-na ēk āphū-gaṇī bulāya, pūchha kī, ‘yō kyā
his-own-servants-in-from one himself-to was-called, was-asked that, ‘this what
 hūṇāī-chha?’ Wai-la wai-gaṇī bōla kī, ‘tumārō bhāī āya, aur
becoming-is?’ Him-by him-to it-was-said that, ‘your brother came, and
 tumārā-bābū-la bhalō khāṅkū kaya, kē-lāi kī wai-gaṇī bhalō khuṣī
thy-father-by good food was-made, because that him-as-for well happy
 khuṣāl pāya.’ Par wai-la rōś kaya, aur bhitar jāṇa-kī man
safe he-was-got.’ But him-by anger was-made, and within going-of mind
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthaṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baiṭha. Wai-la bābū-gaṇī bōla kī, ‘dēkh, mī itī bars
began. Him-by the-father-to it-was-said that, ‘see, I so-many years

tuli-bitī-na tumārī minat kardō-chhañ, aur kabhi tumārō bachan
passed-having your service doing-I-am, and ever your word
 aṭal nī kayō, aur tum-na mañ-gaṇī kabhi ēk bālur bhi nī
disobedience not was-done, and you-by me-to ever one kid even not
 dēī, kī mī apnā-ābtū-dagiṛī khuṣī kadō. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But
 tumārō yō laurō jū pātrō-kī dagiṛī tumārī sab chīz khāi-gaya, jasō
your this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gaṇī bhali khāṅkī kaya.' Bābū-la wai-gaṇī
he-came, so you-by him-for good food was-made.' The-father-by him-to
 bōla kī, 'yār, laura, tū sādānī mī-dagiṛī chhaī, aur jō mērō
it-was-said that, friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khuṣī karna aur khuṣ hūṇō ṭhīk
is, that all thine is. But rejoicing to-make and happy to-be right
 chha, kē-lāī kī yō tērō bhāī mariyū chhayō, phir bachiyū āyē ;
is, because that this thy brother dead was, again alive came ;
 harchī gai-tō, phir pāiyāla.'
lost gone-was, again was-found.'

LÖHBYĀ.

This dialect is spoken in the Loliba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāthī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsīs.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजे-का डी लौड़ा छया । उनू-मा छोटा लौड़-ल अपणा बुबा-
मा बोलो कि ए बुबा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मी दे-
दे । तब वै-ल अपणी जादाद बाँट दिनी । बहुत दिन नी होय-छया वै
छोटा लौड़ा-न अपणी बाँटो कडा करौ-किन दूर परदेश चले गो और वख
जाई-किन लुचाछुयो-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ekā-kajai-kā	dwī	lauṛā	chhayā.	Unū-mā	chhōṭā-lauṛā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
appā-bubā-mā	bōlō	ki,	‘ē hubā,	appā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	‘O father,	your-own-property-in-from	what
mērō bāṭō	hōn,	sō	mī dē-dē.’	Tab wai-la	apni jādād
my share may-be,	that	to-me	give-away.’	Then him-by	his-own property
bāṭ-dinī.	Bahut	din	nī hōya-chhayā	wai-chhōṭā-lauṛā-na	apnō
was-divided-out.	Many	days	not become-were	that-younger-son-by	his-own
bāṭō kaṭṭhā	kari-kin	dūr	pardēs	chalē-gō,	aur wakha
share together	made-having	a-far	foreign-country	went-away,	and there
jāi-kin	lučāchhuyō-mā	appā-bāṭā-kī	sab	chīz	phūk-dinī.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lōhbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōṛō</i> , a horse	<i>ghōṛē</i>	<i>ghōṛā</i>	<i>ghōṛō</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō</i>
<i>lauṛī</i> , a girl	<i>lauṛī</i>	<i>lauṛī</i> or <i>lauṛē</i>	<i>lauṛiyō</i>

Ghōṛā, as elsewhere in Garhwālī, may become *ghōṛa*. Similarly, *myōrō*, *my*, obl. sing. *myārā* or *myāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thaī*, *mū*, *saṇī*, *khaṇī*, *khunī*, *haṇī*, to ; *lai*, *lē*, for.

Ablative, *tē*, *baṭī*, from.

Genitive, *kō* (*kā*, *kī*), of.

Locative, *mā*, *maī*, *maṅg*, in, on ; *par*, on ; *madhē*, from among.

Pronouns.

First and Second Persons.

Singular.		
Nom.	<i>mī</i> , <i>maī</i> , I	<i>tū</i> , thou
Ag.	<i>mīl</i> , <i>mē-la</i>	<i>tīl</i> , <i>twē-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mī</i> , <i>mē</i> , <i>maī</i>	<i>tī</i> , <i>twē</i>
Plural.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamul</i>	<i>tumul</i>
Gen.	<i>hamarō</i> , <i>ḥamārō</i>	<i>tumarō</i> , <i>tumārō</i>
Obl.	<i>ham</i> , <i>hamu</i>	<i>tum</i> , <i>tumu</i>

The obl. forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.			That, he.	
		Singular.		
Nom.	<i>yō</i>		<i>wō</i>	
Obl.	<i>yai, yē</i>		<i>wai, wē, wī</i>	
		Plural.		
Nom.	<i>yō, yū</i>		<i>wō, wū, ū</i>	
Obl.	<i>yū</i>		<i>wun, un, wunū, unū, wū, ū.</i>	

The Reflexive Pronoun is *āphū*, genitive *apṇō*.

Relative and Correlative Pronouns.

Who.		That.	
	Singular.		
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai, jē</i>		<i>tai, tē</i>
	Plural.		
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jaũ, janū</i>		<i>taũ, tanū</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *ki* or *kī*, as in *ki-lē*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kai*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.**Present.**

	Singular.		Plural.
1.	<i>chũ</i>		<i>chā, cha</i>
2.	<i>chā, cha</i>		<i>chū</i>
3.	<i>chā, cha</i>		<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *ṇō* (*nū*) or *nō* (*nū*) as usual, with an oblique in *nā* (*na*) or *nā* (*na*). Thus, *hiṭṇō*, obl. *hiṭṇā* or *hiṭṇa*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārṇō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *ṇō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hiṭō*, *hiṭē*, *hiṭ*, or *hiṭyũ*, gone.

The **Conjunctive Participle** ends in *ī*, to which *khan*, *kan* or *ka* may be added, as *hiṭī*, *hiṭī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiṭnēr*, a goer.

Imperative, 2nd singular *hiṭ*, go thou; plural *hiṭā*, go ye.

The Present (I go, I am going) as usual has two forms.

First Form.

	Singular.		Plural.
1.	<i>hiṭṇū-chũ</i>		<i>hiṭṇā-cha</i>
2.	<i>hiṭṇū-cha</i>		<i>hiṭṇā-chū</i>
3.	<i>hiṭṇū-cha</i>		<i>hiṭṇā-cha</i>

Second Form.

	Singular.		Plural.
1.	<i>hiṭṇũ</i>		<i>hiṭṇũ</i>
2.	<i>hiṭaṇ</i>		<i>hiṭṇā</i>
3.	<i>hiṭaṇ</i>		<i>hiṭṇī</i>

From the root *mār*, strike, we have *mārñũ*, or *māñũ*, and so on.

Imperfect, *hiṭñũ* (*hiṭñō*, *hiṭañ*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-chhayā*, they were eating (a Kumaunī form).

Future, I shall go.

Singular.	Plural.
1. <i>hiṭlũ</i> , <i>hiṭlō</i> , <i>hiṭñũ</i>	<i>hiṭlā</i>
2. <i>hiṭlyō</i>	<i>hiṭlyā</i>
3. <i>hiṭlō</i>	<i>hiṭlā</i>

From the root *mār*, *mārlũ*, or *mālũ*, and so on.

Past, I went.

Singular.	Plural.
1. <i>hiṭũ</i>	<i>hiṭũ</i>
2. <i>hiṭō</i>	<i>hiṭā</i>
3. <i>hiṭō</i>	<i>hiṭā</i>

Or *hiṭē*, *hiṭ*, *hiṭyũ* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryũ* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Pasts noted are *gayō*, *gyō*, *gō*, *gē*, or *gayũ*, I went; *dinō* or *diyō*, gave; *līnō* or *liyō*, took, and so on.

Perfect—

hiṭyũ-cha, I have gone. So *hōyũ-cha*, he has become, *charyũ-cha*, he has mounted, and *āyũ-cha*, he has come.

Pluperfect—

hiṭyũ-chhiyō, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[No. 5.]

SPECIMEN OF BADHĀNĪ.

कै आदमी का हौ छिचिड़ी छिया । उनू मधे नाना छिचिड़ी न अपणा बुबाजी मूँ बोलो कि हे बुबाजी माल असबाब मैँ मेरो बाँट मैँ सणी न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन नौ होया फिर नाना छिचिड़ी ल सब ढूकठा करी खन हैका मुलक नै गे । फिर वाँ जाई क भी येमाणिया करो बेकूबी मैँ दिन काटने २ अपणो माल असबाब फूकफाक करी दीनी । जब वै ल सब माल असबाब उड़ाई दिये तब वै मुलक मैँ भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ वख जाई कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो जै ल वै खणी अपणा पुँगड़ा मंग सुंगर चरौण लै खेद्रो । और उन छेमला सणी जिन खुणी सुंगर खाँ छया अपणो पेट भरनो चाणो छियो । और कुई वै खणी

कुछ नी देनो छयो। तब वै खणी याद आई। तब वै ल बोली मेरा बुबाजी का कत्ती भुड़ियोँ खणी पेच्या ते पुटी खाण हनी होन छियो मैं बिना पेच्या मरनू छूँ। मैं अब अपना बुबाजी पास नै जानू, तब उनू हणी बोलुलो इत्यादि ॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichirī chhiyā. Unū-madhē nānā-
A-certain-man-of two sons were. Them-from-among the-
 chhichirī-na apnā-bubāji-mū bōlō ki, 'hō bubāji, māl-asbāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
 mērī bāṭ māi-saṇī nyārī dē-diyā.' Tab wai-la apnō māl-asbāb
my share me-to separately give-away.' Then him-by his-own property
 bāṭi-diyō. Mast din nī hōyā phir nānā-chhichirī-la sab
was-divided-out. Many days not became then the-younger-son-by all
 ikathā karī-khan haikā-mulak nai-gē. Phir wā jāi-ka
together made-having (to-)another-country away-went. Then there gone-having
 bhi yēmāniyā karō bē-kūbī-māi din kātne-kātne apnō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
 māl-asbāb phūk-phāk-karī-dinī. Jab wai-la sab māl-asbāb
property was-wasted-away. When him-by all property
 urāi-diyē, tab wai-mulak-māi bhārī kahar parō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
 wai-khaṇī garibī lāgī. Tab ō wakha jāi, kattī
him-to poverty was-attached. Then he there having-gone, somewhere
 wai-mulak-ranēr-madhē ōk-kā dagrā lāgī-gō, jāi-la wai-khaṇī
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for
 apnā-pūgrā-maṅg suṅgar charaṇa-lai khēdō. Aur un-chhēmā-saṇī,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
 jin-khaṇī suṅgar khā-chhayā, apnō pēt bharnō chāṇō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
 Aur kuī wai-khaṇī kuchh nī dēnō-chhayō. Tab wai-khaṇī yād
And any-one him-to anything not giving-was. Then him-to memory
 āi. Tab wai-la bōlī, 'mērā-bubāji-kā kattī-bhūṛiyō-khaṇī
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
 pētyā-tē putī khāṇa-haṇī hōn-chhiyō, māi binā-pētyā marnū-chhū.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
 Māi ab apnā-bubāji-pās nai-jānū, tab unū-haṇī bōlulō ityādi.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāṭhī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *dō* to that in *uō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *ī*, in the word *naṭhiyāīyālō*, had been squandered. Note also the word *kayā*, they were desired (*i.e.* he wished to eat the husks). This may be a past tense of the verb *kahṇō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *aũ* and *ū* (*ũ*) instead of the Bathānī *ō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कुई आदमी का दुई लड़ीक छ्या । तनू-मा काणिसा न बोलो हे
बुबा माल माँगकी जो मेरो बाँटो होव सो मैं देवा । वै का बाबू न बाँटो
दिनो । मस्त दिन भी नी होया कि काणिसो लौड़ी अपणो बाँटो सब
कुछ ली क परदेश चलि गो, और वख बेशमर्दि-मा दिन काटदो २ तै न
अपणो धन सब नठियार्दि दिनो । जब सब कुछ नठियार्दियालो तब वै मुलक मा
बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहणावालों को
नौकर होयो । तनू न सो अपणा खेतू-मा सुंगर चरौण-हणी खिदो । तै न
जनु अन्न का छिलकौ हणी सुंगर खांदा छ्या आफू खाण कया । कुई वै
कणी खाण कू भी नी देंदा छ्या ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā	dui	laṛik	chhyā.	Tanū-mā	kāṇisā-na			
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-by</i>			
bōlō,	‘hē	bubā,	māl-māḡakī	jō	mērō	bāṭō	hōwa,	sō
<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-out-of</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-be,</i>	<i>that</i>
maĩ	dēwā.’	Wai-kā	bābū-na	bāṭī-dinō.	Mast	din	bhī	
<i>to-me</i>	<i>give.’</i>	<i>Him-of</i>	<i>the-father-by</i>	<i>it-was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>even</i>	

nī hōyā ki kāṇisō laurō apṇō bāṭō sab-kuchh lī-ka,
not became that the-younger son his-own share everything taken-having,
 pardēs chali-gō, aur wakha bēsarmāi-mā din kāṭdō-kāṭdō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na apṇō dhan sab naṭhiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 naṭhiyāiyālō, tab wai-mulak-mā baṛī bhūkh paṛē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garīb hōi-gō, aur wakha-kā rahṇawālaū-kō naukār hōyō. Tanū-na sō
poor became, and there-of the-dwellers-of sercant became. Them-by he
 apṇā-khētū-mā suṅgar charaṇa-haṇī khēdō. Tai-na janū-
their-own-fields-in swine feeding-for was-sent. Him-by what-
 anna-kā-chhilkaū-haṇī suṅgar khāndā-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-swine eating-were, himself to-eat were-wished.
 Kuī wai-kaṇī khāṇa-kū bhī nī dēndā-chhayā.
Any-persons him-to eating-for even not giving-were.

MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Garhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Patti Malla Katyūr and Talla Danpur of Pargana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.	Number of Speakers.
Garhwal	28,631
Almora	4,380
TOTAL	<u>33,011</u>

Like Badhānī, it is simply a form of Rāthī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Garhwālī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēi* (K. *kai*), anything; *kvai*, anyone; *karī-bēr*, having done; *kayō*, he said; and imperfects like *khā-chhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhē* or *chhai* may be compared with the Jaunsārī locative suffix *chh*. *Sañī*, the termination of the dative, is here *suñī*, while in Standard Garhwālī it may be *siñī*.

Instead of *kāṭnē* we find *kāṭēnē*, on-cutting. In *jaū*, I will go, the final *lō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāū-baṭī*, having gone, and *uḥṭī-baṭī*, having arisen. We may compare this with the Kumaunī *baṭī*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मेंस का दुई चेला छिया । उनो मा काँइसा ले बाबू की बोलो
 औ बाबू सम्पत्ति-मा जो मेरो हकीत छ ते गणी मै सुणी देवो । तब
 वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया छिया
 काँइसो चेलो सब कुछ येकवट करी बेर दूर देश न्है गयो । और वाँ जाई
 बटो लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब
 ऊ सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब
 ऊ बड़ो कांगाल है गयो । तब ऊ वै देश रौनेरौ मा येक का वाँ रौण बैठ्यो
 जे ले ऊ अपणा खेतों मा सुंगरों चरौण हणी पठायो । और ऊ उनो

छिमियोँ गणी जनो सुँगर खाँ छिया अपणू पेट भरणू चाँ छियो । और कू
वै गणी केई नो दीँ छिया । तब वै गणी चेत खबर भयो और तब वै
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ छिया और मै भूख ले मरना रयूँ । मी उठी बटी अपणा बाबू
का पास न्है जौँ और वै छे बोलोला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-māis-kā duī chēlā chhiyā. Unō-mā kāsā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhiī bōlō, 'au bābū, sampatti-mā jō mērō hakit chha tai-gaṇī
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-suṇī dēwō.' Tab wai-lē unō-gaṇī apṇī sampatti bāṭī-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kāsō chēlō sab-kuchh yēkbat
Many days not become-were the-younger son everything together
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭī
made-having a-far country away-went. And there gone-having
luhchāpan-mā din kāṭēnē-kāṭēnē apṇī latṭipatti ṇḍāi-dī.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh ṇḍāi-chukō, tab wai-jagā-mā barō
When he everything squandered-completely, then that-place-in a-great
akāl parō. Tab ū barō kaṅgūl hai-gayō. Tab ū wai-dēs-raunērāṇ-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-kā wā raṇa baiṭhyō, jai-lē ū apṇā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in sicine
charaṇa-haṇī paṭhāyō. Aur ū unō-chhimiyō-gaṇī janō suṅgar khā-
feeding-for was-sent. And he those-husks-with which the-sicine eating-
chhiyā apṇū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇī kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō-kā khāṇa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭā hū-chhiyā, aur māi bhūkh-lō marnā-rayū. Mī uṭhī-baṭī
bread becoming-were, and I hunger-by dying-remained. I arisen-having
apṇā-bābū-kā pās nhai-jāū, aur wai-chhai bōlōlā, ityādi.'
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājhi-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person : of *sē* as a postposition of the ablative ; and of the oblique plural in *ū* in *naukrū*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *āpū*, not *āphū*. As in Dasauliyā, the present participle in *ndō* appears, as well as that in *nō*. We find the Kumaunī future in *jāū* and *bōlū*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा छया । तौं मधे लुड़ा लौड़ा न बुबा से बोले हे बुबा जो मेरो बाँटो माल को क सो मैं दे । तब बुबा न वे कणी वे को बाँटो दे दिने । मस्त दिन नी होय लुड़ो लौड़ो अपणो बाँटो ले क परदेश चला गे और तख बदमासी माँ अपणा दिन खोया और अपणो माल खोये । जब वै न सब उड़ायाले तब वख भारी अकाल पड़े और ओ गरीब होई गे । और तख जाई क वै गाऊँ माँ एक बैख का दगड़ा माँ रहण लगे । तै बैख न वै लौड़ा कू अपणा पुँगडा माँ सुंगर हेरन खेदे । तै लौड़ा न जो क्षीमें सुंगर खान्दा छया सो आपू खाण ठहरे । वै तई कोई धन बी नी दिन्दो छयो । तब ओ चेतै । तब वै लौड़ा न बोले मेरा बुबा का त कइ नौकरू कू खाण से कइ रोटो निमका बच दिन मैं भूख न मरनो छउँ । मैं खड़ो होई अपणा बुबा मूँ जाऊँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	luṛā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	‘hē	bubā,	jō	mērō	bāṭō	māl-kō	chha,
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is,</i>

sō maĩ dē.² Tab bubā-na wai-kanī wai-kō bātō dē-dinē.
that to-me give.² Then the-father-by him-to him-of share was-given-away.

Mast din nī hōya luṛō laurō apṇō bātō lē-ka
Many days not became the-younger son his-own share taken-having

pardēs chalā-gē, aur takha badmāsī-māñ apṇū din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,

aur apṇō māl khōyē. Jab wai-na sab urāyālē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then

wakha bhārī akāl paṛē, aur ō garīb hōī-gē. Aur takha
there a-great famine fell, and he poor became. And there

jāī-ka wai-gāñ-māñ ēk-baikh-kā dagrā-māñ rahṇa lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.

Tai-baikh-na wai-laurā-kū apṇā-pūgrā-māñ suṅgar hērna khēdē.
That-person-by that-son-as-for, his-own-field-in swine to-watch he-was-sent.

Tai-laurā-na, jō chhīmē suṅgar khāndā-chhayā, sō āpū khāṇa
That-son-by, what husks the-swine eating-were, those he-himself to-eat

ṭhahrē. Wai-taĩ kōī dhan bī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he

chētē. Tab wai-laurā-na bōlē, ‘mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, ‘my-father-of verily

kaī-naukrū-kū khāṇa-sē kaī-rōṭā-nimkā bach-dina, maĩ
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I

bhūkh-na marnō-chhaũ. Maĩ kharō hōī apṇā-bubā-mũ jaũ,
hunger-by dying-am. I erect having-become my-own-father-to will-go,

bōlũ ityādi.²
will-say etcetera.²

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāṭhī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Garhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
TOTAL	<u>229,758</u>

Salānī is practically the same as Śrīnagariyā, the standard form of Garhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindi end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Garhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

कै भग्ना का दुइ नौना क्यो । जँ माँ काणसा न अपणा बुबा माँ बोल्यो हे बुबा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब वै न जँ का बीच अपणो माल ताल बाँटी दिन्यो । भिंड़े दिन नी होये क्यो कि काणसो नौनो सब कुछ कट्टा करी क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौंद अपणो माल ताल बितार्इ दीन्यो । जब वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पड्यो और वो कंगाल होई गयो । और वो जार्इ क वै देस का रहणवालीँ माँ न कै का यख रहण लग्यो जै न वो पुँगड़ौँ माँ सुंगर चरौण कू भेजौ दीन्यो । और वो जँ कुकिलौँ ते जौँ कू सुंगर खांदा क्यो अपणो पेट भरनू चांदो क्यो और कुई वै कू कुछ नी देंदो क्यो । तब वै कू होश आयो और वै न बोल्यो मेरा बुबा का कतना हो भुल्यौँ कू खाण ते भिंड़े रोटी होंदेन और मैं भूख न मरगूँ कजँ । मैं उठी क अपणा बुबा मूँ जौलो और जँ माँ बोललो हे बुबा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैं अब आप को नौनो बोलण लायक नी कजँ । मैं कू अपणा भुल्यौँ माँ न एक का बराबर बणावा । तब वो उठी क अपणा बुबा का पास चल्यो । पर वो दूर ही क्यो कि वै का बुबा कू वै देखी क दया अई और दीड़ी क वै का गला पर चिपटी क वै की भुक्की लीनी । नौना न वै माँ बोल्यो हे बुबा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नी कजँ । परंतु बुबा न अपणा नौकरू माँ बोल्यो सब ते सुन्दर कपड़ा निकाली क वै कू पैराई देवा । वै का हाथ पर गुँट्टी और खुट्टीँ पर जुत्ता पैराई देवा । और हम लोग खौला और आनन्द करला । किलार्इ कि यो मेरो नौनो मखूँ क्यो अब बची गये हर्छूँ क्यो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा माँ क्यो और जब वो चींदो २ घर का नजीक पहुँच्यो तब बाजों और नाचण को सव्द सूण्यो । और वै न अपणा भुल्यो माँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्यो तुमारो भाई आयूँ छ । आर तुमारा बुबा जी न सुन्दर खाणू करे किलाई कि वो भलो चंगो पाये । परंतु वै कू गुस्सा आयो और भिन्न जाणू नी चायो । ये वास्ता वै को बुबा मैर आई क वै कू मनौण लग्यो । वै न अपणा बुबा कू जबाब दीन्यो कि देखा मैं इतना दिनू ते आप की सेवा करदू और कखी आप को हुक्म नी टाल्यो और आप न कभी मैं कू एक छौनो भी नीदिन्यो जो मैं अपणा दगड्योँ का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जबारे ही वो घर आये तबारे ही आप न वै का वास्ता सुन्दर खाणू करे । बुबा न बोल्यो हे नौना तू रोखे मेरा दगड़ा कूँ और जो कुछ मेरो छ सो सब तेरो छ । परंतु आनन्द करणू और खुशी होणू चैंदो क्यो किलाई कि यो तेरो भाई मखूँ क्यो बचौ गये हर्छूँ क्य फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kai-jhaṇā-kā dui naunā chhayā. Ū-mā kāṇsā-na
A-certain-man-of two sons were. Them-among the-younger-by
apṇā-bubā-mā bōlyō, 'hē bubā-jī, māl-tāl-mā jō mērō bāṭhō
his-own-father-to it-was-said, 'O father, the-property-in which my share
hōwa sō māī dī-dēwā.' Tab wai-na ū-kā bich apṇō
may-be that me give-away.' Then him-by them-of between his-own
māl-tāl bāṭī-dinyō. Bhiṇḍē din nī hōyē-chhayā ki kāṇsō
property was-divided-out. Many days not become-were that the-younger
naunō sab-kuchha kaṭṭhā karī-ka dūr-dēs-kū chalī-gayō, aur
son everything together made-having distant-country-to went-away, and
wakha lachpan-mā din bitaunda apṇō māl-tāl bitāī-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
Jab wō sab kuchha urāi-chukyō, tab wai-dēs-mā akāl
When he all things had-squandered-completely, then that-country-in famine
pariyō aur wō kaṅgāl hōī-gayō, aur wō jāī-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
rahṇwālaū-mā-na kai-kā yakha rahṇa lagyō, jāī-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
pūgraū-mā suṅgar charaṇa-kū bhējī-dinyō. Aur wō ū-chhukēlaū-tē
fields-in swine feeding-for was-sent-away. And he those-husks-with
jāī-kū suṅgar khāndā-chhayā apṇō pēt bharnū chāndō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
aur kuī wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōś
and anybody him-to anything not giving-was. Then him-to recollection
āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hī-bhurṭyaū-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
khāṇa-tē bhiṇḍē rōṭī hōndēna aur māī bhūkh-na marṇū-chhaū.
eating-than more bread is-becoming and I hunger-with dying-am.
Māī uṭhī-ka apṇā bubā-mū jaulō aur ū-mā hōllō, "hō
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maī-na swarg-tē ultō aur āp-kā sāmṇē pāp
father, me-by Heaven-from opposite and your-honour-of before sin
 karē. Maī ab āp-kō naunō bōḷṇa lāyak nī chhañ; *was-done. I now your-honour-of son to-say worthy not am;*
 maī-kū apṇā bhurtyāñ-mā-na ēk-kā barābar baṇāwā." Tab wō
me (acc.) your-own servants-in-from one-of equal make." Then he
 uṭhī-ka apṇā bubā-kā pās chalyō. Par wō dūr-hī chhayō
arisen-having his-own father-of near went. But he far-off-even was
 ki wai-kā bubā-kū wai dēkhī-ka dayā āī aur daurī-ka wai-kā
that him-of father-to him seen-having pity came and run-having him-of
 galā-par chipṭī-ka wai-kī bhukkī lipī. Naunā-na wai-mā
neck-on clung-having him-of kisses were-taken. The-son-by him-to
 bōlyō, 'hē bubā-jī, maī-na swarg-tē ultō aur āp-kā
it-was-said, O father, me-by Heaven-from opposite and your-honour-of
 sāmṇē pāp karē, aur maī ab āp-kō naunō bōḷṇa lāyak
before sin was-done, and I now your-honour-of son to-say worthy
 nī chhañ.' Parantu bubā-na apṇā naukrū-mā bōlyō,
not am.' But the-father-by his-own servants-to it-was-spoken,
 'sab-tē sundar kaprā nikālī-ka wai-kū pairāī-dēwā. Wai-kā
'all-than beautiful clothes taken-out-having him-on put. Him-of
 hāth-par gūṭṭhī aur khuṭṭāñ-par juttā pairāī-dēwā. Aur ham-lōg
hand-on a-ring and feet-on shoes put. And we-people
 khaulā aur ānand karlā; ki-lāī ki yō mērō naunō
shall-eat and merriment shall-make; what-for that this my son
 maryū-chhayō, ab bachī-gayē; harchyū-chhayō, phir mili-gayē.' Tab
dead-was, now saved-went; lost-was, again found-went.' Then
 wō ānand karna lagyā.
they merriment to-make began.

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aūdō
Him-of the-elder son - field-in was, and when he coming
 aundō ghar-kā najik pahūchyō, tab bājañ-aur-nachṇa-kō
coming house-of near arrived, then musical-instruments-and-dancing-of
 sabd sūṇyō. Aur wai-na apṇā bhurtyāñ-mā-na ēk-kū
sound was-heard. And him-by his-own servants-in-from one (acc.)
 apṇā-pās bulāī-ka pūchhyō, 'yō kyā cha?' Wai-na
of-himself-near called-having it-was-asked, 'this what is?' Him-by
 wai-mā bōlyō, 'tumārō bhāī āyū-chha, aur tumārā bubā-jī-na
him-to it-was-said, 'your brother come-is, and your father-by
 sundar khāṇū karē; ki-lāī ki wō bhalō chaṅgō pāyē.'
good food was-made; what-for that he well healthy was-found.'

Parantu wai-kū 'gussā āyō aur bhittra jānū ni chāyō. Yai-wāstā
But him-to anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āi-ka wai-kū manauna lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 apnā bubā-kū jabāb dīnyō ki, 'dēkhā, maī itnā-dinū-tē
his-own father-to answer was-given that, 'see, I so-many-days-from
 āp-ki sēwā kardū, aur kakhī āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kakhī maī-kū ēk chhaunō bhī nī
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō maī apnā-dagryāñ-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
 Parantu āp-kō yō naunō jō pātrū-kā dagrā apnō māl-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khānū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhaī, aur jō-kuchha mērō chha, sō sab tērō chha.
me-of with art, and whatever mine is, that all thine is.
 Parantu ānand karū aur khuśī hōnū chaindō-chhayō; ki-lāi ki
But merriment to-make and glad to-be proper-was; what-for that
 yō tērō bhāī maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
 milī-gayē.'
found-went.'

TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehrī dialect, and also by people of Garhwal and Almora, as “Gangāpāriyā” or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahārī Jaunsārī. As might be expected, the Tehrī dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean ‘was.’ Compare the Jaunsārī *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehrī, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti’s *Hill Dialects of the Kumaun Division*.

It is unnecessary to give a complete sketch of the grammar of Tehrī Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kū, ka, saṇi* ; for, *lāi*.

Instrumental, *na, sē, tē*.

Ablative, *mujē, sē, tē* ; from among, *mā-na*.

Genitive, *kō (kā, kī)*.

Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbaū-kō*, of fathers; *manū-kō* or *manū-kō*, of men.

Adjectives follow the same rules as in the Standard. For ‘one’ the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *twai*, as in *twai-na* (ag. sing.). Similarly, the agent singular of *maĩ*, I, is *mai-na* or *maĩ-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Masc.	Fem.		Masc.	Fem.
Singular.					
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, wa, ū</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē wai</i>	<i>wī</i>
Plural.					
Nom.	<i>yē, yō</i>			<i>wō, ū (ū)</i>	
Obl.	<i>yau (yaū), yū (yū)</i>			<i>ū (ū)</i>	
Gen.	<i>inarō, yū-kō</i>			<i>unarō, ū-kō</i>	

The **Reflexive Pronoun** is *āphī*, self; genitive *apnō*. *Aphū-mā* is “amongst themselves.”

The **Relative and Correlative Pronouns** are :—

Relative.		Correlative.	
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai</i>		<i>tai</i>
		Plural.	
Nom.	<i>jē</i>		<i>sē</i>
Obl.	<i>jyū (jyū)</i>		<i>tyū (tyū)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyā* or *kyājō* (cf. Jaunsāri), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present, I am, etc.
Singular.		Plural.
1.	<i>chhaũ, chhaũ</i>	<i>chhayū</i>
2.	<i>chhaī</i>	<i>chhayāi</i>
3.	<i>chha</i>	<i>chhana</i>

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thaī*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ũ*, as in *hōnũ*, to be, *mārnũ*, to strike; but *ō* also occurs in *gānō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *hōna*, *charauna*, *karna*. The usual rules for *u* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nũ* (*nũ*). Thus, *mārdō*, *hōndō*, *charaunũ* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yũ*, with oblique forms in *ē*, *yā* and *yā*. Thus, *mārē*, *māryō*, *māryũ*, *gayē*, *gayō*, *baithyũ*, and (obl), *chalyā*, *gayē*, he went away; *bōlyā uprāt*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū rana* (for *rahna*) *khāna*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōũ*, I may be; *māraũ*, I may strike; *jēũ*, let us eat; *mānaũ*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaũ*, I am striking. The second is conjugated as follows :—

Singular.		Plural.
1.	<i>mārdaũ, mārdũ</i>	<i>mārdā</i>
2.	<i>mārdī</i>	<i>mārdāi</i>
3.	<i>mārda</i>	<i>mārdāna</i>

Similarly, *jāndũ*, I go ; *khāndāna*, they eat ; *rakhdāna*, they keep.

For the Imperfect, we have *maĩ mārdō thayō*, I was striking ; so, in the second specimen, *jāndō thayō*, he was knowing ; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārlā</i>
3. <i>mārlō</i>	<i>mārlā, mārilyā</i>

Similarly, *jaulō*, I will go ; *bōllō*, I will say ; *rahlī* (fem.), she will remain ; *rahla*, you will remain ; *hōlō*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

wai-na mārē, he struck ; *wai-na ni chāyō*, he did not wish ; *tum-na linē*, you took (sentence 240) ; *ũ-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained ; *chalyō*, I went ; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayēũ</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayena, gaina</i>

Similarly, *hōyē*, he became (225) ; *lagena*, they began ; *lyāyena*, they brought ; *tūfena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found ; *āyē chha*, he has come ; *baĩthyũ chha*, he is seated (230) ; *marē-thayō* or *maryũ thayō*, he had died ; *harchē thayō*, or *harchyũ thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōr sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *ni*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

एक भूणा का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूबा माँ बोले कि हे बूबा बिरसत को बाँठो जो मेरो कू मैँ दे । तब वै न बिरसत ऊ सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणौ रोजी कुकर्म माँ उढाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरौण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटी कू और मैँ भूको मरदौ । मैँ उठी क अपणा बूबा मूँ जौलो और वै माँ बोललो कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै कू अपणा मजूरू मधे एक का बराबर बणौ । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूबा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूकी पेये । नौन्याल न वै क बोले कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गण्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटी पर जोरा पैरावा औ हमू सभ जेऊँ और खुशी मानौ के लाई कि मेरो यो नौन्याल मरे थयो अब बचे क हरचे थयो अब मिले क । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पोंगड़ा माँ थयो । जब डेरा का धोरा
 आये गाणो और नाचणो मुणे । तब एक चाकर बोलाई क पूछे कि यो
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी
 जिम्मण करे या न कि वै सणी राजी खुशो पाये । वै न गुस्सा होई क
 भिन्न जाणू नि चायो । तब वै का बाबू न भैर आई क वो मनाये । वै न
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मैँ तेरो टहल करदौँ । कबी
 तेरा बोल्याँ उपाँत नि चल्यो । परंतु त्वै न कबी एक चेनखो मै नि
 दिन्यो कि अपणा दगड़ी दगड़ी खुशो मनौँ । और जब तेरो यो नौन्याल
 आये जै न तेरो माया पावू दगड़ी उडाये त्वै न वै का वास्ता जिम्मण
 करे । वै न वै क बोले हे नौना तू सदाने मेरा पास छ । जो किछू मेरो
 छ सो तेरो छ । फेर खुशी होणू खुशी मनौणी वाजबी छई की लाई कि
 तेरो यो भुला मखूँ थयो सो बचे हरछूँ थयो सो मिले छ ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-jhaṇā-kā duī naunyāl thayā. Ū-mā-na kāṇsā-nā
One-man-of two sons were. Them-in-from the-younger-by
 apṇā-būbā-mā hōlē ki, 'hē būbā, birsat-kō bāṭhō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
 mērō chha māī dē.' Tab wai-na birsat ū-saṇī
mine is (to-)me give.' Then him-by the-property him-to
 bāṭī-dinē. Aur bhiṇḍē din ni hōyā kāṇsā-naunyāl-na sab
was-divided-out. And many days not became the-younger-son-by all
 kaṭhō karī-ka ēk-dūr-dēs chalyā-gayē, aur wakha apṇī
together made-having (to-)a-distant-country it-was-gone, and there his-own
 rōjī ku-karm-mā udāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
 wai-dēs-mā baṛō akāl paṛē aur wō kaṅgāl hōṇa lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
 wai-dēs-kā ēk-baṛā-ādmī-kā dērā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
 wō apṇā-pōgrā-mā suṅgar charaṇa bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
 thaī, 'wai-busā-sē jō suṅgar khāndān, apṇō pēt bharaū';
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
 jō kuī wai-saṇī ni dēnda-thayō. Tab hōs-mā āī-ka
because anyone him-to not giving-was. Then sense-in come-having
 hōlē, 'mērā bābū-kā katnā-hī majūrū-kū bhiṇḍē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
 aur māī bhūkō mardaū. Māī uṭhī-ka apṇā būbā-mā jaulō
and I hungry am-dying. I arisen-having my-own father-to will-go
 aur wai-mā bōllō ki, "hē būbā, mai-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
 tērā sāmne kasūr karē; aur ab yē-ī jōg bhī nī
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bōlyā-jāñ. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)
 apñā-majūrū-madhē ēk-kā barābar baṇau.”” Tab uṭhi-ka
your-own-labourers-among one-of equal make.”” Then arisen-having
 apñā bābū-mñ chālē. Aur wa abī dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him
 dēkhi-ka wai-kā būbā-saṇī dayā āyē, aur daurī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on
 bhēṭē. Bhaut bhūkī pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed. The-son-by him-to it-was-said
 ki, ‘hē būbā, mai-na Paramēśwar-kā aur tērā sāmṇē kasūr karē;
that, ‘O father, me-by God-of and thec-of before sin was-done;
 aur ab yē-ī jōg bhī nī chhañ ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son
 ganyā-jāñ.’ Parantu wai-kā bābū-na apñā chākrū-mñ bōlē
I-may-be-counted.’ But him-of father-by his-own servants-to it-was-said
 ki, ‘achchhā-tē achchhā kaprā gāḍī lyāwā aur wai pairāwā;
that, ‘good-than good clothes having-taken-out bring and him put-on;
 aur wai-kā hāth-par mñḍrī aur khuṭau-par jōrā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we
 sabh jēñ aur khuśī mānañ; kē-lāi-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son
 marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.’ Tab wō
dead-was, now saved-is; lost-was, now got-is.’ Then he
 khuśī karna lagē.
rejoicing to-make began.

Aur wai-kō ṭhulō naunyāl pōgrā-mñ thayō. Jab ḍērā-kā dhōrā
And him-of elder son field-in was. When house-of near
 āyē, gāṇō aur nāchṇō suṇē. Tab ēk chākar bolāi-ka
he-came, singing and dancing- were-heard. Then a servant called-having
 pūchhē ki, ‘yō kyā chha?’ Wai-na wai-mñ bōlē ki,
it-was-asked that, ‘this what is?’ Him-by him-to it-was-said that,
 ‘tērō bhulā āyē-chha, aur tērā būbā-na bari jimman karē;
‘thy younger-brother come-is, and thy father-by great feast was-made;
 yā-na-ki wai-saṇī rāji-khuśī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry
 hōi-ka bhitra jāṇū nī chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside
 āi-ka wō manāyē. Wai-na bābū-mñ jubāb-mñ bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maĩ tērī ṭahal kardaũ; kabi tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
 bōlyā uprāt ni chalyō; parantu twai-na kabī ēk chenkho
what-was-said beyond not (I-)went; but thee-by ever a kid
 maĩ ni dinyō ki appā-dagryau-dagri khuśi manaũ.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyāl āyē, jai-na tērī māyā pātrū-dagri
And when thy this son came, whom-by thy fortune harlots-with
 udāyē, twai-na wai-kā-wastā jimman karē.' Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
 bōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tērō chha. Phēr khuśi hōṇū, kṇuśi manaunī wājabi
is, that thine is. But glad to-be, joy to-celebrate proper
 chhai; kē-lāi-kī tērō yō bhulā maryū-thayō, sō bachē;
was; what-for-that thy this brother dead-was, he was-saved;
 harchyū-thayō, sō milē-chha.'
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

एक गजँ माँ एक बुद्धा भण्णा का भिंडे नौन्याल थया और से सब आफू माँ एक को बैरौ एक थयो । सलूकत नि रखदा थया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगें कि हे बूबा तू अब मरन कू ल्यार क कुछ हम कू अडार्दे जा कि हम न तेरा मरन उपाँत कनू रण खाण । जँ को बूबा जाणदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भण्णा एक एक छट्टी रिँगाली की मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यौ छट्टी सणी कट्टी गड्डी बाँधी क तोड़ा । जँ न तन्ने करे । पर वा गड्डी कै न नि तोड़ सकौ । तब वै न बोले कि अब गड्डी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करी क तोड़ेन त सरासर टूटेन । तब जँ का बुद्धा बाब न बोले कि तुम क या ई अडूण-पडूण क । मेरा मरन पिछाड़ी तुम सब भाई यौ रिँगाली की गड्डी की तरौँ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो । और जो तुमारा बीच फूट रहली त तुम यौ छट्टी की तरौँ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिली-चुली क रहण लगें ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-gaũ-mã	ek	budyā-jhañā-kā	bhiñḍē	naunyal	thayā.	Aur	sē
<i>One-village-in</i>	<i>an</i>	<i>old-person-of</i>	<i>many</i>	<i>sous</i>	<i>were.</i>	<i>And</i>	<i>they</i>
sab	āphū-mã	ek-kō	bairī	ek	thayō.	Salūkat	ni
<i>all</i>	<i>themselves-among</i>	<i>one-of</i>	<i>enemy</i>	<i>one</i>	<i>was.</i>	<i>Unity</i>	<i>not</i>
rakhdā-thayā.	Jab	ñ-kō	bābū	marna	lagē,	tab	wō sabō
<i>to-keep-they-used.</i>	<i>When</i>	<i>them-of</i>	<i>father</i>	<i>to-die</i>	<i>began,</i>	<i>then</i>	<i>they all</i>
bhāi	kaṭhā	hōi-ka	apñā-bābū-mã	gayā,	aur	apñā	
<i>brothers</i>	<i>together</i>	<i>become-having</i>	<i>their-own-father-to</i>	<i>went,</i>	<i>and</i>	<i>their-own</i>	
bābū-mũ	bōlna	lagena	ki,	‘hē	būbā,	tū	ab marna-kū tyār
<i>father-to</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>thou</i>	<i>now die-to ready</i>
chha.	Kuchh	ham-kū	aḍāi-jā,	ki	ham-na	tērā-marna	uprāt kanū
<i>art. Something</i>	<i>us-to</i>	<i>advise,</i>	<i>that</i>	<i>us-by</i>	<i>thy-death</i>	<i>after</i>	<i>how</i>
raṇa	khāṇa.’	Ū-kō	būbā	jāñḍō-i-thayō	ki,		
<i>to-be-lived</i>	<i>to-be-eaten.’</i>	<i>Them-of</i>	<i>the-father</i>	<i>knowing-even-was</i>	<i>that,</i>		
‘yē	āphū-mã	bair	rakhdāna.’	Tab	wai-na	ñ-mā	
<i>‘these</i>	<i>themselves-among</i>	<i>enmity</i>	<i>entertain.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	
bōlē	ki,	‘tum-sab-jhañā	ek	ek	chhaṭṭī	rīgālī-kī	
<i>it-was-said</i>	<i>that,</i>	<i>‘you-all-men</i>	<i>one</i>	<i>one</i>	<i>stick</i>	<i>ringal-bamboo-of</i>	
mai-mũ	lyāwā.’	Wa	sabhē	lyāyena.	Tab	wai-na	bōlē ki,
<i>me-to</i>	<i>bring.’</i>	<i>They</i>	<i>all</i>	<i>brought.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said that,</i>
‘tum	yau	chhaṭṭyau-saṇī	kaṭṭhī	gaddī	bādhī-ka	tōṛā.’	
<i>‘you</i>	<i>these</i>	<i>sticks (acc.)</i>	<i>together</i>	<i>a-bundle</i>	<i>tied-having</i>	<i>break.’</i>	
Ū-na	tannē	karē.	Par	wā	gaddī	kai-na	ni
<i>Them-by</i>	<i>so</i>	<i>it-was-done.</i>	<i>But</i>	<i>that</i>	<i>bundle</i>	<i>any-one-by</i>	<i>not</i>
tōṛ-sakī.	Tab	wai-na	bōlē	ki,	‘ab	gaddī	
<i>broken-could-be.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘now</i>	<i>the-bundle</i>	
khōli-ka	chhaṭṭī	alag	alag	tōṛā.’	Tau-na	jab	
<i>untied-having</i>	<i>the-sticks</i>	<i>separately</i>	<i>separately</i>	<i>break.’</i>	<i>Then-by</i>	<i>when</i>	
alag	alag	kari-ka	tōṛena	ta	sarāsar	ṭuṭena.	
<i>separately</i>	<i>separately</i>	<i>made-having</i>	<i>were-broken</i>	<i>then</i>	<i>easily</i>	<i>they-were-broken.</i>	

Tab ũ-kā budyā-bābū-na bōlē ki, 'tum-ka yā-ī
Then them-of the-old-father-by it-was-said that, 'you-to this-even
 aḍūṇ paḍūṇ chha. Mērā-marna pichhārī tum sab bhāī yī
advice instruction is. My-dying after you all brothers this
 rīgāli-kī gaddī-kī taraū ēk jyū-syū rahlā, ta tumārō
ringals-of bundle-of like one mind-sense will-remain, then of-you
 kuī kuchh ni kar-sakyō ; aur jō tumārā bīch phūṭ
anyone anything not do-could ; and if of-you among disunion
 rahli ta tum yau-chhaṭṭyau-kī taraū alag alag
will-remain then you these-sticks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dagrō ni kara.
ruined will-become, and of-you any-one help companionship not will-do.'
 Tab sab-naunyālū-na yā bāt kabūl karē, aur sukh-sē
Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāī milī-chulī-ka rahṇa lagena.
all brothers joined-united-having to-live they-began.

**LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
1. One	Ēk	Ēk (<i>one or a</i>), kai=(a)	Ēk
2. Two	Dwi	Dwi	Dui
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āth	Āth	Āth
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	Sau	Sau	Sau
14. I	Maī	Mai, mī ; (<i>obl.</i>) mai, mī	Maī
15. Of me	Mero, myōro	Myar ; (<i>obl.</i>) myār	Mērō ; maīsu or maīs (<i>to me</i>). . . .
16. Mine	Mero, myōro	Myar ; (<i>obl.</i>) myār	Mērō
17. We	Ham	Ham ; (<i>obl.</i>) hamō	Ham, hām
18. Of us	Hamaro	Hamar ; (<i>obl.</i>) hamār	Hamārō ; hamasu or hamas (<i>to us</i>). . . .
19. Our	Hamaro	Hamar ; (<i>obl.</i>) hamār	Hamārō
20. Thou	Tu	Tū ; (<i>obl.</i>) twē	Taī
21. Of thee	Tero, tyōro	Tyar ; (<i>obl.</i>) tyār	Tērō ; twaisu or twais (<i>to thee</i>). . . .
22. Thine	Tero, tyōro	Tyar ; (<i>obl.</i>) tyār	Tērō
23. You	Tum	Tum ; (<i>obl.</i>) tumō	Tum
24. Of you	Tumaro	Tumar ; (<i>obl.</i>) tumār	Tumārō ; tumasu or tumas (<i>to you</i>). . . .
25. Your	Tumaro	Tumar ; (<i>obl.</i>) tumār	Tumārō

IN CENTRAL PAHĀRĪ.

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhlī).	Gaṛhwālī (Tehrī).	English.
Ēk	Ēk	Ēk, bargat	1. One.
Dwī	Dwī	Dwī, dui	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhai	Chhai	Chhai	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭ	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maṛ	Mi	Maṛ, mi (<i>obl. mai</i>)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me.
Mērō	Mērō, myōrō	Mērō	16. Mine.
Ham	Ham	Ham, hamā	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū (<i>obl. twai</i>)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
26. He	U	Ū ; (obl.) wī	Ū
27. Of him	Wi-ko	Wik	Wi-kō ; wisu or wis (to him)
28. His	Wi-ko	Wik	Wi-kō
29. They	Ū	Ū ; (obl.) unō	Un
30. Of them	Unaro	Unar ; (obl.) unār	Unarō ; unasu or unas (to them).
31. Their	Unaro	Unar ; (obl.) unār	Unarō
32. Hand	Hāt	Hāt	Hāt
33. Foot	Khut	Khut	Khutṭā
34. Nose	Nakh	Nakh	Nāk
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Mākh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kān	Kān	Kān
39. Hair	Bāl	Bāl, bāw	Baī
40. Head	Khwaro	Khwar	Muṇḍō
41. Tongue	Jib	Jibar, jib	Jibarō
42. Belly	Pēt	Pēt	Pēt, dhār
43. Back	Putho, pīth	Puth	Pīthi
44. Iron	Luwo	Luv	Luwā
45. Gold	Sun	Sun	Sunō
46. Silver	Chādi	Chādī	Chādi
47. Father	Bāb	Bāp	Bābu
48. Mother	Mai, mbautāri	Mai, mahtārī	lajā
49. Brother	Bhai	Bhāī, bhai	Bhayā
50. Sister	Baiṇi	Baiṇī	Baini
51. Man	Ādimi	Ādmī, mais	Maīs
52. Woman	Syaiṇi	Syaiṇī	Syāni

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	! Gaṛhwālī (Tehrī).	English.
Wō	Wō	Wō, wa, ũ, sō	26. He.
Wō-kō, ũ-kō	Wi-kō	Wai-kō, tai-kō	27. Of him.
Wō-kō, ũ-kō	Wi-kō	Wai-kō, tai-kō	28. His.
Wō	Wũ, wō	Wō, ũ, ũ, sō	29. They.
Wũ-kō, ũ-kō	Unārō	Unārō, ũ-kō, tyũ-kō	30. Of them.
Wũ-kō, ũ-kō	Unārō	Unārō, ũ-kō, tyũ-kō	31. Their.
Hāt	Hāt	Hāth	32. Hand.
Khuṭō	Khuṭō	Khuṭō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākhō	Ākhō	Ākhō	35. Eye.
Gichō	Gichō	Gichechō	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kanūr	Kān, kanḍuḍ	38. Ear.
Bāl	Laṭulā	Bāl, laṭlā	39. Hair.
Sir	Mān	Muṇḍ, kapāl	40. Head.
Jib	Jib	Jibh	41. Tongue.
Pēṭ	Laḍōṛō	Pōṭgō, pēṭ	42. Belly.
Piṭh	Paṭhō	Pichhāḍō, piṭh	43. Back.
Lohō	Lōkhar	Lōkhar, lohō	44. Iron.
Sonō	Sunō	Sonō	45. Gold.
Chāḍī	Chāḍī	Chāḍī	46. Silver.
Bābā	Bābā, bubā	Bābā, bubā	47. Father.
Mā, bōi	Bōi	Bāi, ijā	48. Mother.
Bhāi, dadā (elder), bhulā (younger).	Bhāi	Bhai (general), didā (elder), bhulā (younger).	49. Brother.
Baiṇ, didi (elder), bhuli (younger).	Baiṇ	Baiṇi, hain (general), didi (elder), bhuli (younger).	50. Sister.
Ādmī, mankhī	Ādmī, manakha	Maīs, mankhī, manas	51. Man.
Janāni	Sisni	Janāni, bairbān, kajān	52. Woman.

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
53. Wife	Syaiṇī, jwe	Syaiṇī, jwə	Jōi
54. Child	Bālak	Bālak, nān	Nāntīnan
55. Son	Chelo, chyōlo	Chyal; (<i>plur.</i>) chyāl	Chēlo
56. Daughter	Cheli	Chēli	Chēli
57. Slave	Chākar	Chākar, nankar	Kaini
58. Cultivator	Kisān	Kisān, khēti-kamūner	Jimdār
59. Shepherd . . . .	... ..	Gwāl (<i>cowherd</i>)	Gwālō
60. God	Parmēśwar	Parmēśwar, Īswar	Panmēchhar, Parmēsar
61. Devil	Bhūt	Bhūt . . . .	.....
62. Sun	Sūraj	Sūraj, sūrj	Sūrj
63. Moon	Jūn	Chanarmā, jūn	Jūn
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgau, bhinēr	Āgō
66. Water	Pāni	Pāni	Pāni
67. House	Ghar, kuṛo	Ghar, kuṛ	Ghaūr, ghar
68. Horse	Ghoṛo	Ghwaṛ	Ghōṛō
69. Cow	Goru	Gōru	Gōrū
70. Dog	Kukur	Kukur	Kukur
71. Cat	Birālu	Birālu	Birālō
72. Cock	Kukuṛo	Kukuṛ	Kukuṛō
73. Duck	Batak	Barik, badik	Pājliyo
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Uṭ	Āṭ	Uṭṭu
76. Bird	Charo	Char	Challā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Bas

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehri).	English.
Swain, janānī	Sain, swin	Swain	53. Wife.
Naunō	Laupō	Naunō	54. Child.
Naunō	Laupō	Laṛik, naunō	55. Son.
Naunī	Laupī	Bēṭī, naunī	56. Daughter.
Kainī, chhōṛā	Kāmi, chhōṛā	Chhōṛā	57. Slave.
Jimdār	Jimidār	Kisān	58. Cultivator.
Bākhṛā-wālō	Bākryā	Bakṛūwālō	59. Shepherd.
Parmēśwar	Paramēchhar	Īśwar, dēwtā	60. God.
Bhūt	Bhūt	Khabēs, bhūt	61. Devil.
Sūraj	Sūraj	Suraj, ghām	62. Sun.
Chāḍ, jūn	Chāḍ, jūn	Jān, chandramā	63. Moon.
Gaiṇā	Gaiṇā	Gaiṇā, tāṛā	64. Star.
Āg	Āg	Āg	65. Fire.
Pāṇī	Pāṇī	Pāṇī	66. Water.
Ghar	Kuṛō	Kūrō, qērō	67. House.
Ghōṛō	Ghwāṛā	Ghōṛō	68. Horse.
Gōṛū	Gauṛō	Gauṛī	69. Cow.
Kuttā	Kukur	Kūkar	70. Dog.
Birālō (<i>masc.</i>) ; birālī (<i>fem.</i>)	Birālō (<i>masc.</i>) ; birālī (<i>fem.</i>)	Birālō	71. Cat.
Kukhṛō	Kukhṛō, mair	Kukhṛō	72. Cock.
Badak	Badak	Batak, jal-kukhṛō	73. Duck.
Gaddā, gadṛō	Gaddā, gadṛō	Gadhā	74. Ass.
Ūṭh	Ūṭ	Ūṭh	75. Camel.
Pakshi	Pōthil	Pachēḥ	76. Bird.
Jā	Jā	Hit	77. Go.
Khā	Khā	Khā	78. Eat.
Baiṭh	Baiṭh	Baiṭh	79. Sit.

English.	Kumouni (Standard).	Kumouni (Khasparjiya).	Kumouni (Sodiyali).
80. Come . . .	Ā . . .	Ā . . .	Ā . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār . . .
82. Stand . . .	Thār hō . . .	Thār hōw . . .	Thārō hau . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	De . . .	Dē . . .	Dē . . .
85. Run . . .	Daur . . .	Daur . . .	Daur . . .
86. Up . . .	Mali . . .	Mali . . .	Mali . . .
87. Near . . .	Najik . . .	Najdik, najik . . .	Najik . . .
88. Down . . .	Tali . . .	Tali . . .	Tali . . .
89. Far . . .	Tāro . . .	Dūr, tār . . .	Tārā, tarā . . .
90. Before . . .	Aghin . . .	Aghil . . .	Aghil . . .
91. Behind . . .	Pachhin . . .	Pachhil . . .	Pachhil . . .
92. Who ? . . .	Ko . . .	Kō . . .	Kō . . .
93. What ? . . .	Kyā, ke . . .	Kyā, kō . . .	Kyā . . .
94. Why ? . . .	Kē-lai . . .	Kilaik . . .	Kya-lai . . .
95. And . . .	Aur . . .	Haur . . .	Aur . . .
96. But . . .	Par . . .	Par . . .	Par . . .
97. If . . .	Jo . . .	Jō . . .	Jab . . .
98. Yes . . .	Hoy . . .	Hōy, au . . .	Hai . . .
99. No . . .	Nai . . .	Nai . . .	Naĩ . . .
100. Alas . . .	Hai . . .	Ahā, hai . . .	Hāi . . .
101. A father . . .	Bāb . . .	Bab; (ag.) babai-l . . .	Bābu . . .
102. Of a father . . .	Bāba-ko . . .	Bab-k; (fem.) babai-k or babō-k; (masc. obl.) babā-k.	Bābu-kō . . .
103. To a father . . .	Bāb-kapi . . .	Bab-kapi . . .	Bābu-khī, bābus . . .
104. From a father . . .	Bāb-hai . . .	Bab-thaĩ, -haĩ . . .	Bābu-hwai . . .
105. Two fathers . . .	Dwi bāb . . .	Dwi bab . . .	Dui bābu . . .
106. Fathers . . .	Bāb . . .	Bab; (ag.) babō-l . . .	Bābu . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhl).	Gaṛhwālī (Tehrl).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēch, kūt	81. Beat.
Khaṛō ho	Ṭhāḍō ho	Ūth	82. Stand.
Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	84. Give.
Daur	Daur	Aṭak	85. Run.
Mathō, ḍhis	Ubāī	Aīch, māthyō	86. Up.
Najadīk	Najik	Dhōrā, nēḍī	87. Near.
Bōr, tal	Tal	Tal, nis, bēṛa	88. Down.
Dūr	Tāḍa	Dūr	89. Far.
Agārī	Aghin	Pailē, agārō	90. Before.
Pichhāṛī	Pachhin	Paithar, pichhārō	91. Behind.
Kō	Kō	Kō	92. Who ?
Kyā	Kyā	Kyā-jō	93. What ?
Kē-lāi	Kī-lō	Kē-kū, kō-lāi	94. Why ?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantu	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	Hā	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arē, darō	Gajab	100. Alas.
Bābā	Bābū	Bābā	101. A father.
Bābā-kō	Bābū-kō	Bābā-kō	102. Of a father.
Bābā-kū	Bābū khuṇī	Bābā-kū	103. To a father.
Bābā-tō	Bābū gaṇī	Bābā-mujē, bābā-sō	104. From a father.
Dwi bābā	Dwi bābū	Dwi bābā	105. Two fathers.
Bābā	Bābū	Bābā	106. Fathers.

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
107. Of fathers . . .	Bābana-ko . . .	Babō-k; (<i>fem.</i>) ba bō-k; (<i>masc. obl.</i>) babā-k.	Bābun-kō . . .
108. To fathers . . .	Bāban-kañi . . .	Babō-kañi . . .	Bābun-khī, bābuns . . .
109. From fathers . . .	Bāban-hai . . .	Babō-thaī, -haī . . .	Bābun-hwai . . .
110. A daughter . . .	Cheli . . .	Chēli: (<i>ag.</i>) chēli-l . . .	Chēli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chēli-k; (<i>fem. and masc. obl.</i>) chēli-k.	Chēli-kō . . .
112. To a daughter . . .	Cheli-kañi . . .	Chēli-kañi . . .	Chēlis . . .
113. From a daughter . . .	Cheli-hai . . .	Chēli-thaī, -haī . . .	Chēli-hwai . . .
114. Two daughters . . .	Dwi cheli . . .	Dwi chēliy . . .	Dui chēlin . . .
115. Daughters . . .	Cheli, cheliyā . . .	Chēliyā, chēliy; (<i>ag.</i>) chēliyō-l.	Chēlin . . .
116. Of daughters . . .	Chelina-ko, cheliyana-ko . . .	Chēliyō-k; (<i>fem.</i>) chēliyō-k; (<i>masc. obl.</i>) chēliyā-k.	Chēlin-ko . . .
117. To daughters . . .	Chelin-kañi, cheliyan-kañi . . .	Chēliyō-kañi . . .	Chēlin-khī, chēlins . . .
118. From daughters . . .	Chelin-hai, cheliyau-hai . . .	Chēliyō-thaī, -haī . . .	Chēli-hwai . . .
119. A good man . . .	Ēk bhalo ādimi . . .	Ēk-bhal mais (<i>ag.</i> bhal maisai-l).	Ēk bhalō (<i>or</i> nikō) maīs . . .
120. Of a good man . . .	Ēk bhālā ādimi-ko . . .	Ēk-bhal mais-k; (<i>fem.</i>) maisai-k <i>or</i> maisō-k; (<i>masc. obl.</i>) maisā-k.	Ēk bhalā (<i>or</i> nikā) maīs-kō . . .
121. To a good man . . .	Ēk bhālā ādimi-kañi . . .	Ēk-bhal mais-kañi . . .	Ēk bhalā maīs-khī <i>or</i> maīsas . . .
122. From a good man . . .	Ēk bhālā ādimi-hai . . .	Ēk-bhal mais-thaī, -haī . . .	Ēk bhalā maīs-hwai . . .
123. Two good men . . .	Dwi bhālā ādimi . . .	Dwi bhal mais . . .	Dui bhalā maīs . . .
124. Good men . . .	Bhālā ādimi . . .	Bhal mais; (<i>ag.</i>) bhal maisō-l.	Bhalā maīs . . .
125. Of good men . . .	Bhālā ādimina-ko . . .	Bhal maisō-k; (<i>masc. obl.</i>) maisā-k.	Bhalā maīsaun-kō . . .
126. To good men . . .	Bhālā ādimin-kañi . . .	Bhal maisō-kañi . . .	Bhalā maīsaun-khī <i>or</i> maīsauns . . .
127. From good men . . .	Bhālā ādimin-hai . . .	Bhal maisō-thaī, -haī . . .	Bhalā maīsaun-hwai . . .
128. A good woman . . .	Ēk bhali syaini . . .	Ēk bhali syaini . . .	Ēk niki syāni . . .
129. A bad boy . . .	Ēk kharāb chelo . . .	Ēk kharāb chyal . . .	Ēk ghinnō chēlō . . .
130. Good women . . .	Bhali syaini, <i>or</i> bhali syai- niyā . . .	Bhali syainiyā (syainiy) . . .	Bhali syānin . . .
131. A bad girl . . .	Ēk kharāb cheli . . .	Ēk kharāb chēli . . .	Ēk ghinni chēli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalō, nikō . . .
133. Better . . .	Aur bhalo . . .	Haurē bhal . . .	Aur bhalō . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehrī).	English.
Bābāaũ-kō . . .	Bābun-kō . . .	Būbau-kō . . .	107. Of fathers.
Bābāaũ-kū . . .	Bābun-khuṇī . . .	Būbau-kū . . .	108. To fathers.
Bābāaũ-tē . . .	Bābun-gaṇī . . .	Būbau-mujē, -sē . . .	109. From fathers.
Naunī . . .	Laṛī . . .	Naunī . . .	110. A daughter.
Naunī-kō . . .	Laṛī-kō . . .	Naunī-kō . . .	111. Of a daughter.
Naunī-kū . . .	Laṛī-khuṇī . . .	Naunī-kū . . .	112. To a daughter.
Naunī-tē . . .	Laṛī gaṇī . . .	Naunī-mujē, -sē . . .	113. From a daughter.
Dwi naunī . . .	Dwi laṛī . . .	Dwi naunī . . .	114. Two daughters.
Naunī . . .	Laṛī . . .	Naunī . . .	115. Daughters.
Nauniyaũ-kō . . .	Laṛīō-kō . . .	Nauniyau-kō . . .	116. Of daughters.
Nauniyaũ-kū . . .	Laṛīō-khuṇī . . .	Nauniyan-kū . . .	117. To daughters.
Nauniyaũ-tē . . .	Laṛīō gaṇī . . .	Nauniyau-mujē, -sē . . .	118. From daughters.
Ēk bhalō ādmī . . .	Ēk bhalō ādmī . . .	Bhalō manas . . .	119. A good man.
Ēk bhalā ādmī-kō . . .	Ēk bhalā ādmī-kō . . .	Bhalā manas-kō . . .	120. Of a good man.
Ēk bhalā ādmī-kū . . .	Ēk bhalā ādmī-khuṇī . . .	Bhalā manas-kū . . .	121. To a good man.
Ēk bhalā ādmī-tē . . .	Ēk bhalā ādmī-gaṇī . . .	Bhalā manas-mujē, -sē . . .	122. From a good man.
Dwi bhalā ādmī . . .	Dwi bhalā ādmī . . .	Dwi bhalā manas . . .	123. Two good men.
Bhalā ādmī . . .	Bhalā ādmī . . .	Bhalā manas . . .	124. Good men.
Bhalā ādmiyaũ-kō . . .	Bhalā ādmīn-kō . . .	Bhalā mansū-kō . . .	125. Of good men.
Bhalā ādmiyaũ-kū . . .	Bhalā ādmīn-khuṇī . . .	Bhalā mansū-kū . . .	126. To good men.
Bhalā ādmiyaũ-tē . . .	Bhalā ādmīn-gaṇī . . .	Bhalā mansū-mujē, -sē . . .	127. From good men.
Ēk bhali janānī . . .	Ēk bhali sisnī . . .	Bhali kajāṇ . . .	128. A good woman.
Ēk nakhrō naunō . . .	Ēk nakhrō laṛō . . .	Ēk nakhrō nauniyāl . . .	129. A bad boy.
Bhali janānī . . .	Bhali sisnī . . .	Bhali kajāṇ . . .	130. Good women.
Ēk nakhrī naunī . . .	Ēk nakhrī laṛī . . .	Ēk nakhrī naunī . . .	131. A bad girl.
Bhalō . . .	Bhalō . . .	Bhalō . . .	132. Good.
Aur bhalō, -tē bhalō . . .	Aur bhalō . . .	Bhalō . . .	133. Better

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyāli).
134. Best . . .	Saban-hai bhalo . . .	Sabō-hai bhal . . .	Sab-hwai bhalo . . .
135. High . . .	Ucho . . .	Ūch . . .	Algō . . .
136. Higher . . .	Aur ucho . . .	Haurō ūch . . .	Aur algō . . .
137. Highest . . .	Suban-hai ucho . . .	Sabō-hai ūch . . .	Sab-hwai algō . . .
138. A horse . . .	Ghoro . . .	Ghwar . . .	Ghōrō . . .
139. A mare . . .	Ghori . . .	Ghwōri . . .	Ghōri . . .
140. Horses . . .	Ghwārā . . .	Ghwārā, ghwar . . .	Ghōrā . . .
141. Mares . . .	Ghori, ghoriyā . . .	Ghwōri . . .	Ghōrin . . .
142. A bull . . .	Balad . . .	Balad . . .	Bald . . .
143. A cow . . .	Goru . . .	Gōru . . .	Gōru . . .
144. Bulls . . .	Balad . . .	Balad . . .	Bald . . .
145. Cows . . .	Goru . . .	Gōru . . .	Gōruāñ . . .
146. A dog . . .	Kukur . . .	Kukur . . .	Kukur, dhāt . . .
147. A bitch . . .	Kutiya . . .	Kutiya, kutiy . . .	Kukur, chhauri . . .
148. Dogs . . .	Kukur . . .	Kukurā, kukur . . .	Kukur . . .
149. Bitches . . .	Kutiya . . .	Kutiya, kutiy . . .	Chhaurin . . .
150. A he-goat . . .	Bākaro . . .	Bākar . . .	Bākarō . . .
151. A female goat . . .	Bākari . . .	Bākari . . .	Bākari . . .
152. Goats . . .	Bākārā . . .	Bākārā, bākār . . .	Bākārā . . .
153. A male deer . . .	Hirañ . . .	Hirañ . . .	Harin . . .
154. A female deer . . .	Hirañi . . .	Hirañi . . .	Harini . . .
155. Deer . . .	Hirañ . . .	Hirañ . . .	Harin . . .
156. I am . . .	Mañ chhū . . .	Mi chhū . . .	Mañ chhū . . .
157. Thou art . . .	Tu chhai, (fem.) chhō . . .	Tū chhai . . .	Taī chhai . . .
158. He is . . .	U chh . . .	Ū chh . . .	Ū chh . . .
159. We are . . .	Ham chhū . . .	Ham chhū . . .	Hām chhū . . .
160. You are . . .	Tum chhau . . .	Tum chhau . . .	Tum chhau . . .

Garhwālī (Standard).	Garhwālī (Rāṭhī).	Garhwālī (Tehrī).	English.
Bahut-hi bhalō, sab-tē bhalō	Bahut-hi bhalō . . .	Barō-hi bhalō . . .	134. Best.
Ūchō	Uchō	Ūchō	135. High.
Aur ūchō, -tē ūchō . . .	Aur uchō	Ūchō	136. Higher.
Bahut-hi ūchō, sab-tē ūchō	Bahut-hi uchō	Barō-hi ūchō	137. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sāṛ	Sāḍ, bald	Sāḍ, bald	142. A bull.
Gōr	Gauṛō	Gauṛī	143. A cow.
Bald, sāṛ	Sāḍ, bald	Sāḍ	144. Bulls.
Gauṛā	Gōṛa	Gauṛā	145. Cows.
Kuttā	Kukur	Kūkar	146. A dog.
Kutti	Kukur	Kūkari, kūti	147. A bitch.
Kuttā	Kukur	Kūkar	148. Dogs.
Kutti	Kukur	Kukarē	149. Bitches.
Laḥotyā, bākhro	Boktyā	Bākhro	150. A he-goat.
Bākhri	Bōkhri	Bākhri	151. A female goat.
Bākhra	Bōkhra	Bākhra	152. Goats.
Mirg	Mirg	Jaḍau	153. A male deer
Mirg	Mirg	Jēḍen	154. A female deer.
Mirg	Mirg	Jaḍau	155. Deer.
Maṛ chhañ	Mi chhñ, chhañ	Maṛ chhañ	156. I am.
Tū chhai	Tū chhai	Tū chhai	157. Thou art.
Wō chha	Wō cha (sic), chha	Wō chha	158. He is.
Ham chhawāñ	Ham chhawāñ	Ham chhayā	159. We are.
Tum chhayāñ	Tum chhawā	Tum chhayāñ	160. You are.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
161. They are . . .	Ū chhan . . .	Ū chhanā, chhan . . .	Un chhan . . .
162. I was . . .	Maĩ chhiyũ, chhyũ . . .	Mi chhiy . . .	Maĩ thyũ . . .
163. Thou wast . . .	Tu chhiyē, (fem.) chhī . . .	Tū chhiyē . . .	Taĩ thyē . . .
164. He was . . .	U chhiyo, (fem.) chhi . . .	Ū chhiy . . .	Ū thyō . . .
165. We were . . .	Ham chhiyā, chhyā . . .	Ham chhiy . . .	Hām thyā . . .
166. You were . . .	Tum chhiyā . . .	Tum chhiy . . .	Tum thyā . . .
167. They were . . .	Ū chhiyā, (fem.) chhin . . .	Ū chhiyā, chhiy . . .	Un thyā . . .
168. Be . . .	Ho . . .	Hōw . . .	Hau . . .
169. To be . . .	Huno . . .	Hun . . .	Hunau . . .
170. Being . . .	Huno . . .	Hunō, hun . . .	Hunō . . .
171. Having been . . .	Hai-bēr . . .	Hai-bēr . . .	Hwai-bēr . . .
172. I may be . . .	Maĩ hũ . . .	Mi hōũ . . .	.....
173. I shall be . . .	Maĩ hūlo . . .	Mi hul . . .	Maĩ hūlo . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār; (pl.) mārau . . .	Mār . . .
176. To beat . . .	Māraṇo . . .	Māraṇ . . .	Mārṇau . . .
177. Beating . . .	Māraṇo . . .	Māraṇ . . .	Mārṇō . . .
178. Having beaten . . .	Māri-bēr . . .	Māri-bēr . . .	Māri-bēr . . .
179. I beat . . .	Maĩ mārũ-chhu . . .	Mi mārāchh, mārchh . . .	Maĩ mār-chhũ . . .
180. Thou beatest . . .	Tu mārā-chhai, (fem.) -chhē . . .	Tū mārāchhai, mārchhai . . .	Taĩ mār-chhai . . .
181. He beats . . .	U mārā-chh, (fem.) -chhya . . .	Ū mārāchh, mārchh . . .	Ū mār-chh . . .
182. We beat . . .	Ham mārānũ . . .	Ham mārṇũ . . .	Hām mārṇũ . . .
183. You beat . . .	Tum mārā-chhā . . .	Tum mārā-chhā, mār-chhā . . .	Tum mār-chhā . . .
184. They beat . . .	Ū mārānī, (fem.) mārānī . . .	Ū mārṇī . . .	Un mārṇān . . .
185. I beat (Past Tense) . . .	Maĩ-le mārō . . .	Mi-l mār . . .	Maĩ-lē mārō . . .
186. Thou beatest (Past Tense). . .	Twī-le mārō . . .	Twē-l mār . . .	Taĩ-lē mārō . . .
187. He beat (Past Tense) . . .	Wi-le mārō . . .	Wi-l mār . . .	Wi-lē mārō . . .

Garhwālī (Standard).	Garhwālī (Rāthī).	Garhwālī (Tehri).	English.
Wō ohhan . . .	Wō chhī . . .	Wō chhana . . .	161. They are.
Maĩ chhayō . . .	Mi chhōyō, chhayō . . .	Maĩ chhayō, chhō, thayō . . .	162. I was,
Tñ chhayō . . .	Tñ chhōyō, chhayō . . .	Tñ chhayō, chhō, thayō . . .	163. Thou wast.
Wō chhayō . . .	Wō chhōyō, chhayō . . .	Wō chhayō, chhō, thayō . . .	164. He was.
Ham chhayā . . .	Ham chhāyā, chhayā . . .	Ham chhayā, chhā, thayā . . .	165. We were.
Tum chhayā . . .	Tum chhāyā, chhayā . . .	Tum chhayā, chhā, thayā . . .	166. You were.
Wō chhayā . . .	Wō chhāyā, chhayā . . .	Wō chhayā, chhā, thayā . . .	167. They were.
Hō . . .	Hō . . .	Hō . . .	168. Be.
Hōṇō . . .	Hōṇō . . .	Hōṇ . . .	169. To be.
Hōndō . . .	Hōṇṇ . . .	Hōndō . . .	170. Being.
Hwai-k . . .	Hwē-ka . . .	Hōi-ka . . .	171. Having been.
Maĩ hōñ . . .	Mi hñ . . .	Maĩ hōñ . . .	172. I may be.
Maĩ hōlā . . .	Mi hunñ . . .	Maĩ hōlō . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . .	Mār . . .	Mār . . .	175. Beat.
Mārñō . . .	Māñō . . .	Mārñū . . .	176. To beat.
Mārdō, mārnō . . .	Māñū . . .	Mārdō . . .	177. Beating.
Mārī-k . . .	Mārī-ka . . .	Mārī-ka . . .	178. Having beaten.
Maĩ mārdñ . . .	Mi māññ . . .	Mārdāñ . . .	179. I beat.
Tñ mārdī . . .	Tñ māññ . . .	Mārdī . . .	180. Thou beatest.
Wō mārd . . .	Wō māñ . . .	Mārdā . . .	181. He beats.
Ham mārdāwā . . .	Ham māññ . . .	Mārdā . . .	182. We beat.
Tñm mārdāwā . . .	Tum māññ . . .	Mārdā . . .	183. You beat.
Wō mārdin . . .	Wō māñ . . .	Mārdāna . . .	184. They beat.
Main mārē . . .	Mī-la (or mai-la) māra . . .	Maĩ-na mārē . . .	185. I beat (<i>Past Tense</i>).
Tin mārē . . .	Tī-la (or tai-la) māra . . .	Tī-na mārē . . .	186. Thou beatest (<i>Past Tense</i>).
Wain marē . . .	Wa-la (or wai-la) māra . . .	Wai-na mārē . . .	187. He beat (<i>Past Tense</i>).

English.	Kumaunī (Standard).	Kumaunī (Kha-parjiyā).	Kumaunī (Sōriyālī).
188. We beat (<i>Past Tense</i>) .	Hama-le mārō . . .	Hamō-l mār . . .	Hām-lē mār̄yō . . .
189. You beat (<i>Past Tense</i>) .	Tuma-le mārō . . .	Tumō-l mār . . .	Tum-lē mār̄yō . . .
190. They beat (<i>Past Tense</i>)	Un-le mārō . . .	Unō-l mār . . .	Unan-lē mār̄yo . . .
191. I am beating . . .	Maĩ mār̄auēr-chhū . . .	Mi mār̄an lāgi-rayū . . .	Maĩ mār̄an pai-rayū . . .
192. I was beating . . .	Maĩ mār̄anēr-chhiyū, mār̄- chhiyū.	Mi mār̄an lāgi-raū-chhiy . . .	Maĩ mār̄an pai-rai-thyū . . .
193. I had beaten . . .	Maĩ-le mār̄a-chhiyō . . .	Mi-l mār̄-chhiy . . .	Maĩ-lē mār̄i-thyō . . .
194. I may beat . . .	Maĩ mārū . . .	Mi mārū . . .	..... . . .
195. I shall beat . . .	Maĩ mārūlo . . .	Mi mārūl . . .	Maĩ mārlo . . .
196. Thou wilt beat . . .	Tu mār̄alai, (<i>fem.</i>) -lē . . .	Tū mār̄lai . . .	Taĩ mār̄lai . . .
197. He will beat . . .	U mār̄alo, (<i>fem.</i>) -li . . .	Ū mār̄alo . . .	Ū mārlo . . .
198. We shall beat . . .	Ham mārūlā . . .	Ham mārāl . . .	Hām mār̄lā . . .
199. You will beat . . .	Tum mār̄alā . . .	Tum mār̄lā . . .	Tām mār̄lā . . .
200. They will beat . . .	Ū mār̄alā, (<i>fem.</i>) -lin . . .	Ū mār̄lā . . .	Un mār̄lā . . .
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Maĩ mār̄i-chhu . . .	Mi mār̄i gayū . . .	Maĩ mār̄i jā-chhū . . .
203. I was beaten . . .	Maĩ mār̄iyū . . .	Mi mār̄i gō-chhiy . . .	Maĩ mār̄i gayū . . .
204. I shall be beaten . . .	Maĩ mār̄ilo . . .	Mi mār̄i jūl . . .	Maĩ mār̄i jālō . . .
205. I go . . .	Maĩ jā-chhu . . .	Mi jāchh, jāchl . . .	Maĩ jā-chhū . . .
206. Thou goest . . .	Tu jā-chhai, (<i>fem.</i>) -chhē . . .	Tū jāchhai, jāchhai . . .	Taĩ jā-chhai . . .
207. He goes . . .	U jā-chh, (<i>fem.</i>) -chhya . . .	Ū jāchh, jāchl . . .	U jā-chh . . .
208. We go . . .	Ham jānū . . .	Ham jānū . . .	Hām jānū . . .
209. You go . . .	Tum jā-chhā . . .	Tum jāchhā, jāchlā . . .	Tum jā-chhā . . .
210. They go . . .	Ū jānī, (<i>fem.</i>) jānin . . .	Ū jānī . . .	Un jānī, jānān . . .
211. I went . . .	Maĩ gayū . . .	Mi gayū . . .	Maĩ gayū . . .
212. Thou wentest . . .	Tu gayai, (<i>fem.</i>) gayī . . .	Tū gayē . . .	Taĩ gayē . . .
213. He went . . .	U gayo, (<i>fem.</i>) gai or gē . . .	Ū gay, gō . . .	U gayō . . .
214. We went . . .	Ham gayā . . .	Ham gāy . . .	Hām gayā . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehri).	English.
Haman mārē . . .	Hamū-la mārā . . .	Ham-na mārē . . .	188. We beat (<i>Past Tense</i>).
Tuman mārē . . .	Tumū-la mārā . . .	Tum-na mārē . . .	189. You beat (<i>Past Tense</i>).
Ūn mārē . . .	Wunū-la mārā . . .	Ū-na mārē . . .	190. They beat (<i>Past Tense</i>).
Maī mārū chhaū . . .	Mī mānū chhaū . . .	Maī mārō chhaū . . .	191. I am beating.
Maī mārū chhayō . . .	Mī mānō chhōyō . . .	Maī mārō thayō . . .	192. I was beating.
Main māryū chhayō . . .	Mī-la māryāla . . .	Maī-na mārē . . .	193. I had beaten.
Maī mārū . . .	Mī mārū . . .	Maī mārāū . . .	194. I may beat.
Maī mārūlo, mārō . . .	Mī mārūlo . . .	Maī mārō . . .	195. I shall beat.
Tū mārilyō, mārilo . . .	Tū māril . . .	Tū mārilyō, mārilo . . .	196. Thou wilt beat.
Wō mārō . . .	Wō mārul, . . .	Wō mārō . . .	197. He will beat.
Ham mārūlā, mārā . . .	Ham mālā . . .	Ham mārā . . .	198. We shall beat.
Tum mārilyā, mārā . . .	Tum mālyā . . .	Tum mārilyā, mārā . . .	199. You will beat.
Wō mārā . . .	Wō mālā . . .	Wō mārilyā, mārā . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Maī māryō chhaū . . .	Mī māra chhaū . . .	Maī māryō gayō . . .	202. I am beaten.
Maī māryō chhayō . . .	Mī māra chhōyō . . .	Maī māryō gayō thayō . . .	203. I was beaten.
Maī māryā jāūlo . . .	Mī mārālo . . .	Maī māryō jāulo . . .	204. I shall be beaten.
Maī jāndū . . .	Mī jānū . . .	Maī jāndū . . .	205. I go.
Tū jāndī . . .	Tū jānī . . .	Tū jāndī . . .	206. Thou goest.
Wō jānd . . .	Wō jān . . .	Wō jānda . . .	207. He goes.
Ham jāndāwā . . .	Ham jānū . . .	Ham jāndā . . .	208. We go.
Tum jāndāwā . . .	Tum jānī . . .	Tum jāndāī . . .	209. You go.
Wō jāndan . . .	Wō jāndin, jānī . . .	Wō jāndāna . . .	210. They go.
Maī gaū . . .	Mī gaū . . .	Maī gayeū . . .	211. I went.
Tū gai . . .	Tū gai . . .	Tū gayō . . .	212. Thou wentest.
Wō gayō . . .	Wō gaya . . .	Wō gayō . . .	213. He went.
Ham gayā . . .	Ham gaū . . .	Ham gayā . . .	214. We went.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
215. You went . . .	Tum gayā . . .	Tum gāy . . .	Tum gayā . . .
216. They went . . .	U gayā, (fem.) gayin or gain.	U gāyā, gāy, gayā . . .	Un gayā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāno . . .	Jān . . .	Jāno . . .
219. Gone . . .	Gayo . . .	Gōy, gō . . .	Gyō . . .
220. What is your name ?	Tumaro ke naū chh ?	Tumar kē nau chh ?	Tumārō kyā nau chh ?
221. How old is this horse ?	Yo ghorō katuk burō chh ?	Yō ghwar katuk bur chh ?	Yē ghōra-ki baīs kyā chh ?
222. How far is it from here to Kashmir ?	Yā-baṭi Kasmīr katuk dūr chh ?	Yā-baṭi Kasmīr katuk dūr chh ?	Yā-hwai Kasmīr-kō dēs katuk tāra chh ?
223. How many sons are there in your father's house ?	Tumārā bābā-kā ghar-mē katuk chyālā chhan ?	Tumār babā-k ghar-mē katuk chyāl chhan ?	Tumārā bābu-kā ghar-mē katuk chēlā chhan ?
224. I have walked a long way to-day.	Maī aj bhaut dūr jānik gayū.	Mī aj bhaut dūr jānik gayū.	Maī aj bhaut tarā-lān hityū.
225. The son of my uncle is married to his sister.	Myārā kākā-kā chyālā-ko byā wi-ki baiṇi dagari bhau-chh.	Myār kakā-k chyāl-k byā wi-ki baiṇi dagari bhau- chh.	Mērā kākā-kā chēlā-kō byā wi-ki baiṇi-ait bhāi-chh.
226. In the house is the sad- dle of the white horse.	Ghar-mē syātā ghwarā-ki jin chh.	Ghar-mē syat ghwarō-ki jin chh.	Wi ghar-mē sēta ghōra-ki jin chh.
227. Put the saddle upon his back.	Jin wi-kā puṭhā-mē dharau	Jin wi-ki puṭh-mē dharau .	Jinas wi-ki piṭhi-mē rākh .
228. I have beaten his son with many stripes.	Maī-le wi-kā chyālā-kaṇi bhaut bēt mārā-chh.	Mī-l wi-k chyāl-kaṇi bhaut bēt māri-chh.	Maī-lē wi-kā chēlās bhaut cāpak mārichh.
229. He is grazing cattle on the top of the hill.	U wi dhurā-mē chaupaun charṇuṇai lāgi rau-chh.	Ū wi dānā-k munvāw chanpainō-kaṇi charaun lāgi rau-chh.	Ū wi dānā-kā ṭukā-mē chaupau charaun pai-rai- chh.
230. He is sitting on a horse under that tree.	U wi bōṭ-muṇi ēk ghwarā-mē baiṭhi rau-chh.	Ū wi bōṭ muṇi ēk ghwar- mau baiṭhi rau-chh.	Ū wi rukh-kā tali-baṭi ēk ghōra-mē chārī rai-chh.
231. His brother is taller than his sister.	Wi-ko bhāi āpaṇi baiṇi-hai lāmo chh.	Wi-k bhāi āpaṇi baiṇi-hai bāki lamb chh.	Wi-kō bhayā jhik āpaṇi baiṇi-hwai algō chh.
232. The price of that is two rupees and a half.	Wi-ko mōl dhāi rupai chh .	Wi-k mōl dhāi rupai chh .	Wi-kō mōl dhāi rupaiyā chh.
233. My father lives in that small house.	Mero bāb wi nānā ghar-mē rū-chh.	Myar bab wi nān ghar-mī rūchh.	Mērō bābu wi nāna ghar-mē ran-chh.
234. Give this rupee to him	Yo rupai wi-kaṇi di-diyau .	Yō rupai wi-kaṇi di-diyau .	Yē rupaiyās wis di-diy .
235. Take those rupees from him.	Un rupaiṇ-kaṇi wi-hai li- liyan.	Unō rupaiṇō-kaṇi wi-thai li-liyan.	Un rupaiyān wi-thai-hwai li-liy.
236. Beat him well and bind him with ropes.	Wi-kaṇi khūb mārāu, aur jyaurā-le bāda.	Wi-kaṇi khūb mārāu, aur jyaurai-l bāda.	Wis thali-kai mār, aur jyaurān-lē bādi-diy.
237. Draw water from the well.	Kuwā-hai paṇi gārau .	Kuw-hai paṇi gārau .	Kuwā-hwai paṇi gār .
238. Walk before me . . .	Myārā aghin hit . . .	Myār aghil hit . . .	Mērā agatir hit . . .
239. Whose boy comes be- hind you ?	Tumārā pachhin-baṭi kai-ko chelo ū-chh ?	Tumār pachhil-baṭi kai-k chyal ū-chh ?	Tumārā pachhil kai-kō chēlō aun pai rai-chh ?
240. From whom did you buy that ?	Tuma-le u kai-baṭi mōl lē- chh ?	Tumō-l ū kai-thai mōl lē- chh ?	Tum-lē wis kai-thai-hwai mōl li-chh ?
241. From a shopkeeper of the village.	Gaū-kā ēk dūkāndār-baṭi .	Gau-k ēk dūkāndār-thai .	Wi gaū-kā ēk dūkānwālā- thai-hwai.

Garhwāli (Standard).	Garhwāli (Rāṭhī).	Garhwāli (Tehri).	English.
Tum gayāi . . .	Tum gawā . . .	Tum gayā . . .	215. You went.
Wō gayā . . .	Wō gin . . .	Wō gaina, gayena . . .	216. They went.
Jā . . .	Jā . . .	Jā . . .	217. Go.
Jāndō . . .	Jānū, jānō . . .	Jāndō . . .	218. Going.
Gayō . . .	Gayō . . .	Gayō . . .	219. Gone.
Tērō nām kyā chha ?	Tyōrō nau kyā cha ?	Tērō nau kyā chha ?	220. What is your name ?
Yō ghōrā katnā budyā chha ?	Yō ghwārā katug budyā cha ?	Yō ghōrō kanō budyā chha ?	221. How old is this horse ?
Yakh-tē Kāsmīr katnā chha ?	Yakha-baṭī Kāsmīr katug cha ?	Yakha-biṭina Kāsmīr katnā dūr chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgū naunā chhan ?	Tumārā bābō-ghar katug lauṛā chhī ?	Tumārā būbā-kā kuṛā-par kati bētā chhana ?	223. How many sons are there in your father's house ?
Maī aj bahut chalyū .	Mī aj bhiṇḍī hiṭū .	Āj maī baṛī dūr-taī ghūmyō	224. I have walked a long way to-day.
Wē-ki bain mērā chachā-kā naunā-kū byāhī chha.	Wē-ki bain mērā kakā-kā lauṛā-kū byāī cha.	Mērā chāchā-kā naunā-kō wai-kī bain dagrē byau hōyē.	225. The son of my uncle is married to his sister.
Saphēd ghōrā-ki kāṭhī ḍērā chha.	Syātā ghwārā-ki kāṭhī ḍyāl-gaṇī cha.	Wā saphēd ghōrā-ki jin wai kuṛā par chha.	226. In the house is the saddle of the white horse.
Wē-ki pīṭh-mā kāṭhī dhar .	Wē-kā puṭhā-mā kāṭhī dhar	Jin wai-ki pīṭh-par dhara .	227. Put the saddle upon his back.
Main wē-kō naunō bhiṇḍē bētan mārē.	Mī-la wē-kū lauṛō bhiṇḍī sēṭga-la mārā.	Maī-na wai-kā nauna-saṇē bahut bētū-na piṭē.	228. I have beaten his son with many stripes.
Wō dhār-mā gōrū charaunū chha.	Wō khāl-gaṇī gōr charaunda cha.	Wā wai ḍāḍā-ki dhār-mā dhan chain charaunū chha.	229. He is grazing cattle on the top of the hill.
Wō wē ḍālā mūrē ghōrā-mā baiṭhyū chha.	Wō wī ḍāl-tal ghwārā-mā baiṭhyaū cha.	Wā wai ḍālā-kā bēra ghōrā-mā baiṭhyū chha.	230. He is sitting on a horse under that tree.
Wē-kō bhāī wē-ki bain-tē lambō chha.	Wē-kō bhāī wē-ki bain-tē lambō cha.	Wai-kō didā appī bain-sē jhiṭh lambō chha.	231. His brother is taller than his sister.
Wē-kō mōl ḍhāī rupyā chha	Wē-kō mōl ḍhāī rupyā cha .	Wai-kō mōl dūī rupyā aur ēk aṭhannī chha.	232. The price of that is two rupees and a half.
Mērā baba wē chhoṭā ghar-par rahādīn.	Mērō bābū wē nānā kuṛā-gaṇī ran.	Mērō bābā wai chhoṭā kuṛā rahādō.	233. My father lives in that small house.
Yā rupyā wē-saṇī dī-dē .	Yō rupyā wē-thū dē-dyā .	Yō rupyā wai-kū dī-dyā .	234. Give this rupee to him.
Wē-tē wō rupyā li-lē .	Wē-makōī wō rupyā lē-lē .	Yau rupyan wai-sē li-lyā	235. Take those rupees from him.
Wē khūb mār aur rassi-mā bādh.	Wē bhiṇḍī mārā aur jyurā-la bādhya.	Wai-saṇī khūb phatkāra aur juraṇ-sē bādhī-dēwā.	236. Beat him well and bind him with ropes.
Kuwā-tē pāṇī nikālā .	Kuwā-undō pāṇī gārā .	Kūwā-sē pāṇī nikālā .	237. Draw water from the well.
Mērā agārī chal . . .	Myāra aghin hiṭ . . .	Mēra agārē chala . . .	238. Walk before me.
Tum pichhārī kai-kō naunō aṇū chha ?	Tum pāchhin kai-kō lauṛō aṇū cha ?	Tumārā pichhārē kai-kō naunyal aṇa lagyū chha ?	239. Whose boy comes behind you ?
Tin wō kai-tē mōl lēyō ?	Twō-la wō kai-gaṇī mōl liyō ?	Tum-na wō kai-mujē mōl-linē ?	240. From whom did you buy that ?
Gaū-kā ēk bapiya-tē .	Gaū-kā ēk banyā-gaṇī .	Gaū-kā ēk dukāndār-sē .	241. From a shopkeeper of the village.

WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of

Where spoken.

Dehra Dun to Bhadrawāh in the Northern Panjab. To its East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dōgri dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of

The Speakers.

whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rānās of Jubbāl, Balsan and the Thākurs of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Bija came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravamśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khaṣas, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khaṣa-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khaṣa language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khaṣa language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmīrī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight :

Name of Language or Group.											Number of Speakers.
Jaunsari	.	.	.	.	.	.	.	.	.	.	47,437
Sirmauri	.	.	.	.	.	.	.	.	.	.	124,562
Baghāṭī	.	.	.	.	.	.	.	.	.	.	22,195
Kiūṭhālī	.	.	.	.	.	.	.	.	.	.	151,476
Satlaj Group	.	.	.	.	.	.	.	.	.	.	38,893
Kuṭṭī	.	.	.	.	.	.	.	.	.	.	84,631
Maṇḍālī	.	.	.	.	.	.	.	.	.	.	212,184
Chamḍālī	.	.	.	.	.	.	.	.	.	.	109,286
Bhadrawāh Group	.	.	.	.	.	.	.	.	.	.	25,517
Total number of speakers											<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsārī is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Sirmauri is mainly spoken in the States of Sirmaur and Jubhal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubhal it begins to approximate to Kiūṭhālī.

Baghāṭī and Kiūṭhālī are also closely connected. Baghāṭī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhālī, in several varying

dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kūlūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhali and Kūlūi.

Kuṭṭi and Satlaj Group.

Maṇḍēālī is the language of the States of Mandi and Suket, and represents Southern Kūlūi merging into the Pañjābī of Kangra.

Maṇḍēālī.

Chamēālī (with four dialects) is mainly spoken in the Chamba State, and represents Kūlūi merging into the Ḍōgrī of Jammu and into Bhadrawāhī.

Chamēālī.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēālī merging, through Bhadrawāhī, into Kāshmīrī.

Bhadrawāh Group.

From the above it will be gathered that we may take Kiūṭhali-Baghāṭī and Kūlūi as the typical Western Pahārī dialects, and the following brief account of the main features of Western Pahārī will be based on these two. Sirmaurī and Jaunsārī are affected by the Hindōstānī and Pañjābī of the plains, and Jaunsārī also by the neighbouring Garhwālī to its East, while Maṇḍēālī and Chamēālī are corrupted by the dialects of Pañjābī lying to their West.

Written character.—All over the Western Pahārī area the written character is some form or other of the Ṭākṛī alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākṛī alphabet is most probably derived from Ṭakka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākṛī or Ṭakkārī alphabet is closely connected with the Śāradā alphabet of Kashmīr, and with the Laṇḍā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write तऊ for tū. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Ḍōgrī.' Another reformed variety of Ṭākṛī, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēālī.' Types have been cast in Chamēālī, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēālī will also be found in the following pages.

A full account of the Ḍōgrī character, and of its connexion with Ṭākṛī, will be found in the section dealing with the Ḍōgrī dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākṛī alphabet on p. 802 of the same Journal for 1911, both by the present writer.

Pronunciation.—In Western Pahārī the letter *a* is generally sounded like the *ō* in ‘hot.’ There is a short *ĕ* sounded like the *ĕ* in ‘met’ which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ĕ* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirāji form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ū* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baihṇ*, a sister. In Kiūṭhālī its nominative is *būhṇ* (for *baihṇī*) while its agent case is *bauhṇē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kūṭ*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmīrī. By ‘epenthesis’ is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words ‘man’ and ‘men’. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get ‘*mate*,’ the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būhṇ*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṛāṭī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōḍō* or *ghōṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamṛāṭī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

¹ See, e.g., p. 825 post.

form would be *ghōṛā*, in Kiūṭhali it would be *ghōṛō*, while forms corresponding to *ghōṛū*, though by no means excluding the other two, appear most frequently in Kuṭūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahārī towards disaspiration. Thus the Hindī *hōnā*, to be, is generally represented by *ōnū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmīrī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahārī, but it may be noticed that in Kāshmīrī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kuṭūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahārī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspilate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also *būi* for *bhāi*, a brother; *bāḍnū* for *bāḍhnū*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōṛā*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnū*, but also by *ōhnū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmīrī we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahārī, we have stray instances of the same changes, as in Mālvī *jucāp* for *jucāp*, a reply; Kumaunī *jhaṇṭi* for *jhaṇḍi*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kīrni)¹; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukhaḍ(h)*, medicine (Jaunsārī); *par'chī*, for *barchī*, a spear (Kiūṭhali); *jinta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahārī is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *japnū*, to speak, is pronounced *dzōpnū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chann*, and in Kuṭūi *chin*. This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindī *khēt*, but in Western Pahārī it is *khēch* or *khētṣ*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsārī *khēj* for *khēd*, grief; Sirmaurī (Girīpārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmīrī *dapun*, to say, with *dzōpnū* given above.

¹ The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ū* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukkara*, *sungara*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

² An interesting case is that of the Kiūṭhali *chāmbī*, copper, as compared with the Kāshmīrī *tsām*, and Sanskrit *tāma*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *ṛthā*, here, which in Kōchī Kiūṭhali becomes *ichhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *t* frequently becomes *ch*, a *ḍ* becomes *j*, a *t* becomes *ts* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmīrī. Moreover a *tr* tends to become *tʰ*, so that we have here a view of the way in which *tr* becomes *ts*. It first becomes *t* and then *ch*, and finally *ts*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōāṇḍ*, the equivalent of the Hindōstānī *galānā*, to melt, and *bāṇ*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *pīṭulā* or *pīṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Piśācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēālī (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārnā*, to strike. So in Sirmaurī (Girīpārī) *rāchī gōā*, he was lost, becomes *āchī gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōrē-au*, for *ghōrē-rau*. The letter *ṛ* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daurṇā*, to run, and Chamēālī (Paṅgwālī) *kuṛī* or *kūī*, a daughter.

In most Indian languages the letter *ṛ* is always derived from the letter *ḍ*. In other words when *ḍ* falls between two vowels, and only then, it becomes *ṛ*. It hence follows that *ṛ* can never be the first letter of a word. In Kiūṭhali, however, there are two instances noted of words commencing with *ṛ*, viz. *ṛāmbī*, a weeding instrument, and *ṛōknū*, to stop. The letter *ṛ* does not occur as an initial in the Piśācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Piśācha languages, we have *rōī*, a spoon, corresponding to the Hindī *ḍōī*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindī there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *sh*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindī *dēs*. The Sanskrit *sh* is also represented by *ś* or even by *chh*, as in *māṇas* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Piśācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmīrī *dah*. So in Kulūī we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Piśācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēālī, in which every *ś* is sounded as *kh*, e.g. in *dakh*, ten.

Declension.—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

¹ E.g. Sanskrit *putra*, a son, Gārwi *puṭ* or *pūch*.

Tadbhava¹ masculine nouns (excluding the few ending in *ī* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamēālī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahārī nouns is the same in the singular and the plural. In Hindī the singular oblique form of *ghōrā* is *ghōrē*, while the plural oblique form is *ghōrō*, but in Western Pahārī *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahārī nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindī practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindī *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahārī follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus :—

	Nom. sing.	Obl. sing.
Jaunsarī.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmaurī.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghātī.	<i>gōr</i> .	<i>gōrā</i> .
Kiūṭhālī.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuḷūī.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice :—

	Sing. nom.	Obl.
Baghātī.	<i>baihṇ</i> , a sister.	<i>baihṇā</i> .
Kiūṭhālī.	<i>būhṇ</i> .	<i>bauhṇē</i> .
Kuḷūī.	<i>bēhṇ</i> .	<i>bēhṇī</i> .
Chamēālī.	<i>baihṇ</i> .	<i>baihṇī</i> .

In the case of these feminines, the border languages Sirmaurī and Jaunsārī appear to follow the Hindī rule, and there is no change.

Besides the oblique form, all Western Pahārī have an organic locative and agent (singular and plural) formed by adding *ē*, as in *babbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahārī languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A Tadbhava word is one which has descended to Western Pahārī from Sanskrit, through Prakrit. It is to be distinguished from a tatsama word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kh</i>	<i>ī, tē, āurī</i>	<i>kō</i>	<i>māñjh, pūdā</i> (in or on), <i>chh</i>
Sirmaurī	<i>khē, gē, kh</i>	<i>dō</i>	<i>rō</i>	<i>dō, mō, pādē</i> (in or on)
Baghātī	<i>khē</i>	<i>dē</i>	<i>rā</i>	<i>mañjhē, mē</i>
Kiūṭhālī	<i>khē, hāgē, āgē, gē</i>	<i>dō, hāgō, phā</i>	<i>rō</i>	<i>dō, (on) pāndē</i>
Kulī	<i>bē</i>	<i>na</i>	<i>rā</i>	<i>māñjhē</i>
Maṇḍēālī	<i>jō, kunē</i>	<i>gē, thē</i>	<i>rā</i>	<i>mañjhā</i>
Chamēālī (Standard)	<i>jō</i>	<i>kachhā</i>	<i>rā</i>	<i>bichch</i>
Chamēālī (Gaddī)	<i>jō, bō, gō</i>	<i>thañ</i>	<i>rā</i>	<i>mañjh</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khē* and *kh*) are confined to the southern and south-eastern dialects. In Kiūṭhālī we have *hāgē*, which is quite typical of the dialect. The Kulī *bē* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddī, and in the Piśācha Wai-Alā ablative postposition *bē*. The dative postposition *jō* is peculiar to the North-Western dialects (Chamēālī and Maṇḍēālī) and, as is elsewhere pointed out, is related to the Sindhī genitive postposition *jō*.

The genitive postposition is throughout the Rājasthānī *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahārī *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pūdā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghātī on p. 498). The central dialects of Western Pahārī do the same. Thus, the word for 'good' is *tsōzzā-rō*. In the North-Western dialects (Maṇḍēālī and Chamēālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindi *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, aū, haū*, with minor variations. The oblique form singular of this pronoun is *mā, mū, mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghātī *man-dē*, from me; Chamēālī *minjō*, to me. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamēālī) *mīṇḍā*, my; *tīṇḍā*, thy; and the Paṅgwālī (Chamēālī) *māṇ*, my; *tāṇ*, thy. In the plural, the southern dialects have forms based on *ham*, *tum*; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūī *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī set, *ēh*, this; *ō*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders: a masculine animate (e.g. *tēs*); a feminine animate (e.g. *tēssau*); and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmīrī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsārī and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsārī *ō*, *hō*; Kiūṭhālī, *ō*; Kuḷūī, *hē*; Maṇḍēālī, *hā*; Chamēālī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍēālī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuḷūī. Its basis is the root *as*. In some dialects (e.g. Kiūṭhālī), it is regularly conjugated for number and person. In others (e.g. Kuḷūī), it only changes for gender. In others again (e.g. Jaunsārī), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsārī	.	.	.	<i>āsō</i> , <i>ōsō</i> .
Sirmaurī	.	.	.	<i>ōsō</i> , <i>sō</i> , <i>ōs</i> .
Baghātī and Kiūṭhālī	.	.	.	<i>ōssō</i> .
Kuḷūī	.	.	.	<i>sā</i> (dialectic <i>āssā</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuḷūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Chamēālī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaunī *nhāti*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, e.g. in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindī *thā*. A variant form is the Kulūi *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects.

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhālī *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhālī *mārūā* for *mārōlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Śōdhōchī (Satlaj Group) *mārmā* (for *mārōlā*), I shall strike, but *mārā* (for *mār(ēl)ā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.¹

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḍēuṇū*, to go, which has almost superseded the Hindī *jānā*. With it we may compare the Piśācha Gawarbatī root *ḍi*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshṇū* (past participle *nōṭhō*), with which we may perhaps compare the Kāshmīrī *nashun* (past part. *nūṭh*), to disappear. Such verbs are especially common in Kulūi, where we have *ḍzhanṇū*, to fall; *ēṇā*, to come (cf. Kāshmīrī *yin**, to come, and the Shinā root *ē*, come); *nēṇū*, to take (Kāshmīrī *nin**), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmīrī *gatṣhun*, to go. So also in the Gaddī dialect of Chamēālī we have from *bhōṇā*, to become, *bhuchhā*, I may become; from *gāṇā*, to go, *gachhā*, I may go; and from *ṭṇā*, to come, *ichhā*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Punchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahārī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tikā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamba Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Tākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

² Op. cit., p. 354.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

3	a	ख	kau	क	tha
31, 311	ā	ख	kā	क	da
6	i	ख	ka	क	dha
6	ī	ख	kha	क	na
6	u	ख	ga	क	pa
6	ū	ख	gha	क	pha
6, 2	ě, ē	—	ña	क	ba
6	ai	ख	cha	क	bha
(3)	ō, ō	ख	chha	क	ma
(3)	au	ख	ja	क	ya
.	~	ख	jha	क	ra
ख	ka	—	ña	क	la
ख	kū	✓	ṭa	क	wa
ख	ki	✓ 6	tha	क	śa
ख	kī	ख 6	ḍa	ख	sha
ख	ku	ख	ra	ख	sa
ख	kū	6	ḍha	6	ha
ख	kě, kē	6	ṛha		
ख	kai	ख	ṇa		
ख	kō, kō	ख	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌ṁ). As ṁ and ṇ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsārīs on the spot. The reverse Jaunsārī-English vocabulary has been prepared under my supervision from the original English-Jaunsārī one.

Pronunciation.—As in Hindī, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsārī, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *ḍhaṛkūwa*, the afternoon; *duīja*, another; *khūṛga*, a cold in the head; *pitlōsa*, a bath; *sīṭha*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be transliterated as *ō*, to distinguish it from *o*. In the Jaunsārī St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Naṭhō* and *nōṭhō* both represent the same sound, and mean the same thing, *viz.* "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindī, end in *ā*, but in Garhwālī and Kumaunī in *ō*. Jaunsārī here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō*, *sō tihūkh bāṭi-dīnō*, but *thā* in *jōjā kāṇchhā bēṭā thā*, he who was the younger son.

As in Central Pahārī a short *ē*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tēs-kō*, of him, equivalent to the Hindī *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇō*, not *bādhṇō* or *bādhṇō*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *ātī*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus:—

bādal or *bādō*, a cloud.

bāl or *bāō*, hair.

bāū (for *bālū*), sand.

bhūīchāl or *bhuīchō*, an earthquake.

gōāṇḍ (Hindī *galānā*), to melt.

hal or *hau*, a plough.

jāu (for *jāl*), a net.

kālō or *kūwō*, black.

mōnāu, a “monāl” pheasant.

pālā or *pāwā*, frost.

śalā or *śōwā*, a locust.

śyāl or *śyāō*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, and in Garhwālī and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōṛā*, Garhwālī *ghōṛō*, Jaunsārī *ghōṛā* or *ghōṛō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōṛē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baṇṛō*, the shoulder, plur. *baṇṛē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭi*, a daughter, plur. *bēṭiā* or *bēṭiyā*; *khūri*, a razor, plur. *khūriā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āsū*, a tear, plur. *āsūā*; *śarśū*, a bug, plur. *śarśūā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhaūā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *ī*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēḍ*, the belly, plur. *pēḍī*. I have, however, also noted both *bāḥā* and *bāḥī*, as the plural of *bāḥ*, an arm; *kīlā*, as the plural of *kīl*, a pimple. *Thō*, the buttock, makes its plural *thōāī*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōṛā*, a horse, obl. sing. *ghōṛē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ḍ*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bālā*; *ṭāṭū*, the neck, obl. sing. *ṭāṭū*; *nāchṇḍ*, to dance,

¹ See p. 379, note 1.

obl. sing. *nāchnō*; *bōhni*, a sister, obl. sing. *bōhni*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēti*, a daughter, has *bēti*, *bētiā*, or *bētiyā*.

The oblique form plural ends in *ī* or *ū*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍokhrē*, obl. plur. *ḍōkhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī*.

In other cases *ū* is preferred, as in *bōrs*, a year, obl. plur. *bōrsū*; *naukar*, a servant, obl. plur. *naukarū*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍū*.

As in Hindī and Garhwālī, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō ādiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*.

Accusative, —, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *āurī* (from), *mūjhī* (from among), *bhērī* (from near).

Genitive, *kō* or *kā*.

Locative, *mūjh* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ḍhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phundā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindī. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrī-ē</i>
Acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī-kh</i>
Instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lēi</i>	<i>ghōrī-ē</i> , <i>ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī-ī</i> , <i>ghōrī-tē</i> , etc.
Gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī-kā</i> , <i>ghōrī-kō</i>
Loc.	<i>ghōrē-mūjh</i> , etc.	<i>ghōrī-mūjh</i> , etc.
Voc.	<i>ghōrā</i> !	<i>ghōrē</i> !

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāū</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī</i>
<i>ghōr</i> , a house	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrū</i>
<i>bēti</i> , a daughter	<i>bēti</i> , <i>bētiyā</i>	<i>bētiyā</i>	<i>bētiyāū</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāwī</i>	<i>gāwī</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following :—

tēs-kē bābā-ē dēkhā, his father saw him.

bēṭē-ē bōlō, the son said ('father, I have sinned').

mērē kākā-kē bēṭē biā kiyā, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī, and unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

kōchhē-ī pēt bhōrō, how many fill the belly.

ējā rupaiyā tēs-kh dē, give this rupee to him.

ṭāṭū-dī bāhā phēḍāi, throwing (his) arms on (his) neck.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

sō bōkuṭū-kh khānē sūchō-thā, he was wishing to eat the husks.

For the **Instrumental** we have :—

mē bēṭē-kh chābukō-lēi pītā, I struck the son with a whip.

In *pāgōi-ē-lēi bādh*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

tinē āpnē bābā-kh bōlō, he said to his father.

pardēsō-kh nōṭhā, he went to a far country.

sūgarū chārñō-kh, for grazing swine.

āpnē bābā bhērō-kh nōṭhā, he went to near his father.

bābā-ē āpnē naukarū-kh bōlō, the father said to his servants.

āpnē naukarū-mūjhī ēkō-kh baudi-kōri, having called to one of his servants.

jinē sabh māl-matāh rāḍū-kh uḍāō, who squandered all the property for (*i.e.* upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have :—

tēs-pāchh bhōrī jātur hāḍō-thē, Gālil-ī ōr Dēkāpōlis-ī ōr Yērūsālēm-ī ōr Yēhūdiyā-ī ōr Yōrdan-nōi pāwri-ī, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

ēchhē bōrsū-āurī tērī tōhal kōrū, I am serving you for so many years.

āpnē naukarū-mūjhī ēkō-kh āpū-ḍhāiū baudi-kōri, having summoned one from among his servants.

baū āpnē bēṭē-ī-bhērī, baū ōrū-bhērī, is it from their own children or from strangers (Matt. xvii, 25)? Here *bēṭē-ī* is used instead of *bēṭī*, the oblique plural of *bēṭā*.

tumē sō kōs-bhērī mōlē gāḍō? ēkō gāwō-kē bāṇiyē-bhērī, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

tēs-kā bhāi āpnī bōhnī-ī bēgē lābā ō, his brother is taller than his sister.

jō sabū-tī āchhō kōparā ō, sō gāḍō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus:—

sabh āpnē bāṭō-kō māl-mōtāh, all the property of his share.

tīnē bājñō- aur nāchnō-kā śād sunā, he heard the sound of music and dancing.

surugō-kē sāmnē, before heaven.

bōhnī-kē sāth biā, a marriage with the sister:

śuklē ghōṛē-kī zin, the saddle of the white horse.

As examples of the **Locative** we have:—

thōṛē dusū-mūjh, in a few days (the younger son collected his property).

jāriā-mūjh, in debauchery.

jēthā bētā dōkhrē-pūḍā thā, the elder son was in the field.

jīnē tēsē-kh dōkhrē-pūḍā bhējā, who sent him into the fields.

tēthū nādrē kūṛē-pūḍā rōhō, he dwells in that small house.

sō āpnī gōrū ḍāḍē-kē mūḍiyārē-chh lē chārō, he is grazing his cows on the top of the hill.

sō ghōṛē-chh rōhā bēṭhi, he is seated on a horse.

hāū āpnē bābā-bhēr jā mā, I will go to my father.

jabī āpnē kūṛē ḍhāiyā pahūchā, when he arrived near his house.

Note that *ḍā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *ḍā* is *ḍī*. Thus:—

tātū-ḍī bāhā (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.

hāthō-ḍī chhāp (fem.), *ōr gōḍī-ḍā jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus:—

bhōlō admī, a good man.

bhōlē admī, good men.

bhōlē admī-kō, of a good man.

bhōlī bēṭī-mānukh, a good woman.

bhōlī bēṭī-mānukhā, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāũ, aũ, mē, I</i>	<i>tũ, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muhũ, mũ, mu</i>	<i>tāũ, taũ, tã</i>
PLURAL.		
Nominative	<i>ām, āmē, ham</i>	<i>tum, tũē</i>
Agent	<i>āmē</i>	<i>tumē, tũē</i>
Genitive	<i>amārō (-ā), umārō (-ā)</i>	<i>tumārō (-ā), tũhārō (-ā)</i>
Oblique form	<i>āmũ</i>	<i>tũārō (-ā) tumũ, tũũ</i>

‘Even me’ is *mũ-ĩ*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāũ bhūkhā mōrũ. Hāũ āpnē bābā-bhēr jāmā, I hungry am dying. I will go to my father.

hāũ ēlā dūrē lāg nōthā-thā, I walked a long way to-day.

aũ tō tũũ-kh pāni-mũjh pōstānē-kē nītē nawai-dēḍ, I indeed baptize you with water unto repentance (Matt. iii, 11).

aũ Iśwar-kē mhōl-khānā-kh ḍāi-sōkũ, I can destroy the temple of God (Matt. xxvi, 61).

mē pāp kiyā-ō, I have done sin.

mē tēs-kē bēṭē-kh pīṭā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōjī tũ usnā pōri-kōri mũ-kh ḍhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tũ tō sadā-nit mũ-ĩ-ḍhāiyā, thou (art) ever with me-even.

ham khāmē, we shall eat, let us eat.

āmē-ĩ tũārē-bhēr bāsūri bōjāi, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gaini-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).

tũ ētī āyā āmũ-kh pīrā dēḍ-kē nītē, art thou come hither to torment us (Matt. viii, 29) ?

tũ āmũ-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tũ bōlē, sō sunũ, what thou sayest, that I hear.

tē mu-kh ēk chhēl-kūrō-bi nũ ḍīnō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ĩ hō, whatever is mine is verily thine.

kōs-kā lārkoṭṭā āḍ tāũ-pāchh, whose boy comes behind thee ?

tērā Bābā taŭ-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6).
ēū tã-chh kōdī nã undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō kōs-bhērī mōlē gādō, from whom did you buy that ?
tūhārē bābā-kē kōtī bēṭē ō, how many sons are there in your father's (house) ?
jēkī tūārō dhan ōsō, tēkī tūārō mōn bī lāgi-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aū tūŕ bōlō, I say unto you (Matt. iii, 9).
aū tō tūŕ-kh pānī-mūjh pōstānē-kē nītē nawai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine ; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows :—

This, he, she, it.

That, he, she, it.

SINGULAR.				
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>ēū, ējō (-ā)</i>	<i>ēū, ējī</i>	<i>sō, sōjō (-ā)</i>	<i>sō, sōjī</i>
Ag.	<i>inē, inē</i>	<i>iyā-ē, iyā-ī</i>	<i>tinē, tinē</i>	<i>tyā-ē, tyā-ī</i>
Dat.	<i>ēsē-kh</i>	<i>iyā-kh</i>	<i>tēsē-kh</i>	<i>tyā-kh</i>
Obl.	<i>ēs, (neut.) ēthū</i>	<i>iyā</i>	<i>tēs, (neut.) tēthū</i>	<i>tyā</i>
PLURAL.				
Nom.	<i>ēū, ējē</i>		<i>sō, sōjē</i>	
Ag.	<i>iwē</i>		<i>tīwē</i>	
Obl.	<i>ēū, ihū, (neut.) ēthū</i>		<i>tēū, tēhū, (neut.) tēthū</i>	

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ēttū* and *tēttū*, and *iwē* and *tīwē* are spelt *iwī* and *tīwī*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *aijō*, instead of *ējō*.

Examples of these pronouns are :—

ēū jō mū-pāchhē āō, he who cometh after me (Matt. iii, 11).
ālē ēū bādōi-kā bēṭā athī-nā, is not this the carpenter's son (Matt. xiii, 55) ?
ējō kā hō, what is this ?
ējā mērā bēṭā, this my son.
ōjē ējī bāta syānā-kē kānū-pūḍī dēindi-bōli, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēsē-kh pōharāi-dēō, clothe this person.
ēs ghōrē-kī kā umar ō, what is the age of this horse ?
ēs-kē hathō-dī chhāp, a ring on his finger.
ēthū-āstē, on this account (he has given a feast).
tuē ēthū-kh jānō, know ye this (Matt. xxiv, 43).
ālē tū kōnyē, ēū kā bōlē, hearest thou what these say (Matt. xxi, 16) ?
ējē dūskiyā-kē ḍāḍ-mūjh nōṭhi-jāndē, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhaī ādmī ējī bāta mānō nā, balkan ējē jēū-kh dēi-dinō, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō ēũ-tĩ jādā ō, sō tēs kōchālī-bhērĩ, what is more than these, cometh from that evil one (Matt. v, 37).

ēũ dūṣai hukmũ-lēi, on these two commandments (Matt. xxii, 40).

sō rūṣi mōrā, he became angry.

sō bēṭmānus tēthī-ĩ wōktō bōchi-gōi, that woman was made whole from that very hour (Matt. ix, 22).

ējā kām sāṭṇō utaurō, ōr sōjā kām nũ chhōḍnō, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tīṇē āpnē bābā-kh bōlō, he said to his father.

tabī tīṇē bāṭi-dinō, then he divided out (the property).

jōjī kām tyāĩ thī-kōrō, ēũ bōli-dēindō tyāĩ-kī ād-kē nītē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tēsē-kh sōjē bī kōē nũ thā-dēĩ, even those no one was giving to him.

tēs-ĩ-kh chāṭā, kissed even him.

tēs-kā jēṭhā bēṭā, his elder son.

tyā-kh hēri, looking at her (Matt. ix, 22).

tyā-kī bēṭi, her daughter (Matt. xv, 28).

tyā gōdhiyā-kh ōr tēs gōdhētailē-kh lēai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōrē-chh rōhā bēṭhi tēthū būṭō tōi, he is sitting on a horse under that tree.

sō majī-mũjh rōhē, they remained in joy.

tēs-bhērĩ sōjē rupaiyē sambhāl, take those rupees from him.

tīwĩ tēsē-kh tēũ-chh bēṭhāi dīnē, they set him on them (Matt. xxi, 7).

tīwĩ thē-bōlō, they said (Matt. xxvii, 4).

tēũ-mũjhĩ ēk, one of them (Matt. vi, 29).

tīṇē tēũ-kh bōlō, he said to them (Matt. xii, 3).

tīhũ-mũjhĩ jōjā kāṇchhā thā, the one from amongst them who was the younger.

tīṇē tīhũ-kh bāṭi-dinō, he divided (the property) out to them.

tēthū dūsũ-mũjh, in those days (Matt. iii, 1).

(o) The **Reflexive Pronoun** is *āpũ*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpuō(-ā)*. The singular oblique form is *āpnē*. Its plural is *āpũ*. The locative plural is *āpōs-mũjh* or *āpũ-mũjh*.

Thus :—

tīṇē āpũ umārī nijōriyĩ nēi-gālī, He Himself took our infirmities (Matt. viii, 17).

āpũ-ĩ taũ-kh pōrgōṭũ majūrī dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4).

hāũ āpnē bābā-bhēr jāmā, I will go to my father.

āpnē-kh sōkē nā bōchi, He cannot save himself (Matt. xxvii, 42).

sō āpnē-mũjh jariyā nũ rākhō, he has no root in himself (Matt. xiii, 21).

tīwĩ āpōs-mũjh bāta kōi dē lāgē, they began to say amongst themselves (Matt. xvi, 7).

sō āpũ-mũjh sũchō-thē, they were thinking among themselves (Matt. xxi, 25).

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

jōjō tū bōlē, sō śuṇū, what thou sayest, that I hear.

tihū-mūjhī jōjā kāṇchhā thā, the one among them who was the younger.

jīnē tēsē-kh dōkhrī-pūḍā bhējā, who sent him into the fields.

jēthū-lēi aū bōrō rāji ō, regarding whom I am well pleased (Matt. iii, 17).

sō-i ōsō jēthū-kī khātir likhi-gālē, this is he of whom it is written (Matt. xi, 10).

jō taiikō-kē thē, (the people) who were of there (to one of them he went).

jihū-kh sūgur khāḍ-thē, (the husks) which the swine were eating.

ējē jēthū-kh dēi-dīnō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

tūṇ kōṇē bēthau, who hath warned you (Matt. iii, 7)?

kōs-kā laṛkōṭṭā, whose boy?

tunē sō kōs-bhērī mōlē-gāḍō, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhṇō-kī khātir*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

Kūē or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēśō*, like this; *taśō*, like that; *jaśō*, like which; *ēchhō*, this many; *kōchhō dūrē*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōṭi bēṭē ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>ū, ō</i>	<i>ō, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ō</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

3 E

probably be spelt *össō*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthī* or *āthī*, which in the translation of St. Matthew is spelt *āti*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthī-nā*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthī*. Compare the Kumaunī *nhāti*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōṭguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ōō* (*ōā*) fem. *ōī*, plur. masc. *ōē*, fem. *ōī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following :—

aū bī ēk ādmī ōktyārō-tōi ō, I also am a man under authority (Matt. viii, 9).

aū jō Mānus-kō Putr ō, I who am the Son of Man (Matt. xvi, 13).

ālē jōjō aundārā ō, sō tū ē, art thou He that should come (Matt. xi, 3) ?

Tū sō-ī Masīh ē, Thou art that very Christ (Matt. xvi, 16).

jō sabū-tī āchhō kōparā ō, that which is the best garment.

jō-kichh mērō hō, sō tērō-ī hō, whatever is mine is thine.

hēr, ētī Masīh ō, kittō, tēkī ō, lo, here is Christ, or He is there (Matt. xxiv, 23).

tuhārē bābā-kē kōtī bētē ō, how many sons are in your father's (house) ?

tēkī aū tēkh-mājendā ōsō, there am I in the midst of them (Matt. xviii, 20).

tū bī tēkh-mājhī ēkō ōsō, thou also art one of them (Matt. xxvi, 73).

ētī nūō āmūkh āchhō ōsō, it is good for us to be (Hindī *hōnā=unō*) here (Matt. xvii, 4).

tūē mānūā-kā nūn ōsō, ye are the salt of the earth (Matt. v, 13).

ēsē undē (Hindī *hōtē*) *jēsē Iśwar-kē jōryā gairī-bhēr ōsō*, they become such as are the angels of God in heaven (Matt. xxii, 30).

tērē bētē māphak āthī-nā, I am not like (*i.e.* worthy to be called) thy son.

yēhūdā-kē syānū-mājhī nāndrī-nāndrī munī nāthī, thou art not least among the princes of Judah (Matt. ii, 6).

sō ēkī āthī nā, He is not here (Matt. xxviii, 6).

kā tūē tēkh-tī bōrē āthī nā, are ye not greater than they (Matt. vi, 26) ?

ōr chēlōgrōnō sūnī nā, ēthū-lēī ēū āthī nā, and she would not be comforted, because they are not (Matt. ii, 18).

aū būkā thā, I was an-hungered (Matt. xxv, 35).

tū bī sātō thā, thou also wast with (Him) (Matt. xxvi, 69).

jōjā kānchhā bētē thā, (he) who was the younger son.

ēk bēt-mānus thī āī, a woman was come (Matt. xxvi, 7).

ēkō-kē dui bētē thē, of a certain man there were two sons.

ēā Iśwar-kā Putr ōā, thus was the Son of God (Matt. xxvii, 54).

tōllā bōrō dukh undō, ēsō kī cō nā dhairī-kē āgō-lēī ēbī-dūrī, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *ṇō* to the root. Thus, *khā-ṇō*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ṇō*, but the distinction is very carelessly observed in writing. Examples are *chhāḍṇō* (not *chhāḍṇō*), to abandon; *baḍhṇō*, to fill; *gaṇṇō*, to count; *jōṇṇō*, to add; *karnō*, to do, to make; and *milnō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jṇē tēsē-kh āṇē sūgarū chārṇō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine: *tṇē bājṇō aur nāchṇō-kā sād sūṇā*, he heard the sound of music and dancing: *kōthū dēkhṇō-kī khātīr tūē bāṇḍē givē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṭū-kh khāṇē sūchō-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōlṇō-kh hērō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē ōlauṭē ṭipṇē māphōk aū āthī-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing: *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining; *dēndō* (*dēndā*), giving; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

tihū-mājhē ēkō-kē ēthū rōndā lāgā, he began to dwell with one of them.

mōnāndā lāgā, he began to remonstrate.

kōthā sūṇōndā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndiā*, on coming, a-coming, while coming. Thus, *jabī, ghōrō āndiā, āṇē kūṛē ḍhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus.—

karnō, to do, has *kiyō* (*kiyā*).

dēṇō, to give, has *dīnō* (*dīnā*).

lēṇō, to take, has *līnō* (*līnā*).

jāṇō, to go, has *gōō* (*gōā*) or *givō* (*givā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyō̄, dīnō̄, līnō̄*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāū tērē bēṭē bājṇō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mīri*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

*tēsē-kh dēkhi-kōri ghīnā lāgī ōr dauṛi-kōri tēs-kē ṭaṭū-dī bāhā
phēḍāi phēḍāi tabē tēsī-kh chātā*, having seen him he felt compassion, and
. having run, throwing his arms round his neck, then he kissed
him.

Note that in *phēḍāi phēḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bēṭā mōri-kōri, jīwanā, the son having died, lived.

ēkō-kh āpū ḍhāiyā baudi-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchīē*, having been lost, from *hārchīṇō*, to be lost, the passive of *hārchṇō*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārū</i> or <i>mārō</i>	<i>mārū</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>mārī</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

hāū bhūkhā mōrū, I die hungry, I die of hunger.

tērī ṭohal kōrū, ōr jōjō tū bōlē sō ṣunū, I do thy service, and what thou sayest, that I hear.

āū tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōjī āū khālī tēs-kē āgū chhūō, āū bōchdī, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sūch ē, ōr Iśwar-kī bāt sūchō-lēī sikhāō, ōr kōthūī-kh ḍōri-nā ; ēthū-kī khātīr kī tū ādmī-kī mūh hērīnā. Tōllī āmū-bhēr bōlyā, tū kā sūchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man ; for Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17) ?

ōr tū, jōllī tū upāsnā rōō, and thou, when thou remainest fasting (Matt. vi, 17).

mārā bābā tēthū nāndrē kūṛē pūḍā rōhō, my father lives in that small house.

ēũ dūgurō-lēĩ Abrahām-kē nītē lārkoṭṭē ṭīpi sōkō, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūrē-chō āē nā, let him not enter into the house (Matt. xxiv, 17).

nũ tēārā-mũjh uē (Hindī *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūkī mōrā, ōr bhītrē nũ jāĩ, he was angered, and would not go inside.

kāi āmē ōr Phariṣī bhōrī upās kōrō, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thān tũē hērō sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjē tũē tōũ-kh pyārē chītō, jō tũũ-kh pyārē chītō, if ye love them that love you (Matt. v, 46).

kōchhē-ĩ pēṭ bhōrō, how many (of my father's servants) fill the belly:

ki umārī ākhē ugarī jāō, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōṭhō*, go ye. If the form is repeated it is emphatic, as in *jō sabũ-tī āchhō kōparā ō, sō gāḍō gāḍō*, bring ye out *at once* the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nũiyē* (for *nũ uiyē*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmīrī) precede the main verb. Thus, *sōjō mārō thō* (or *thā*), or *sōjō thō* (or *thā*) *mārō*, he was striking; *sōjī mārō thī* or *sōjī thī mārō*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tihũ bōkuṭũ-kh khāṇē sũchō thā, he was wishing to eat those husks.

kōē-nũ thā dēĩ, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thōkō tā*, John forbade him (Matt. iii, 14).

jihũ-kh sũgur khāō thē, (the husks) which the swine were eating.

dābīr-mũjh ēk jāu tē gērō, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (-mō)	<i>mārdī</i>	<i>mārmā, mārdē</i>	<i>mārdī</i>
2. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>
3. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēndā*, he will give. Examples of this tense are:—

hāũ āṇē bābā-bhēr jāmā ōr tēsē-kh bōlmā, I will go to my father, and will say to him.

ōjī aũ khālī tēs-kē āgū chhūō, aũ bōchdi, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ōjī tū usnā-pōri-kōri mū-kh dhāl kōrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērā Bābā taũ-kh pōrgōtū-i inām dē-dēndū, thy Father will reward thee openly (Matt. vi, 6).

ēthū-lēi tōllā bōrō dukh undō, ēsōki ōi-jāndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv, 21).

ōjī ējī bāta syānā-kē kānō-pūḍi dēindī bōlī, if this shall be said in the Governor's ears (Matt. xxviii, 14).

ham khāmē ōr chhākmē, we shall eat, we shall feast.

kā khāmē, kā pīmē, what shall we eat, what shall we drink (Matt. vi, 25) ?

tēs-kē āmē rājī dēndē-kōri, ōr tū-kh bē-phikar kōrdē, we will persuade him, and secure you (Matt. xxviii, 14).

āmē ōtti tin chhān bāndē, we shall even here make three tabernacles (Matt. xvii, 4).

ōjē tūē ādmiyī-kh chōḍi dēndē tē-kī ōnyārī, if ye forgive men their trespasses (Matt. vi, 14).

tūē tē-kē phūlpōḍ-lēi tē-kh pōnchāndē, ye shall know them by their fruits (Matt. vii, 16).

tēthū-i dūsō bhōritā lōg bōldē, in that day many people will say (Matt. vii, 22).

dūi bēt-mānus jāndrē-pūḍō pidli, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Garhwālī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

tūē gairī-kī syānchārī-mūjh munī nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūli jāōlē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindī. We have it in *jō hāũ bi ēk dūs āpuē sāthī-sāngāthī-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindī, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī, and also Garhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

tīnē āpnā bābā-kh bōlō, he said to his father.

bābāē tēs-kh chāṭā, the father kissed him.

tē tēs-kē āstē dhām dīnī, thou gavest for him a feast.

With the object in the dative we have :—

Yissū-ī dūi chēlī-kh pōṭhāi dīnē, Jesus sent two disciples (Matt. xxi, 1).

ōrī-ī būṭī-lēī saūī-kh kāṭī dīnē, or *bāḷa-pūḍē pōḡārī dīnē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tūē sūchyā nū, *ki mē sāstar ki bōjandārō-kī bōi khōṇō-kī khātīr āyā*, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū ētī āyā āmū-kh pīrā dēṇō-kē nūtē, didst thou come hither to torment us (Matt. viii, 29) ?

pardēsō-kh nōṭhā, he went to a far country.

tabī tēs-kh sūch āi, then sense (fem.) came to him.

kōllā āmū-ī tā-kh dukhiyā, *kittō jēl-khānā*, *thē hērō*, or *taū-bhēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39) ?

kōttū dēkhnō-kī khātīr tūē bāṇḍē gōē, what went ye out for to see (Matt. xi, 8) ?

tabī sō majī-mūjh rōhē, then they remained in joy.

jōṭī tyār thī ōī, *sō tēs-kē sāṭī jajurē-kē dērē gōē*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tiṇē sabh āpnē bāṭō-kō māl-mōṭāh kōṭhō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sāmnē pāp kiyā-ō, I have done sin before heaven and thee.

tērē bābā-ē dhām dīnī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāū ēlā dūrē lāg nōṭhā-thā, I have walked a long way to-day.

sō nērā bī pahūchā-nū-thā, he had not even arrived near.

āmū-ī sōbbāi thān chhōḍī dīnō-thē, or *taū-pāchh hāḷō-thē*, we have left all and followed Thee (Matt. xix, 27).

tūē-ī sūṇō-thō (Matt. v, 27), or *tūē-ī thō-sūṇō* (Matt. v, 43), ye have heard.

tūē thē-nāchē nā, ye did not dance (Matt. xi, 17).

Passive Voice.—As in Kumaunī and Rājasthānī, a passive is formed by adding *ī* to the root of the verb. Thus, *hārchṇō*, to lose, *hārchṇō*, to be lost ; *bōli dēṇō*, to say, *bōli dēṇō*, to be said. Thus :—

ōṇē ēṇī bāṭa syānā-kē kāṇḍ-pūḍī dēīndī bōli, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ĕū bōlī dēindō tyā-kī ād-kē nītē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāñō*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *śuñōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marñō*, to die; *mārñō*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

bāḷi dīnō, he divided.

dīnī udāi (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

lāṛkōḷē ṭīpi sōkō, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have :—

bōkuṭh-kh khāṇē sūchō-thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yissū kōtthā śuñōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have :—

tū murda lōgī-kh āṇē-ī murdī-kh dābōñō dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nū* or *nā* as in *kōē nū thā dēḷ*, no one was giving; *hāū tērē bēṭē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūē tēā-kē kāmō-kī bātī sātyā nū*, do not ye after their works (Matt. xxiii, 3).

With *uiyē*, be ye, the 2nd plural polite imperative of *ōñō* (*hōnā*) to be, we have a compound, *nūiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsārī are here given, and these are followed by the Jaunsārī Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmaurī character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmaurī character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *ṭākā* is written *ṭōkā*, and *mē* is written *maī*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN 1.

[illegible]

[No. I.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bēṭe thē. Tihñ-mñjhñ jōjā kāñchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tiñē āpnē-bābā-kh bolō jē, 'bābā, jō-kichh dhan-ṭākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēthū-mñjhñ jō-kichh mērē-bāṭe-kō, sō mu-kh dē.' Tabi tiñē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kichh thō, sō tihñ-kh bāṭi-dinō. Thōrē-dusñ-mñjh jōjā kāñchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tiñē sabh-āpnē-bāṭō-kō māl-mōtāh kōṭhō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēsō-kh nōṭhā, aur taiikē jāriā-mñjh āpnī māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dinī-udāi. Jab (for jabi) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taiikē kāṛ pōṛā, sō mūnikā garib gōā. Tabi sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
 thē, tihñ-mñjhñ ēkō-kē ēthū rōndā lāgā, jinē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sūgarñ chārñō-kh dōkhrñ-pñḍā bhējā, aur sō tihñ-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
 bōkuññ-kh khāñē sñchō-thā jihñ-kh sñgur khāñ-thē; tēsē-kh sōjē
those (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bi kōē nñ thā dēñ. Tabi tēsē-kh sñch āi jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
 ēthū tō kōchhē-ñ pēṭ bhōrñ, ōr hāñ bhūkhā mōrñ. Hāñ āpnē-
near verily how-many belly fill, and I hungry die. I my-own-
 bābā-bhēr jāṃā, ōr tēsē-kh bōlmā jē, "bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that, "father, by-me heaven-of
 aur tērē sāmñē pāp kiyā-ō. Hāñ tērē-bēṭe-māphak āthñ-nā. Mu-kh bi
and before sin done-is. I thy-son-like am-not. Me-to also

jaisō (*for* jasō) tērē ōr hārī-pārī ō tōsāi rākh." Tabi sō ujhūnā
as thy other servants are so-even keep." Then he arose
 ujhūnā, ōr āpnē-bābā-bhērō-kh nōthā. Sō nērā bhī pahūchā-nī-thā
arose, and his-on-father-near-to went. He near even arrived-not-was
 tōtirīē tēs-kē-bābāē dēkhā. Tēsē-kh dēkhi-kōri ghīnā
immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgi, ōr tēs-kē bābāē daurī-kōri tēs-kē tātū-dī bāhā
was-attached, and him-of by-the-father run-having him-of neck-on arms
 phēdāi-phēdāi tabē tēsī-kh chātā. Bētē
having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son
 bōlō jē, 'bābā, mē tērē sāmṇē ōr surugō-kē sāmṇē pāp
it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin
 kiya, aur hāū tērē-bētē bājñō māphak rōhā-nā jō tērā bētā
was-done, and I thy-son to-be-called like remained-not that thy son
 bājñū.' Pōr tēs-kē-bābāē āpnē-naukarū-kh bōlō, 'jō
I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, 'what
 sabū-ti āchhō kōparā ō, sō gādō gādō ōr ēsē-kh
all-than good garment is, that take-ye-out take-ye-out and this-one-to
 pōharāi-dē (*for* -dēō); ōr ēs-kē hāthō-dī chhāp, ōr gōḍī-dā jūtā dēō-pōharāi;
clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Ējā mērā bētā mōri-kōri,
and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanā; hārchīē, phābā.' Ōr tabi sō majī-mūjh rōhē.
lived; having-been-lost, found(-is).' And then they joy-in remained.

Tēs-kā jēthā bētā dōkhrē-pūḍā thā. Jabī ghōrō āndiā
Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kūrē-dhāiyā pahūchā, tabi tīnē bājñō- aur nāchñō-kā śād
his-own-house-near he-arrived, then by-him music- and dancing-of noise
 śunā. Ōr tīnē āpnē-naukarū-mūjhī ēkō-kh
was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpū-dhāiyā baudi-kōri pūchhā jē, 'ējō kā hō?' Tīnē
himself-near called-having it-was-asked that, 'this what is?' By-him
 bōlō jē, 'tērā bhāyā āyā, (aur tērē-bābāē dhām
it-was-spoken that, 'thy younger-brother came, (and by-thy-father a-feast
 dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā).' Sō rūśī-mōrā, ōr
given-is, this-for that he in-good-health came).' He became-angry, and
 bhitrē nū jāī. Tabi tēs-kā bābā bāḍā āyā, ōr
within not would-go. Then him-of the-father outside came, and
 mōnāndā lāgā. Tīnē āpnē-bābā-kh bōlō jē, 'hāū
to-remonstrate began. By-him his-own-father-to it-was-spoken that, 'I

to ~~ecphē-bōrsū-āurī~~ tēri tōhal kōrū, ōr jōjō tū bōlē sō
verily so-many-years from thy service do, and what thou speakest that
 sunū. Tabī bī tē kōdī mu-kh ēk chēl-kūrō-bī nū
I-hear. Then also by-thee ever me-to one goat-young-one-even not
 * dinō, jō hāū bī ēk dūs āpnē-sāthī-saṅgāthī-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
 majā kōrdā. Ōr jabī tērā bēṭā ějā, jīnē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rāḍū-kh udāō, āyā; tabī tē tēs-kē-āstē dhām dīnī.
harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Tinē bōlō jē, 'bēṭā, tū tō sadā-nit mū-ī-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 ōr jō-kichh mērō hō, sō tērō-ī hō; ōr ěsō bhī (for bī)
and whatever mine is, that thine-even is; and thus also
 chāhiyē-thō, kāhi-kh jē tērā bhāyā mariē, jīwanā; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchīē, phābā.
having-been-lost, found(-is).'

NORTHERN GROUP.

STANDARD DIALECT.

DISTRICT DEBRA DUN.

SPECIMEN II.

- [illegible]

- [illegible]

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijīyē-lī, māiyē, lāyē kārñī-chōī.
'Mother-O, mother, prepare lye-drippings.'
- Mōilē mērē kōpīrē rē, dēñē chōiyē dhōī.
Dirty my clothes O, give with(-lye)-dripping washing.
- Chōiyē binu dhōīdī rē, jālē kōpīrē khōī.
With-lye without by-washing O, will-go clothes spoilt.
- Sājō lādī rē sābiñō rē, jālē phulētū hōī.
Fresh by-preparing O soap O, will-go flower-like having-become.'
- Ōkhērū sāwaṭiyē sōri-jāwalā bāḍā. (5)
'Walnut-tree branch clothed-will-go mistletoe.'
- Kōpīrē dhōī, Śeriyā bāṭhā, kōī gāwē jādā?
Clothes having-washed, Śeriyā beautiful, which village going?'
- Bāji-jālē bājiñē, bāji-jāḍlō bāñō.
'Played-will-be musical-instruments, played-will-be the-gong.'
- Gāwē binu yē bōliyā rē, mērē jāṭērū jāñō.
Of-a-village without O speaking O, my to-fair going.'
- Ṭhēkō gōṭō, rē Śeriyā bāṭhā, tērī buḍhōrī māī.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.'
- Jāṭērū jō pōrāyē rē, nā bhī mērā tū jāiyē. (10)
Fair which of-strangers O, not also my thou go.'
- Ṭhēkō gōṭō, bōlā, Śeriyā bāṭhā, tērī pōsōrī nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.'
- Jāṭērū jō pōrāyē rē, bōñi-jāḍlī mārō yē.
Fair that of-strangers O, will-happen fight O.
- Ṭāḍē bāṣō kainōrtī rē, dūni bāṣōḍā mōrō yē.
On-the-hill sings cuckoo O, on-the-plain sings peacock O.
- Khōśanī Bahmāwaṭī rē, tērī bimū khājērī chōrōyē.
The-Khas-woman of Bahmū O, thy castanets tamhourne stolen.'

Rōgāññ-kē bōlā bhitarē jō pāñi pīñō rī (15)
'Rangāññ-(in-the-house-)of said within that water drinking of

kuñḍi yē.
pot O.

Bīmū khāñjērī rōhñō dē-di, dē-di bāsuri unḍi yē.
Castanet tambourine to-remain allow, give flute here O.'

Kāṭē nā rē kuchāriyē, bāñi-lōilō kāpō.
'Cut please O Kachāriyā, make pieces.'

Ṭhēkō gōṭō bōlā, Śēriyā bāñhā, tērō budharō bāpō.
'I-prohibit, I stop, says, Śēriyā beautiful, thy old father.'

Guṛū-sāthē bijurēṭiyē, dōi-sāthē gōñōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērñ nñ jāyā, Śēriyā, ghōrē gādi-lēō mññōyē. (20)
The-fair not go, Śēriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōśañiyē Bahmāwaṭiyē bāñō mīthōrō khāñō yē.
'O-Khas-woman of-Bahmū prepare sweet food O.'

Bōhuā-kē-sāthō-kē rē, mērē jāñiyē jāñō yē.
Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jāḍlē phulēṭū rē, phūli-jāḍli ārū.
'Will-bloom flowers O, will-bloom peaches.'

Ṭhōṛi chākiyā, Śēriyā, bāñhā, Rōgāññ-kī dārū.
Little taste, Śēriyā, beautiful, Rangāññ-of wine.'

Phūli-jāḍlē phulēṭū rē, phūli-jāḍli dhāi. (25)
'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāñ tō lāgō, Anūpā rāñḍē, jāṭērñ-kō bāi.
To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawānū rē lōhārā, dē-di ḍāgarē-di pāñō.
'Bhawānū O blacksmith, give chopper-on keen-edge.'

Jātērñ jāō, Anūpā rāñḍō, gōi nñ rāñḍō-kī bāñō.
'Fair going, Anūpā woman, goes not woman-of custom.'

Athū lāgā bōlē bōdā, jō Bhawānū lōhārō.
Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhi kōriyā, Anūpā dhiyāñi, mulikō-kā bōhārō. (30)
'Seeing do, Anūpā daughter-of-a-Rājput, country-of custom.'

Bhōāññ jō lōhārāṭē, jōrō ḍiguā tērā.
'Bhawānū that blacksmith, garment cap thine.'

Dādiyā-kā khāwād, Śēriyā sōrā bhaujā mērā.
Elder-sister-of husband, Śēriyā real brother-in-law my.'

Phūli-jāḍlē phulēṭū, phūli-jāḍli dhāi.
'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

- Bōḍēkōṭē bōlē thātō-puṇḍī lāgi jātirā jāi.
In-Barḱōṭ called open-space-in held the-fair is-being.'
- Dādiyē Nagauṭiyē, tū bhi dādī yē dādī. (35)
'O-elder-sister of-Nāgau, thou also sister O sister.
- Jarē-kāḡūrī (read jhalēkālī) kalēgi dādiyē (bāḍhiyē),
Shining head-ornament tie,
- dēi-nā kalēgi bāḍhī (for bāḍhi).
put-please head-ornament having-tied.'
- Jōi-jālā, Anūpā, tērā kauḍiyārā jūrā.
'(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.
- Pōrō-kō jō bhaṅgjirō rākhō, āśū-kā mūrā.
Last-year-of this cumine kept, this-year-of parched-grains.'
- Asō kōri bōlōlā rē, Kōlhē-kā bādī.
Thus doing speaks O, Kōlhā-of the-carpenter.
- Ūmī pōsētō āpū khāyē, tōḍē
'Parched-grain poppy-seed you eat, poppy-heads
- lāyē-chhāḍī. (40)
art-throwing-away (-at-me).'
- Bahmuā ḍāḍē-puṇḍā bātē bōhlā hūrū.
Bahmū hill-on air blows softly.
- Judā nāchō bōlē, Śeriyā bāḱā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.
- Asē kōri bōlōlā rē Dūmturā Jindā.
So doing says O Dōm Jindā.
- 'Bāwē pōsē bōlē ḍāḡrē-lāi, dahnā pōsō gōā tindā.'
'Left side he-says chopper-stroke, right side went wet.'
- [Amḷōrē-samlōriyā-kā, bāṇī-leita dhīmā. (45)
[Amḷōrā-etcetera-of, make-do a(-poultice)-lump.
- Jātērū-kē thāt-puṇḍā bātō, Anūpā, bhaṅgjirē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Rājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwār. The lovers agreed to meet at Barḱōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a ḍāṅgrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.¹ My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ Lit. 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* danceth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.² Cut thou *kachāriyā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

.....
Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhāī*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bīmū* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōt, where the fair would be held. The *kunḍī* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rī*) as the postposition of the genitive. It is the regular form in most Western Pahari dialects.

³ *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

⁵ As already said, his son was married into a Rājput family of Barkōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

⁶ The *Woodfordia-floribunda*, which has brilliant red flowers.

⁷ In Jaunsaři, the word *rūḍī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāi* will bloom. Lo, there is the fair on the Baṛkōṭ plain. (He meets his sister, who is married in Nāgau),—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *jōi* for *jōrī*.

² Note the form *bāḍī* for *bāḍhī*, a carpenter. Such disaspiration of sonant aspirates is typical of dialects further west.

³ *Amlōrā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsārī.	English.	Jaunsārī.	English.
A			
<i>Abērā,</i>	(adv.), late.	<i>Ālō,</i>	unripe, raw.
<i>Ābūr,</i>	(noun), boil, abscess.	<i>Ām,</i>	we.
<i>Āchhā, āchhō,</i>	nice, good, better.	<i>Āmārō,</i>	our.
<i>Āchaythō,</i>	unsafe.	<i>Āmlō,</i>	sour.
<i>Āchhōt,</i>	blackberry.	<i>Āmū-kh,</i>	(acc.), us.
<i>Ād,</i>	memory.	<i>Ān-byāi,</i>	virgin.
<i>Ādaqō,</i>	bat.	<i>Āngāo,</i>	hornet.
<i>Ādēru,</i>	bat.	<i>Āngār,</i>	charcoal.
<i>Ādhā,</i>	blind.	<i>Ānō, āsñō,</i>	to come.
<i>Ādi</i> (plur. <i>ādiā</i>),	bowel, entrail.	<i>Āpnō,</i>	own.
<i>Ādlā-badli,</i>	barter.	<i>Āp matlabi,</i>	flattery.
<i>Ādō,</i>	green ginger.	<i>Āpū,</i>	self.
<i>Ād rakhni, ād rākhñō,</i>	to remember, to bear [*] in mind.	<i>Ār,</i>	paramour.
<i>Āgan,</i>	matchlock.	<i>Āran, airan,</i>	forge, anvil.
<i>Āgās, agās,</i>	sky, heaven.	<i>Ārsi,</i>	looking-glass
<i>Āgāsñ,</i>	(prep.), in front, before.	<i>Āś,</i>	hope.
<i>Āgāu,</i>	advance.	<i>Āśāō,</i>	fallow.
<i>Āgāu dēñō,</i>	to give an advance.	<i>Āśñō, āñō,</i>	to come.
<i>Āgē naññō,</i>	to go ahead.	<i>Āsō,</i>	are, is.
<i>Āgērñ,</i>	(adv.), two years hence.	<i>Āsō,</i>	light, brightness.
<i>Āgī,</i>	issue, family; (adv.), next year.	<i>Āś rākhni,</i>	to expect.
<i>Āgyārī,</i>	firefly.	<i>Āstē,</i>	cause, (for) the sake (of).
<i>Āijā, āijō</i> (fem. <i>āiji</i>),	this.	<i>Āsū</i> (plur. <i>āsua</i>),	tear.
<i>Āin,</i>	udder.	<i>Āsūkhīyā,</i>	ill.
<i>Āiran, āran,</i>	forge, anvil.	<i>Āthārī,</i>	sleet.
<i>Āitār,</i>	Sunday.	<i>Āthī nū thā,</i>	absent.
<i>Ākh,</i>	eye.	<i>Āthintō rōhñō,</i>	to fast.
<i>Ālākh,</i>	many.	<i>Āukhō,</i>	unsafe.
		<i>Āwā,</i>	air.

Jaunsārī.	English.	Jaunsārī.	English.
B			
<i>Bābā,</i>	papa, father.	<i>Bakrāwā,</i>	herdsman for goats.
<i>Babā,</i>	father (used in the hills).	<i>Bakrāwī,</i>	herdswoman for goats.
<i>Bachh, bachhau,</i>	the small hornet.	<i>Bal</i> (plur. <i>bālī</i>),	creeper.
<i>Bāchhā,</i>	king.	<i>Bāl, bāō,</i>	hair of human body.
<i>Bāchhuṭ,</i>	(fem.), calf.	<i>Bālā,</i>	ear-ring (for women) worn on inside of ear.
<i>Bāchhuyē,</i>	(masc.), calf.	<i>Bāman,</i>	brāhman.
<i>Badhṇō, badhṇō,</i>	to fill.	<i>Ban,</i>	forest.
<i>Bādhṇō, bādṇō,</i>	to bind, tie, wrap.	<i>Bān,</i>	oak.
<i>Bādhōṭ, bādōṭ,</i>	carpenter.	<i>Band,</i>	dam.
<i>Bādō,</i>	cloud.	<i>Ban dhārū,</i>	wild cat.
<i>Bādō,</i>	outside.	<i>Ban-gūra,</i>	acorn.
<i>Bādōyāi,</i>	cloudy.	<i>Banṇa birāi, banṇa birālī,</i> (female)	wild cat.
<i>Bāgh,</i>	leopard.	<i>Bāṇō,</i>	to mend.
<i>Bagāilō,</i>	leopard-cub.	<i>Bāṇō,</i>	to plough.
<i>Bāgūr,</i>	air.	<i>Ban sūgar,</i>	wild hog.
<i>Bāh</i> (plur. <i>bāhī</i>),	arm.	<i>Banṇā,</i>	acorn.
<i>Bahādur,</i>	brave.	<i>Bāō,</i>	hair of human body.
<i>Bāhik,</i>	(prep., adv.), besides.	<i>Bār,</i>	day.
<i>Bāhirē āsṇō,</i>	to come out.	<i>Bārī,</i>	big.
<i>Bahutē,</i>	many.	<i>Barāḍī,</i>	axe (in Sansogh Village, Deogarh Khatt).
<i>Bāiḍā,</i>	cramp.	<i>Bārīśī. bārāśō,</i>	outside.
<i>Bāi,</i>	barren (a woman).	<i>Barat rākhṇō,</i>	to fast.
<i>Bajār,</i>	market.	<i>Bāṇō āṇō,</i>	to come out.
<i>Bājīn,</i>	the retaining wall of a hill-field.	<i>Bārḥ,</i>	hedge.
<i>Bājō,</i>	fallow, barren (in agricul- ture).	<i>Bārīś,</i>	year.
<i>Bājūt,</i>	(prep.), except.	<i>Barjan rākhṇī,</i>	to send to Coventry (used only on account of the enmity of a dead person).
<i>Bākā,</i>	beautiful (general).	<i>Bārṇō,</i>	fern.
<i>Bakal,</i>	bark of tree, etc.	<i>Barāśōḍ,</i>	yearling.
<i>Bakhat</i>	time.	<i>Bārū, bāū,</i>	sand.
<i>Bākī,</i>	prophet.	<i>Bāś,</i>	(masc.), bamboo.
<i>Bākrā</i> (fem. <i>bākrī</i>),	goat.	<i>Bāsan,</i>	vessels of earthen-ware or basket-ware.
<i>Bakrāō,</i>	hair of goats.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bāṣṭ,</i>	adze.	<i>Bhadāḍḍi,</i>	August harvest. This includes <i>chēṇī</i> , <i>kāḍḍi</i> , <i>jhāḡḡrā</i> , and unirrigated rice.
<i>Baṣṇō,</i>	to abide.	<i>Bhāḡ,</i>	hemp.
<i>Bāṭ,</i>	wind, air.	<i>Bhagāwa,</i>	fish-dam.
<i>Bāṭ,</i>	way, track, path	<i>Bhāḡwān,</i>	fortunate.
<i>Bāṭṭ,</i>	share.	<i>Bhaiṭ,</i>	offering.
<i>Bāṭ dēkhṇi,</i>	to await.	<i>Bhaiṭḡ, bhēṭḡ,</i>	committee, punchayat.
<i>Bāṭh,</i>	beautiful.	<i>Bhāṭi,</i>	younger sister.
<i>Bāṭhṇ,</i>	beautiful (a woman).	<i>Bhāṭṇō,</i>	to retire from a case.
<i>Bāṭi,</i>	wick.	<i>Bhāṇḡwāṭ,</i>	dam.
<i>Bāṭi,</i>	egg.	<i>Bhāṅk phirṇō,</i>	to be a vagrant.
<i>Bāṭi sēṇi,</i>	to hatch.	<i>Bhārā, bhārō,</i>	burden, foetus.
<i>Baṭōṭi,</i>	path.	<i>Bhārā pāriṇṇō,</i>	to procure abortion.
<i>Baṭuṭ,</i>	purse.	<i>Bhārā paṇṇō,</i>	abortion.
<i>Bāṭ, bārū,</i>	sand.	<i>Bharī,</i>	many.
<i>Baurh,</i>	bull.	<i>Bhāt,</i>	cooked rice.
<i>Baurṇō,</i>	to turn, to return.	<i>Bhatērō,</i>	sufficient.
<i>Baurō (plur. baurō),</i>	shoulder.	<i>Bhāṭi-bhāṭi-kō,</i>	various.
<i>Bāwā lāṇi,</i>	to swim.	<i>Bhau (plur. bhau),</i>	brow.
<i>Bāwanṇ.</i>	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> .	<i>Bhauj,</i>	sister-in-law.
<i>Bēḍ,</i>	haft, handle.	<i>Bhāṭ-kāṭi,</i>	(adv.), somehow.
<i>Bēḡḡ,</i>	bundle.	<i>Bhāṭ-kōḷi.</i>	(adv.), somewhere.
<i>Bēḡḡ āchhō,</i>	best.	<i>Bhāṭ-kuaī,</i>	any.
<i>Bēḡḡ,</i>	unwilling.	<i>Bhāṭri,</i>	black bee.
<i>Bēṇā,</i>	musk-pod.	<i>Bhaurṇō,</i>	to fill.
<i>Bēṣaṅ,</i>	certainty.	<i>Bhayā,</i>	vagrant.
<i>Bē-saram,</i>	obscene.	<i>Bhāyā,</i>	younger brother.
<i>Bēṭkūṭi,</i>	woman.	<i>Bhāwī,</i>	authority.
<i>Bēṭi mānukh,</i>	woman.	<i>Bhēḍ,</i>	mystery.
<i>Bēukē,</i>	evening.	<i>Bhēḍ (plur. bhēḍā),</i>	ewe, sheep (sing.).
<i>Bēyā,</i>	(adv.), yesterday.	<i>Bhēḍāwā,</i>	herdsman for sheep.
<i>Bhadar karnō,</i>	to shave the head.	<i>Bhēḍāwī,</i>	herdswoman for sheep.
<i>Bhāḍ,</i>	vessels of metal.	<i>Bhēṭḡ, bhāṭḡ,</i>	committee, punchayat.
		<i>Bhēṭṇō,</i>	to meet.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bhāwantī,</i>	doll (of wood or rags).	<i>Bidrī,</i>	clear (of the sky).
<i>Bhājīyā,</i>	wet, damp (of clothes, etc.).	<i>Bij,</i>	lightning.
<i>Bhīnā,</i>	elder sister's husband.	<i>Bij,</i>	grain (for seed).
<i>Bhīrṇō,</i>	to wear, to put on clothes, etc.	<i>Bijār,</i>	plant.
<i>Bhīt,</i>	wall.	<i>Bijurī,</i>	lightning.
<i>Bhītṇḍī naphṇō,</i>	to enter.	<i>Bikh,</i>	poison, venom.
<i>Bhītṇḍī,</i>	(prep., adv.), in.	<i>Bikṇō,</i>	to vend.
<i>Bhīrāḥō,</i>	(adv.), within.	<i>Bināṣṇō,</i>	to taste.
<i>Bhō,</i>	husk of barley, <i>masūr,</i> <i>mīs,</i> or <i>lōbiyā.</i>	<i>Bindhṇō,</i>	to drill holes.
<i>Bhōkā,</i>	puncture, leak.	<i>Biṇ,</i>	broad.
<i>Bhōkṇṇṇ,</i>	a small puncture or leak.	<i>Birā,</i> <i>birāl,</i>	female cat.
<i>Bhōṇ,</i>	granary (of stone).	<i>Bisar,</i>	mistake.
<i>Bhūbhē,</i>	strawberry.	<i>Bish,</i>	poison, venom.
<i>Bhūbhkṇō,</i>	to roar like a bear.	<i>Bist,</i>	delay, late.
<i>Bhūṇḥl, bhuṇḥō,</i>	earthquake.	<i>Bulh,</i>	bullock.
<i>Bhūṇḥl,</i>	pheasant.	<i>Bṇḍ,</i>	doctor.
<i>Bhuṇḥō,</i>	earthquake.	<i>Bṇṇ,</i>	enemy (cf. <i>bwaīr</i>).
<i>Bhṇṇ,</i>	to fry.	<i>Bṇkṇ,</i>	bark of tree, etc.
<i>Bhṇṇṇ,</i>	to bark.	<i>Bṇḍi dṇṇ,</i>	to announce.
<i>Bhṇl,</i>	mistake.	<i>Bṇḍnō,</i>	to announce.
<i>Bhṇl-bisar,</i>	mistake.	<i>Bṇḍ,</i>	aunt, father's sister.
<i>Bhṇṇ,</i>	earth.	<i>Bṇḍhū par-nānā,</i>	great-great-grandfather.
<i>Bhṇs,</i>	husk of barley, <i>chaulā,</i> or <i>maḍṇ.</i>	<i>Bṇkū,</i>	kidney.
<i>Bhṇḍṇ,</i>	will-o'-the-wisp.	<i>Bṇṇṇ,</i>	to weave.
<i>Bīṇ,</i>	dinner.	<i>Burō</i> (fem <i>burī</i>),	bad.
<i>Bīṇṇ,</i>	to eurge.	<i>Bū,</i>	tree.
<i>Bīṇṇṇ,</i>	(prep., adv.), amid.	<i>Bṇṇ,</i>	interest (on loans).
		<i>Bṇṇḥl-kā rāḥ,</i>	torch.
		<i>Bwaīr</i> (pronounced <i>boir</i>),	enmity.
C			
<i>Chāṇ,</i>	cattle.	<i>Chāḡā,</i>	spot.
<i>Chāḡṇ.</i>	to munch.	<i>Chakru,</i>	tick.
<i>Chāḡṇ,</i>	spoon, ladle.	<i>Chākūr</i> (fem. <i>chākūrī</i>),	chakor.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chīṣṇō,</i>	to fry, to burn. .	<i>Chūṣṇō,</i>	to pinch.
<i>Chīṭṭō,</i>	white.	<i>Chugli lāṇī,</i>	to backbite.
<i>Chōḡirdō,</i>	(<i>prep., adv.</i>), around.	<i>Chūḡṇō,</i>	to pick, to glean, to lift, to carry.
<i>Chōpar,</i>	butter.	<i>Chūṭi,</i>	bill (of a bird).
<i>Chōprī,</i>	clay.	<i>Chūkḥ,</i>	lemon.
<i>Chōraś,</i>	flat, level.	<i>Chāl,</i>	hearth.
<i>Chōrnō,</i>	to conceal, to hide.	<i>Chulū,</i>	apricot.
<i>Chōrūṇō,</i>	to abscond.	<i>Chūr,</i>	hump.
<i>Chōṭḥī,</i>	basket.	<i>Chyāḥ,</i>	marriage, wedding.
<i>Chubāṇō,</i>	to prick.	<i>Chyāṭṭ-myāṭṭ,</i>	mushroom.
D			
<i>Dābṇō,</i>	to press, to bury.	<i>Dārmō,</i>	pomegranate.
<i>Dāḍ,</i>	tooth, teeth.	<i>Dārō,</i>	pomegranate.
<i>Dāḍ,</i>	fine (punishment).	<i>Dārū,</i>	gunpowder.
<i>Dādā,</i>	elder brother.	<i>Dāṭḥō,</i>	jaw.
<i>Dāḍē-ḥī āchḥō,</i>	blackberry.	<i>Dātrā,</i>	(<i>nuasc.</i>), sharp.
<i>Dādī,</i>	elder sister.	<i>Dātuṭḥī,</i>	(<i>fem.</i>), sharp.
<i>Dādīau,</i>	harrow.	<i>Daukī,</i>	ladle, spoon.
<i>Dāḍ kūrchṇō,</i>	to gnash.	<i>Dauṇō,</i>	to burn.
<i>Dāḷō,</i>	mountain.	<i>Dautī,</i>	(<i>adv.</i>), to-morrow.
<i>Dāḡrā,</i>	sharp.	<i>Dāw,</i>	tether.
<i>Dāi-bhāi,</i>	brethren.	<i>Dāw lāṇō,</i>	to strangle.
<i>Dāk,</i>	shale.	<i>Dēḡā,</i>	large walking-stick, club.
<i>Dākī,</i>	vomit.	<i>Dēḡī,</i>	walking-stick.
<i>Dalī,</i>	bundle of lighted sticks of chir-wood.	<i>Dēkār,</i>	hiccough.
<i>Dāṇīk dāṇīk hasṇō,</i>	to smile (in Western Par- gasas).	<i>Dēli,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dān-pūn,</i>	charity.	<i>Dēlkōṇō,</i>	apricot, peach or nut- shell.
<i>Dār,</i>	door.	<i>Dēṇō,</i>	to give.
<i>Dār dēṇō lāi,</i>	to shut (a door).	<i>Dēo,</i>	god, deity.
<i>Dārim,</i>	pomegranate.	<i>Dēo dēkhāṇā,</i>	to consult a brāhman if a god be angry.
<i>Darkhāst karnī,</i>	to request.	<i>Dēr,</i>	whole kernel.
<i>Dar lāṇō,</i>	to shut (a door).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Dēuṇṇō,</i>	to walk.	<i>Dhyāṭuri, dhāṭuri,</i>	married girl at her father's house.
<i>Dēwar,</i>	husband's younger brother.	<i>Dibā,</i>	irrigated field.
<i>Dhabsir,</i>	better.	<i>Diḍiyāṇṇō,</i>	to bellow (of a buffalo).
<i>Dhā dēṇi,</i>	to cry.	<i>Diguā ṭōplā,</i>	woollen cap.
<i>Dhāgā,</i>	thread.	<i>Dil, dūṇṇus,</i>	avalanche (of stones, etc.).
<i>Dhaiyā,</i>	(adv.), near.	<i>Dmuri,</i>	granary (of wood).
<i>Dhakiyāṇṇō,</i>	to push.	<i>Dokur,</i>	shale ; a grave.
<i>Dhā mārni,</i>	to call.	<i>Dōkhrō,</i>	field.
<i>Dhān,</i>	paddy.	<i>Dōṇṇō,</i>	to ignite.
<i>Dhaṇkhāl,</i>	bellows.	<i>Dōpārī,</i>	lunch.
<i>Dhāṇ ṣāṭnō,</i>	labour ; <i>dhāṇ ṣāṭṭā</i> , industrious.	<i>Dō-pasā,</i>	pregnant.
<i>Dhaṇu,</i>	bow (the weapon).	<i>Dōrā-kā dḥōs,</i>	matchlock.
<i>Dharkūwa,</i>	afternoon (from 1 to 4 P.M.).	<i>Dōrōṭū, dūrēṭū,</i>	ear-ring (for men).
<i>Dhartī,</i>	earth.	<i>Dōṭiyā, dōṭiyā</i>	(adv.), to-morrow.
<i>Dhārū,</i>	male cat.	<i>Dūdlh dēṇṇō,</i>	to suckle.
<i>Dhēḍā,</i>	circular.	<i>Dūdlh chōrnō,</i>	to wean.
<i>Dhāl,</i>	clod.	<i>Dūdlh, dūdlā,</i>	teat.
<i>Dhēnmanā, dhēnmanā,</i>	(sing.), ankle.	<i>Dūdlh dēṇi,</i>	to suckle.
<i>Dhēnmanē, dhēnmanē,</i>	ankles.	<i>Dūdlh,</i>	teat.
<i>Dhāṭnā, dhyāṭuri,</i>	married girl at her father's house.	<i>Dūdyāṇṇō,</i>	to roar like a bear.
<i>Dhāl karṇi,</i>	delay.	<i>Dūḡūr,</i>	stone.
<i>Dhāṇḍā,</i>	anything round.	<i>Dūḡā,</i>	other, another.
<i>Dhūṭ,</i>	smoke.	<i>Dūklīṭ,</i>	ill.
<i>Dhūḍh, dhūṇṇṇ,</i>	precipice.	<i>Dūḡus, dḥil,</i>	avalanche (of stones, etc.).
<i>Dhūḍhyāṭ,</i>	smoke.	<i>Dūrē,</i>	(adv.), far.
<i>Dhūṇṇṇ,</i>	precipice.	<i>Dūrēṭū, dūrōṭū,</i>	ear-ring (for men).
<i>Dhūṇṇṇṇō,</i>	to shiver.	<i>Durkārṇṇō,</i>	to hate.
<i>Dhūp,</i>	incense.	<i>Durkārṇṇō,</i>	to bellow (of a cow).
<i>Dhūr, dhūrḍḍau,</i>	dust.	<i>Dūs,</i>	sun, day.
<i>Dhūrṇi (plur. dhūrṇiḍ),</i>	ague.	<i>Dūs-kō,</i>	(adv.), daily.
		<i>Dūyāṭ,</i>	both.
E			
<i>Eb,</i>	(adv.), now.	<i>Ēkhāl,</i>	alone.
<i>Ēbhṭ,</i>	(adv.), now.	<i>Ēllī-rāt,</i>	(adv.), to-night.

Jaunsāri.	English.	Jaunsāri.	English.
Ēṇḍū,	castor oil plant.	Ēthōĩ,	(adv.), thus.
Ēsēĩ,	(adv.), so.	Ēthōĩ āstē,	(adv.), therefore.
Ētkĩ,	(adv.), here.	Ēthū-chh,	(prep.), upon this.
G			
Gāb-ṭūrō (fem. -ṭūrĩ),	(masc.), lamb.	Ghām tāpnā,	to bask.
Gāchĩ,	girdle.	Ghāmō-kĩ krĩṇ,	dawn.
Gāḍ,	odour.	Ghar-kē sāṭĩ,	unirrigated rice.
Gāḍ,	stream.	Ghar-kūrĩ,	goods and chattels and house.
Gāḍgāḍiyā,	cohabiting.	Gharnō,	to manufacture.
Gaiṇ,	sky.	Ghaṭānō,	to shorten.
Gāj,	muddy water or stream; echo.	Ghāṭĩ,	bell.
Gājāṇĩ,	spate.	Ghaṭĩ dēnō,	to cover.
Gāṇĩ,	mesh.	Ghaṭĩ,	the second size goat-skin (of the four kinds).
Gāṇjā,	meshes.	Ghaṭnō,	to shut up.
Gāṇṇō,	cheek.	Ghāt phēḍāṇĩ,	to complain to gods.
Gān, ganāu,	mumps.	Ghaurāṭ,	water-mill.
Ganā,	a man who has mumps.	Ghōṇṇāṭĩ,	sparrow.
Gānjā,	bald.	Ghēppā,	goitre.
Gāṇnō,	to count.	Ghēr (plur. ghērĩ),	abdomen, belly, stomach.
Garbhĩṇ,	pregnant.	Ghēr-ṭurĩ,	stomach.
Garh,	fort.	Ghēsḍĩ, ghēsṭ,	* fencing-stick.
Garhaṇ,	eclipse.	Ghĩṇ,	pity, mercy.
Gārḥō,	tight.	Ghĩṇnō,	to carry.
Garṇānō,	to growl.	Ghōḷ,	chamois (Himalayan).
Garūḍ,	heavy.	Ghūḍē bāḍi-kārĩ baiṭhṇō,	to kneel.
Garur,	brown vulture.	Ghūḍō (plur. ghūḍē),	knee.
Gāt, gaut,	body.	Ghūghnūtĩ,	dove.
Gawṇō,	to thaw.	Ghūrṇō,	to snore.
Gāyar (fem. gayarĩṇ),	herdsman.	Ghūṭnō,	to swallow.
Gēchṇō,	to tread.	Ghō,	damp (of earth).
Gēḍ,	ball.	Git,	ballad.
Ghāghrā, ghāghrō,	petticoat.	Gitāri,	singer.
Ghām,	sun-warmth.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Gīyā,</i>	gum (of the mouth).	<i>Gūh,</i>	excrement (human).
<i>Gō,</i>	chameleon.	<i>Guilō, guīñō,</i>	sweet.
<i>Gōḍñō,</i>	to melt.	<i>Gumān,</i>	conceit.
<i>Gōbar,</i>	dung (of cattle), manure.	<i>Gūñī,</i>	ape.
<i>Gōbrās,</i>	dunghill.	<i>Gunōi,</i>	faulty, sinful.
<i>Gōḍē-kā chāḡā,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gōḍē-kā gūḡhā,</i>	toe.	<i>Gurāo,</i>	snake.
<i>Gōḍnī,</i>	small pickaxe.	<i>Gurāwaḡō,</i>	sweet.
<i>Gōḍñō,</i>	to weed.	<i>Gūri,</i>	hip-bone.
<i>Gōḍō,</i>	foot.	<i>Gurkāñō, gurñō,</i>	to thunder.
<i>Gōr,</i>	mud.	<i>Gūḡhā,</i>	thumb.
<i>Gōrā,</i>	flint.	<i>Gūḡhī,</i>	finger.
<i>Gōḡñō,</i>	to surround.	<i>Gūḡhñō,</i>	to plait.
<i>Gūḡrē,</i>	rags.	<i>Gicāhī dēñī,</i>	to bear witness.
<i>Gūgūr,</i>	incense.		

H

<i>Hāchhōi, hisāu,</i>	raspberry.	<i>Hātau-kī gūḡhī,</i>	finger.
<i>Hāḡñō,</i>	to move, to walk.	<i>Hāḡwñō,</i>	to halloo.
<i>Hāḡuā,</i>	bone.	<i>Hathlī, hathñālī, hatnī,</i>	palm of the hand.
<i>Hāḡāḡō,</i>	armful.	<i>Hau, hal,</i>	plough.
<i>Hāḡāḡō dēñō,</i>	to embrace.	<i>Hau,</i>	(adv.), yes.
<i>Haiḡ, haiḡh,</i>	ghost.	<i>Hau lāñō,</i>	to plough.
<i>Hāi-tōbā,</i>	outcry.	<i>Hāw, hāwā,</i>	sweat.
<i>Hajar,</i>	present.	<i>Hāwā,</i>	wind.
<i>Hal, hau,</i>	plough.	<i>Hēlnō,</i>	to weed.
<i>Haliārā,</i>	wave.	<i>Hēñd,</i>	winter.
<i>Hālnō,</i>	to shake, to quake.	<i>Hērnō,</i>	to search.
<i>Harī,</i>	deer.	<i>Hīl, hīlār,</i>	mud.
<i>Harō,</i>	verdant.	<i>Hisāu, hāchhōi,</i>	raspberry.
<i>Hārāl,</i>	ballad (sung at the Diwālī festival).	<i>Hīrkiyā,</i>	hydrophobia.
<i>Hāññō,</i>	to laugh.	<i>Hīrkūā,</i>	mad dog.
<i>Hāḡ,</i>	shop.	<i>Hēkkā,</i>	hookah.
<i>Hāḡñō,</i>	to cry, to call.	<i>Hēñō,</i>	to be.
		<i>Hō parār,</i>	(adv.), three years ago.

Jaunsaŕi.	English.	Jaunsaŕi.	English.
<i>Hṛ̥ḥ,</i>	lip.	<i>Hurlunṛ̥ḥ,</i>	to descend.
<i>Hū,</i>	owl.	<i>Hyāṇṛ̥ḥ,</i>	avalanche (of snow).
<i>Hūr,</i>	a ram with a flock.	<i>Hyū,</i>	snow, ice.
I			
<i>Iji,</i>	mother.	<i>Iniṛ̥ḥ, inyṛ̥ḥ,</i>	darkness, dusk.
<i>Indrā-dhanū,</i>	rainbow.		
J			
<i>Jabhī,</i>	(adv.), when.	<i>Jarjarō, jirjirō,</i>	tough meat.
<i>Jāchtī, jādtī,</i>	enhancement.	<i>Jārō,</i>	cold.
<i>Jadiyṛ̥ḥ,</i>	wizard.	<i>Jarūr,</i>	necessary.
<i>Jadiyṛ̥ḥ</i>	witch.	<i>Jāśō,</i>	(conj., adv.), as.
<i>Jadhī-aurī,</i>	(conj., adv., prep.), since.	<i>Jau,</i>	barley.
<i>Jāḍrā, jāḍrō,</i>	hand-mill.	<i>Jau-kā kṣṛuṇā,</i>	chapati (of barley).
<i>Jādtī, jāchtī,</i>	enhancement.	<i>Jawaṛ,</i>	younger sister's husband.
<i>Jāgū,</i>	place.	<i>Jāwiyā,</i>	fisherman.
<i>Jāyṛ̥ḥ jāṇṛ̥ḥ,</i>	to wade.	<i>Jēkṛ̥ḥ,</i>	(adv.), where.
<i>Jāirā,</i>	deaf.	<i>Jēṭh,</i>	husband's elder brother.
<i>Jāj,</i>	rot.	<i>Jēṭhā,</i>	firstling.
<i>Jākham,</i>	cold in the head.	<i>Jēṭhā gūṭhī,</i>	big toe.
<i>Jalābṛ̥ḥ-kī jarī,</i>	purgative.	<i>Jēṭhū,</i>	wife's elder brother.
<i>Jāman-gatī,</i>	surety, bail.	<i>Jhāḍā,</i>	flag.
<i>Jamāṇṛ̥ḥ,</i>	to yawn.	<i>Jhāgriṛ̥ḥ kṣṛuṇā,</i>	chapati (of <i>jhāgṛ̥ḥ</i>).
<i>Jamāyiyā,</i>	jaws.	<i>Jhāgriṛ̥ḥ kṣṛuṇā,</i>	dough (of <i>jhāgṛ̥ḥ</i>).
<i>Jāmnī,</i>	bail.	<i>Jhagḍṇṛ̥ḥ,</i>	to dispute.
<i>Jamṇṛ̥ḥ,</i>	to grow.	<i>Jhāḍṇṛ̥ḥ,</i>	to beat.
<i>Jān,</i>	avalanche (of stones, etc.).	<i>Jhāl,</i>	bush.
<i>Jāṇṛ̥ḥ,</i>	to go.	<i>Jhālā,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jhalmālāṇṛ̥ḥ,</i>	to twinkle.
<i>Jaram (sic),</i>	birth.	<i>Jhaṭ,</i>	(adv.), soon.
<i>Jāri,</i>	fringe.	<i>Jhaṭēṭhā,</i>	a posthumous child.
<i>Jāri</i>	adultery.	<i>Jhilai, jhilā,</i>	(adv.), under, beneath.
<i>Jarī,</i>	drug, medicine.	<i>Jhīśā, jhīśī,</i>	(adv.), early, morning.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Jhōb,</i>	wrinkle.	<i>Jōgrā</i> (fem. <i>jōgrī</i>),	mendicant, beggar.
<i>Jhōl,</i>	filth, dirt (of the body).	<i>Jōgtī,</i>	bundle of lighted sticks.
<i>Jhōṭā,</i>	(<i>masc.</i>), buffalo.	<i>Jōglurī,</i>	beggar's daughter.
<i>Jhōṭrī,</i>	weaned calf.	<i>Jōjā,</i>	which.
<i>Jhūmkū,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jōjhōḍā, jōjhōṭā,</i>	marriage, wedding.
<i>Jhūn,</i>	moon.	<i>Jōjhōlṭī,</i>	bride.
<i>Jhūnā-kō āśō,</i>	moonlight.	<i>Jōk,</i>	leech.
<i>Jhūṭṭā,</i>	liar.	<i>Jōkhnō,</i>	to weigh.
<i>Jhūṭṭhō,</i>	untrue.	<i>Jōl,</i>	harrow.
<i>Jībāi,</i>	tree-bridge.	<i>Jōr,</i>	strength.
<i>Jindā phulūṭō,</i>	violet.	<i>Jōrnō,</i>	to add.
<i>Jiṇṇō,</i>	to wax (the moon).	<i>Jōrū,</i>	wife.
<i>Jirjirō, jarjarō,</i>	tough meat.	<i>Jūdō karnō,</i>	to separate.
<i>Jiū,</i>	heart.	<i>Jūḡā,</i>	monstache.
<i>Jōgīn,</i>	arefly.	<i>Jūṭī,</i>	girl's hat.
		<i>Jwēs karnō,</i>	to exorcise.
K			
<i>Kā,</i>	what?	<i>Kāguwā,</i>	comb.
<i>Kabil,</i>	family.	<i>Kāi,</i>	(<i>adv.</i>), why? wherefore? (<i>conj.</i>), because.
<i>Kachalā,</i>	deformity.	<i>Kainār, kālī, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kachhārī, kachhāyal,</i>	armpit.	<i>Kājā, kājēl,</i>	a tattoo mark.
<i>Kachlā, kachlō</i> (fem. <i>bad.</i> <i>kachlī</i>),		<i>Kājī,</i>	soup.
<i>Kachlō mānaṇō,</i>	to take offence.	<i>Kākā,</i>	uncle, father's brother.
<i>Kachlō swīṇō,</i>	nightmare.	<i>Kākau,</i>	female bamboo.
<i>Kāḍ,</i>	arrow.	<i>Kākī,</i>	annt. father's brother's wife.
<i>Kāḍā,</i>	hook.	<i>Kakyāḷhī chilam,</i>	portable bamboo pipe.
<i>Kadhī,</i>	(<i>adv.</i>), when?	<i>Kālḥā,</i>	dumb.
<i>Kadhī kadhi,</i>	(<i>adv.</i>), now and then.	<i>Kālī, kainār, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kāḍī,</i>	natural dike.	<i>Kalkān karnō,</i>	to annoy.
<i>Kāḍiāwā,</i>	thorny.	<i>Kāmāḍ,</i>	blanket.
<i>Kāgat,</i>	paper.	<i>Kamāṇō,</i>	to earn.
<i>Kāḡḡī,</i>	comb (for a man).		
<i>Kāḡṭṭī,</i>	wrist.		

Jaunseari.	English.	Jaunseari.	English.
<i>Kāmḍi, kāmō, kāmōi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Katṭhō karnō,</i>	to collect; to gather.
<i>Kamīn,</i>	base.	<i>Kaunal, kainōr, kālī,</i>	<i>koklu</i> , the green pigeon.
<i>Kāmō, kāmōi, kāmḍi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kauwā,</i>	crow.
<i>Kāṇā,</i>	a one-eyed person.	<i>Kāwi,</i>	blackberry.
<i>Kānā bāti,</i>	whisper.	<i>Kāwi mātṭi,</i>	loam, mould, clay.
<i>Kaṇḍāi,</i>	archer.	<i>Kāwō,</i>	black.
<i>Kaṇēk kaṇēk haṇḍō,</i>	to smile.	<i>Kēṛē-ki sēmī,</i>	banana.
<i>Kaṇik,</i>	dough (of wheat).	<i>-kh,</i>	(prep.), to.
<i>Kaṇjyār,</i>	soup.	<i>Khāb,</i>	mouth.
<i>Kansyōṇ,</i>	centipede.	<i>Khabar karni,</i>	to cure.
<i>Kaṇṭhāḍli,</i>	ear-ring (for women) worn on the edge of the ear.	<i>Khāḍ,</i>	a grave.
<i>Kapās,</i>	tinder.	<i>Khaḍḍāṇō,</i>	to bury.
<i>Kaphan,</i>	shroud.	<i>Khāḍā,</i>	ram.
<i>Kār,</i>	famine.	<i>Khāy,</i>	division of a "Khatt."
<i>Karamphūṭā,</i>	misfortune.	<i>Khāi,</i>	artificial dike.
<i>Karār,</i>	promise.	<i>Khaīchṇō,</i>	to drag; to tear.
<i>Kararō,</i>	hard.	<i>Khāi,</i>	itch; grain (for food).
<i>Kāri,</i>	rent, hire (of land, house, etc.).	<i>Khāl,</i>	skin, the largest size goat-skin of the four kinds.
<i>Kāriś,</i>	manure, dung (mixed with litter).	<i>Khalrā,</i>	goat-skin bag; the third size goat-skin of the four kinds.
<i>Karjā gāṇō,</i>	to borrow.	<i>Khalūṭi,</i>	the smallest size goat-skin of the four kinds.
<i>Karuwō,</i>	bitter.	<i>Khān,</i>	quarry.
<i>Kāśi,</i>	pickaxe.	<i>Khānnā,</i>	hare-lip.
<i>Kāśō,</i>	(adv.), how?	<i>Khannār,</i>	ruin of a house or village.
<i>Kāṭi,</i>	gristle.	<i>Khaṇṇō,</i>	to dig.
<i>Kāṭhaūḍā dēwō ṭhōki,</i>	jail (lit., being tied to a stake or log,—an old punishment).	<i>Khāṇō,</i>	to eat.
<i>Katṭh,</i>	several.	<i>Khānō jōgō,</i>	eatable.
<i>Kāṭṇō,</i>	to cut, to bite, to kill.	<i>Khāṭ,</i>	streamlet.
<i>Katṛā,</i>	(masc.), buffalo-calf.	<i>Khardōg,</i>	grasshopper.
<i>Katṛi,</i>	(fem.), unweaned calf, buffalo-calf.	<i>Khaṇḍ,</i>	cramp.
<i>Katṭhō,</i>	(adv.), together.	<i>Kharṣū,</i>	oak.
		<i>Kharṣ,</i>	itch.
		<i>Khāt,</i>	pit; a grave.
		<i>Khāṭ,</i>	crab; bed.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Khāṭaṇ,</i>	lid, cover.	<i>Kādi,</i>	bribe.
<i>Khātar,</i>	(for) the sake (of).	<i>Kāduwā,</i>	chapāṭi (of <i>māḍuā</i>).
<i>Khaṭkar,</i>	lattice door for a byre.	<i>Kāh,</i>	nest.
<i>Khāṭrē,</i>	rags.	<i>Kāhnī,</i>	story, fable.
<i>Khaṭāi,</i>	chimney-hole.	<i>Kāikē,</i>	(adv.), where ?
<i>Khē,</i>	dust, ashes.	<i>Kāklās,</i>	pheasant.
<i>Khēdṇō,</i>	to drive.	<i>Kālai,</i>	nest.
<i>Khēj,</i>	care, grief, melancholy.	<i>Kāpī,</i>	leper.
<i>Khējīārā,</i>	anxious.	<i>Kārnō,</i>	to bore holes.
<i>Khēj karnī,</i>	to mourn.	<i>Kās,</i>	honey-comb.
<i>Khējṇō,</i>	to mourn.	<i>Kālhār,</i>	granary (of wood).
<i>Khērāi,</i>	tenant.	<i>Kātharā,</i>	bag.
<i>Khiskṇō,</i>	to slip.	<i>Kāthū wāstē,</i>	(adv.), why ?
<i>Khissā,</i>	pocket.	<i>Kāyar,</i>	husk of <i>chēnī</i> , <i>jhāyārā</i> . or <i>kām</i> .
<i>Khōṇō,</i>	to spoil, to waste.	<i>Kāyārō,</i>	spider.
<i>Khōsī gāḍṇō,</i>	to extort.	<i>Kachāl,</i>	filthy.
<i>Khacāṇō,</i>	to feed.	<i>Kachuā,</i>	hearth-broom, made of <i>bābū</i> -grass.
<i>Khāḡa,</i>	cold in the head.	<i>Kulāwa,</i>	pickaxe.
<i>Khālō,</i>	airy.	<i>Kākhḍā</i> (fem. <i>kākhṛī</i>),	cock.
<i>Khāmṛī, khūwṛī,</i>	committee, punchayat.	<i>Kākhṛā</i> (fem. <i>kākhṛī</i>),	pheasant.
<i>Khārī</i> (plur. <i>khārīā</i>),	razor.	<i>Kākhṛāyulū,</i>	chicken.
<i>Khūwṛī, khūmṛī,</i>	punchayat.	<i>Kākhṛī,</i>	hen; Eve's apple (in the throat).
<i>Khōā,</i>	chaff, etc., removed from the threshing-floor.	<i>Kākri,</i>	bitch.
<i>Khwāḍ,</i>	husband.	<i>Kākṛī,</i>	maize.
<i>Kichh-nā,</i>	nothing.	<i>Kākṛīlō,</i>	puppy.
<i>Kī,</i>	wedge, peg; pimplo.	<i>Kukur</i> (fem. <i>kūkṛī</i>),	dog.
<i>Kūā,</i>	pimples.	<i>Kākūṭō,</i>	puppy.
<i>Kīliyārā,</i>	matchlock.	<i>Kāl,</i>	conduit, canal.
<i>Kīm,</i>	yeast.	<i>Kālā,</i>	dam.
<i>Kīmṇōḍī</i> (plur. <i>kīmṇō-ḍīā</i>),	flying ant.	<i>Kūṇā,</i>	who ?
<i>Kīṇḍurē,</i>	curly.	<i>Kūṇbā,</i>	family.
<i>Kīṇō,</i>	worm.	<i>Kūṇō,</i>	irrigated field.
<i>Kī-tō,</i>	(adv.), or.	<i>Kūphū,</i>	strawberry.
<i>Kōḍaḍī,</i>	dough (of <i>māḍuā kōḍā</i>).		

Jaunsārī.	English.	Jaunsārī.	English.
<i>Kūkhū,</i>	cuckoo.	<i>Kuśiyālītō,</i>	pine-martin.
<i>Kurārī</i> (plur. <i>kurārīyā</i>),	axe.	<i>Kūstyāt lānī,</i>	to tickle.
<i>Kurēr,</i>	fog, mist.	<i>Kuśiyā,</i>	pine-martin.
<i>Kūrjānō,</i>	to vex.	<i>Kūt,</i>	interest (on loans).
<i>Kūrō,</i>	house.	<i>Kwat,</i>	somebody.
<i>Kūsanī,</i>	misfortune.	<i>Kwō,</i>	any.
L			
<i>Lābū,</i>	leaf.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāḍā,</i>	stutterer.	<i>Lēy,</i>	tail.
<i>Lāḍā-karī bōlnō,</i>	to stutter.	<i>Lēkhā,</i>	account.
<i>Lāj,</i>	shame.	<i>Lēkhā-jōkhā</i> (plur. <i>-jōkhā</i>),	account.
<i>Lākrō,</i>	wood fuel and dressed planks.	<i>Lēurī,</i>	cypress.
<i>Laliyānō,</i>	to exclaim, to cry, to shriek, to shriek like a jackal.	<i>Lēwēḍō,</i>	to bring.
<i>Langūr,</i>	ape.	<i>Lhās,</i>	corpse.
<i>Lānō,</i>	to apply.	<i>Lībḍō,</i>	to leap (smear with cow-dung and earth).
<i>Lappar mārni,</i>	to slap.	<i>Likā</i> (or <i>likō</i>) <i>dēnī,</i>	to abuse.
<i>Larāī,</i>	battle.	<i>Lilō,</i>	blue.
<i>Lārkaṭṭī,</i>	children.	<i>Lisīn,</i>	ladder of wood.
<i>Lāt,</i>	foot.	<i>Lānīyā,</i>	reaper.
<i>Lāḷā,</i>	dumb.	<i>Lōh,</i>	iron.
<i>Lāt chhāḍnī,</i>	to kick.	<i>Lōhpēṭah,</i>	dysentery.
<i>Lāḷhā,</i>	large walking-stick.	<i>Lō,</i>	blood; creeper.
<i>Lāḷhī,</i>	walking-stick.	<i>Lōrnō,</i>	to search.
<i>Lāth-kāḍī,</i>	walking-stick.	<i>Lūḍ,</i>	blackguard.
<i>Lāt lānī,</i>	to kick.	<i>Lūḍīṭī,</i>	cord (in Bāwar).
<i>Lauhiyārā,</i>	flame.	<i>Lūjāṭar,</i>	shrew.
<i>Laukī,</i>	gourd, calabash.	<i>Lūrī,</i>	wrinkle.
M			
<i>Mūch,</i>	veranda.	<i>Muchhnyārā,</i>	mosquito, gnat.
<i>Māchhā</i> (plur. <i>māchhē</i>),	fish.	<i>Muchhwar,</i>	fisherman.
<i>Māchhī-kā kūḍā,</i>	fish-hook.	<i>Māḍat dēnī,</i>	to help.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Mūji,</i>	miser.	<i>Mūnikō-thaiōkō,</i>	best.
<i>Mukarōñō,</i>	to deny.	<i>Murki,</i>	ear-ring (for men).
<i>Mukh,</i>	me.	<i>Mūshā,</i>	rat.
<i>Mukrōñō,</i>	to refuse.	<i>Mūshri,</i>	club.
<i>Mūktō,</i>	sufficient.	<i>Mūḥ,</i>	fist.
<i>Mulkiyā,</i>	competent.	<i>Muwā huwā,</i>	dead.
<i>Mūnikō,</i>	(adv.), quite, entirely.		

N

<i>Nā,</i>	(adv.), no.	<i>Nausuā,</i>	a worn-down share ; it is used for ploughing ground before seed is planted.
<i>Nachāñniyā gīt,</i> <i>nachāñniyā gīt.</i>	ballad (song with dance).	<i>Nāw,</i>	name.
<i>Nāññō,</i>	to roar like a tiger or leopard.	<i>Nāwā,</i>	brook, ravine.
<i>Nāñdrā (fem. nāñdrī),</i>	little, baby.	<i>Nēññō,</i>	to bear off.
<i>Nāgā,</i>	bare.	<i>Nērō,</i>	(adv.), about, near, by, beside.
<i>Nāhū,</i>	(adv.), nay.	<i>Nhāññō,</i>	to bathe.
<i>Nā,</i>	navel.	<i>Niārā, niārō,</i>	green grass.
<i>Nā,</i>	corn, grain.	<i>Nīch,</i>	base.
<i>Nālas,</i>	complaint.	<i>Nidān,</i>	fool.
<i>Nā-mardī,</i>	coward.	<i>Nīyalō,</i>	low.
<i>Nānā,</i>	grandfather.	<i>Nigurā,</i>	misfortune, cruel.
<i>Nās,</i>	ruin.	<i>Nikūññō,</i>	to climb.
<i>Nās bāññō,</i>	to destroy.	<i>Ninālī, nināwo,</i>	ringāl-bamboo (<i>Arundinaria falcata</i>).
<i>Nāsī,</i>	the part of a share in which an iron plough-share is fixed.	<i>Ninōjiyā rōññō,</i>	to fast.
<i>Nās karnō,</i>	to destroy.	<i>Nir,</i>	clear (water).
<i>Nātā,</i>	relation.	<i>Nisābī,</i>	just.
<i>Nāḥno,</i>	to depart.	<i>Nirās,</i>	hopeless.
<i>Nātiyā,</i>	grandson.	<i>Nō,</i>	new.
<i>Nātūtā (fem. nātūtē),</i>	grandson, grandchild.	<i>Nōnki,</i>	girl.
<i>Nauā (fem. nauī),</i>	new.	<i>Nūñ,</i>	salt.
<i>Nauy,</i>	nail (of the body).	<i>Nyāñ,</i>	justice.
<i>Naunō,</i>	to bend.	<i>Nyūtā dēññō,</i>	to invite.

Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.	English.
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O

<i>Obāiaī,</i>	drought.	<i>Ōkhā,</i>	difficult.
<i>Ōchhōṛī, ochhūṛī,</i>	(adv., prep.), over, above.	<i>Ōkhar, ōkhōṛ,</i>	walnut.
<i>Ōḍar,</i>	cave.	<i>Ōkhatī,</i>	medicine.
<i>Ōhi,</i>	alas.	<i>Ōkhō,</i>	difficult.
<i>Ōj,</i>	dew.	<i>Ōlnō,</i>	to knead.
<i>Ōjarī,</i>	bowel.	<i>Ōs,</i>	dew.
<i>Ōkā,</i>	other, another.	<i>Ōkī,</i>	basket.
<i>Ōkāre haṭānō,</i>	to call back.	<i>Ōṭō,</i>	dough (of barley).

P

<i>Pachhār,</i>	cataract, waterfall.	<i>Pājā,</i>	cherry-tree.
<i>Pachhāsiū,</i>	rear.	<i>Pajihār,</i>	boughs for fodder, etc.
<i>Pachhī, pachhī,</i>	(adv.), backward, behind.	<i>Pākā,</i>	mature.
<i>Pachhiānō,</i>	to return.	<i>Pakānō,</i>	to cook.
<i>Pachhī dēnō,</i>	to give back.	<i>Pakarānō,</i>	to catch.
<i>Pachhī naṭhnō,</i>	to go back.	<i>Pakāwanō,</i>	to bake.
<i>Pachhlā,</i>	last.	<i>Pākh,</i>	wink, fin, feather.
<i>Pachhlā bilāī naṭhnō,</i>	to go behind.	<i>Pākwā,</i>	persevering.
<i>Pachnō,</i>	to digest.	<i>Pāḍā,</i>	guest.
<i>Pachrārō,</i>	sharp.	<i>Panth rākhnō,</i>	to trust.
<i>Paṭnā,</i>	mint (the plant).	<i>Pāpī,</i>	cruel leper.
<i>Pāḍowā,</i>	(adv., prep.), over.	<i>Parār,</i>	(adv.), year before last.
<i>Pādrō,</i>	right, straight.	<i>Pārēkhnō,</i>	to examine, to prove.
<i>Pāgō,</i>	cord, rope.	<i>Pārlā billā,</i>	(adv., prep.), beyond.
<i>Paharnō,</i>	to wear, to put on clothes, etc.	<i>Par-nānā,</i>	great-grandfather.
<i>Pahūchanō,</i>	to approach.	<i>Pārānō,</i>	to nourish.
<i>Paidā,</i>	birth.	<i>Parthai, parthā,</i>	(adv., prep.), beneath.
<i>Paij,</i>	fatigue.	<i>Paśaurā,</i>	rib.
<i>Painā, painō (fem. painī),</i>	sharp.	<i>Pāsīyā,</i>	snare.
<i>Painānō, paīyānō,</i>	to sharpen.	<i>Pāsīyā lāṇī,</i>	to snare.
<i>Pain karnō,</i>	to sharpen.	<i>Pasū,</i>	animal, beast, brute.
<i>Paiṛ,</i>	ladder of stone steps.	<i>Patāngā,</i>	spark.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pātar,</i>	harlot.	<i>Phāynā,</i>	heel of the foot.
<i>Paṭar,</i>	slate.	<i>Phēḍāṇḍ,</i>	to cast stones.
<i>Paṭērō,</i>	squint-eyed.	<i>Phēḍū,</i>	fig-tree.
<i>Paṭērō hōṇḍ,</i>	to squint.	<i>Phēḍū-kā dāṇā,</i>	fig.
<i>Pāṭh,</i>	(female) kid.	<i>P'hēr,</i>	(adv.), again.
<i>Pāṭhā,</i>	The part of a share in which the iron plough-share is fixed.	<i>Phīm,</i>	opium.
<i>Patīāṇḍ,</i>	to believe.	<i>Phirṇḍ,</i>	to turn.
<i>Patīāṇḍ,</i>	certain.	<i>Phūch, phūchūn,</i>	tail.
<i>Pāṭrā,</i>	lean.	<i>Phūchhṇailī tārā,</i>	comet.
<i>Pāṭṭā,</i>	lease.	<i>Phūchūn, phūch,</i>	tail.
<i>Pāṭṭhar,</i>	stone.	<i>Phūkṇḍ,</i>	to ignite.
<i>Paṭyaur,</i>	floor of planks.	<i>Phūkyārā,</i>	blow.
<i>Paṭ piāḍā,</i>	(adv.), afoot.	<i>Phul,</i>	flower, blossom.
<i>Paur,</i>	ladder of stone steps.	<i>Phul biyāṇī,</i>	clear moonlight without a cloud.
<i>Pāwā,</i>	frost, hoarfrost.	<i>Phul chaurā,</i>	fox.
<i>Pāyātō,</i>	bride's dower.	<i>Phulrū,</i>	floweret.
<i>Payūṇḍ, paināṇḍ,</i>	to sharpen.	<i>Phulūṭō, phulēṭō,</i>	blossom, floweret.
<i>Pēchṇḍ,</i>	to crush.	<i>Phūphā,</i>	husband of father's sister.
<i>Pēḍ (plur. pēḍī),</i>	belly.	<i>Phūphī,</i>	aunt, father's sister.
<i>Pēḍ,</i>	yellow.	<i>Phūphīyī-kī bēṭā,</i>	cousin (father's side).
<i>Pēṭ-bhārī,</i>	pregnant.	<i>Phūṇī,</i>	filthy.
<i>Pēṭurī,</i>	stomach.	<i>Pūṭ,</i>	dough (of wheat).
<i>Phāchī,</i>	bundle.	<i>Pichhṇḍ,</i>	to winnow.
<i>Phaṭṭī,</i>	the projecting stone steps in the wall of a terraced field.	<i>Pījār,</i>	cage.
<i>Phāḍṇḍ,</i>	to dispute.	<i>Pīṇḍ,</i>	body.
<i>Phāphrā,</i>	husk of <i>giḥū</i> or wheat.	<i>Pīāṇī,</i>	egg.
<i>Pharēb,</i>	deceit.	<i>Pīṇ,</i>	pain.
<i>Pharīs,</i>	halo.	<i>P'sū,</i>	flea.
<i>Phaṭkō,</i>	board.	<i>P'ūḥ,</i>	back.
<i>Phasal,</i>	crop.	<i>P'ūḥ p'āḥ,</i>	(adv.), behind one's back.
<i>Phāwā,</i>	iron ploughshare.	<i>Pitlōṣī,</i>	bath.
<i>Phāwi dāṇī,</i>	to spring, to jump.	<i>Pōc'ṇḍ,</i>	hollow.
<i>Phāyāḍ,</i>	profit.	<i>Pōḍh,</i>	plant.
		<i>Pājuwī (plur. -wē),</i>	cherry.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pōkh,</i>	ferment.	<i>Pōyāt,</i>	dāl
<i>Pōknāi,</i>	fat, corpulent.	<i>Pōyāl-kō,</i>	first.
<i>Pōr,</i>	(adv.), last year.	<i>Pūḍō,</i>	(prep.), in.
<i>Pōri,</i>	shin.	<i>Pūjṇō,</i>	to worship, to adore.
<i>Pōrō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pūṇṇō,</i>	to winnow.
<i>Pōthi,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōṭi,</i>	stomach.	<i>Pūrō,</i>	full.
<i>Pōtōḥō</i> (plur. - <i>ḥō</i>),	butterfly.	<i>Purōt,</i>	priest.

R

<i>Rāḍuā,</i>	widower.	<i>Rit,</i>	weather.
<i>Raḡariyāḍḍā, raḡār,</i>	backbone.	<i>Ritō,</i> (fem. <i>riti</i>),	empty, vacant.
<i>Rāji khūsi,</i>	welfare.	<i>Rōḥṇō,</i>	to abide.
<i>Rāḱi,</i>	torch.	<i>Rāj-kō,</i>	(adv.), daily.
<i>Rākhṇō,</i>	to have, to keep.	<i>Rōḱṛi,</i>	cash.
<i>Raḡṇō,</i>	to slip.	<i>Ruṛ,</i>	tinder.
<i>Rātiḱ, rattiyḱ,</i>	morning, dawn.	<i>Rujīyāḱ,</i>	wet.
<i>Rātiyāḱ,</i>	(adv.), early.	<i>Rujṇō,</i>	to soak.
<i>Rāḍō,</i>	piece.	<i>Rṇō,</i>	to weep.
<i>Rikh-ki nind, rikh-nind,</i>	hibernation (lit., "bear's sleep").	<i>Rār,</i>	sun-warmth.
<i>Rikhṭailō,</i>	bear-cub.	<i>Rāḡiy-ki śākh,</i>	rabī' harvest.
<i>Rin,</i>	debt.	<i>Raḡṇō,</i>	to fall.
<i>Ris, ris-rāḡ,</i>	jealousy.		

S

<i>Sabiāsi,</i>	all.	<i>Sāḡarī,</i>	narrow lane.
<i>Sād,</i>	beggar.	<i>Sāḡarī bīṭi,</i>	narrow track.
<i>Śād,</i>	sound; echo.	<i>Sāḡarō,</i>	narrow.
<i>Sadā,</i>	(adv.), continually.	<i>Sāḡī,</i>	woman's large hat.
<i>Sadāḱ,</i>	(adv.), always.	<i>Saḡūn,</i>	omen.
<i>Śāḡ,</i>	doubt.	<i>Śāḡyārō,</i>	snake.
<i>Sāḡā,</i>	windpipe.	<i>Śāḱ,</i>	bough.
<i>Sāḡar,</i>	dirt (in a house, etc.).	<i>Śāḱṭāḱi,</i>	small bough.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Saītnō,</i>	to cherish.	<i>Satā,</i>	hare.
<i>Sajail,</i>	peace.	<i>Saśiyānā,</i>	to gasp.
<i>Sājhi,</i>	partner.	<i>Sās mārnō,</i>	to sigh.
<i>Sājō,</i>	fresh.	<i>Sasñō,</i>	to pant.
<i>Sākh,</i>	honey-comb.	<i>Sastō,</i>	cheap.
<i>Sākh,</i>	harvest.	<i>Sastāñō,</i>	to rest.
<i>Sākhī,</i>	evidence.	<i>Sāsū,</i>	mother-in-law.
<i>Sākh pūrni,</i>	to give evidence, to bear witness.	<i>Sāthi,</i>	friend.
<i>Sākrā,</i>	small stone, flint.	<i>Sātī,</i>	paddy.
<i>Salā, sūwā,</i>	locust.	<i>Sāñi,</i>	small bough.
<i>Sal,</i>	wife's younger brother.	<i>Sātkuwā,</i>	grasshopper.
<i>Samāi,</i>	yoke.	<i>Sāñō-palñō,</i>	barter.
<i>Sambhālnō,</i>	to bear.	<i>Sātrī,</i>	den.
<i>Samnā,</i>	season.	<i>Sāñnā,</i>	see <i>dhāñ</i> .
<i>Sān,</i>	sign.	<i>Sāñ,</i>	oath.
<i>Sandukri,</i>	small box.	<i>Sāu,</i>	a grave.
<i>Sāñyāñ,</i>	chain.	<i>Sāñk,</i>	desire.
<i>Sāñgal,</i>	chain.	<i>Sāñ karñi,</i>	to swear.
<i>Sangārnō,</i>	to dispose (e.g. of a dead body).	<i>Sāñyal,</i>	porcupine.
<i>Sān mīrñi,</i>	to wink.	<i>Sayanñ,</i>	level.
<i>Sāpath,</i>	oath.	<i>Sāññō,</i>	chimney-hole.
<i>Sārah,</i>	road.	<i>Sāñ,</i>	after-birth.
<i>Sāññō,</i>	to corrupt.	<i>Sāññā, sāññā,</i>	nut, dry walnut-shell, egg-shell.
<i>Saram,</i>	shame.	<i>Sāññi,</i>	seed-pod.
<i>Sārñi,</i>	autumn.	<i>Sāñññō,</i>	to wither.
<i>Sārñiyā-ki sākh,</i>	<i>kharīf</i> harvest.	<i>Sāññ,</i>	cool, cold.
<i>Sārñi, sārñiyat, sārñatā,</i>	contract bargain.	<i>Sāñññā,</i>	father-in-law.
<i>Sārñiyai, sārñiyū,</i>	putrid.	<i>Sāñññ,</i>	white.
<i>Sārññ,</i>	to endure.	<i>Sāññ, siññ,</i>	furrow.
<i>Sārññ (plur. sārñññ),</i>	bug.	<i>Sāññ,</i>	border.
<i>Sārññ,</i>	hail	<i>Sāññ,</i>	crack (in wood).
<i>Sārññ ghās,</i>	hay left on the ground for use in winter.	<i>Sāñññ,</i>	to sew.
<i>Sās,</i>	breath.	<i>Sāñññ,</i>	right, straight.
		<i>Sāññ,</i>	tiger.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Sīhan.</i>	tigress.	<i>Śūā,</i>	parrot.
<i>Śikhāṇḍ.</i>	to teach.	<i>Śuain,</i>	broom.
<i>Siki kari,</i>	crawling.	<i>Śugand,</i>	oath.
<i>Śil, śilō, sinḍ,</i>	moist.	<i>Śugand karnī,</i>	to swear.
<i>Simōi,</i>	seemul (cotton-tree).	<i>Śūgar, suigar,</i>	hog, pig.
<i>Śing.</i>	horn.	<i>Śūgṛh,</i>	sucking pig.
<i>Śinghṇḍ.</i>	to smell.	<i>Śūgtanḍ.</i>	to search.
<i>Sinō, śil, śilō,</i>	moist.	<i>Śūgṛhṇḍ,</i>	sucking pig.
<i>Sir, sir,</i>	sinew, nerve.	<i>Sukhai,</i>	(adv.), easily.
<i>Sirī,</i>	syrup.	<i>Sukhē,</i>	ease.
<i>Sirīṇi,</i>	pillow.	<i>Sukhē kari,</i>	(adv.), easily.
<i>Sirkīr,</i>	Government.	<i>Sukhānī, sūkhāy,</i>	arid, dry.
<i>Sirkīrī sāmī,</i>	tenant, paying rent to Government.	<i>Sukho,</i>	white.
<i>Sis,</i>	lead (the metal).	<i>Suk-tārā,</i>	evening star.
<i>Silāṇḍ,</i>	to cook.	<i>Śuk-tārī,</i>	evening star.
<i>Silhai,</i>	wax, beeswax.	<i>Sūkiyḍ, sūkhāḍ,</i>	dry.
<i>Sinai, sī,</i>	furrow.	<i>Sūkh ghās,</i>	hay.
<i>S,</i>	he, she.	<i>Sūṇar, sūgar,</i>	pig, hog.
<i>Sṇāṇḍ,</i>	flat.	<i>Sūṇḍ,</i>	to listen.
<i>Sṇi,</i>	question.	<i>Sun,</i>	gold.
<i>Sṇṇḍ,</i>	to brush.	<i>Sūpīn,</i>	serpent (ophiophagus and cobra class).
<i>Sṇṇa,</i>	leisure.	<i>Sūp,</i>	winnowing-sieve.
<i>Sṇṇḍḍ,</i>	to consider.	<i>Sūr,</i>	spiruous liquor.
<i>Sṇṇ,</i>	he.	<i>Sūśkyārṇḍ,</i>	to whistle.
<i>Sṇṇi,</i>	she.	<i>Sūt,</i>	interest (on loans); crack (in stone, etc.).
<i>Sṇṇḍ,</i>	that very, the same.	<i>Sūth,</i>	dry ginger.
<i>Sṇṇḍḍ,</i>	to deliver.	<i>Sutṇḍ,</i>	to sleep.
<i>Sṇṇḍ,</i>	to scratch.	<i>Suṇḍ,</i>	dream.
<i>Sṇṇ,</i>	club.	<i>Suṇḍ dṇkṇḍ,</i>	to dream.
<i>Sṇṇī, salā,</i>	locust.	<i>Śyāl, śyī, śyāṇṇ,</i>	jackal.
T			
<i>Tabh,</i>	(adv.), then, however.	<i>Tāb,</i>	copper.
<i>Tabh tau,</i>	(adv.), therefore.	<i>Tāṇḍ,</i>	to catch.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Tākhṛī,</i>	balance.	<i>Thālā,</i>	(adv.), beneath.
<i>Tāl,</i>	pond.	<i>Thaṇḍō,</i>	cool.
<i>Ṭāl,</i>	bell, such as is fastened to the neck of a cow, etc.	<i>Thapṛō,</i>	mortgage.
<i>Tambū,</i>	bath; hornet.	<i>Tharnō,</i>	to wait.
<i>Tamākhū, tamākū,</i>	tobacco.	<i>Thārō hōṇō,</i>	to stand.
<i>Tamākū khāṇō,</i>	to smoke.	<i>Thaṭhṇō,</i>	to decide.
<i>Tamākū ṣōṭṇō,</i>	to smoke.	<i>Thāṭṭā,</i>	jest, banter.
<i>Ṭaṇḍkī gīt,</i>	ballad (sung in chorus).	<i>Thāṭṭhē (plur.),</i>	banter.
<i>Tangā,</i>	spark.	<i>Thaurī, thāurī,</i>	arrow with a barbed point.
<i>Tāṭ-kh,</i>	thee.	<i>Thāṭkṇō,</i>	to prohibit.
<i>Tāp,</i>	fever.	<i>Thāṭiyāṇō,</i>	to stumble.
<i>Tārā,</i>	star.	<i>Thāṭs khāṇī,</i>	to stumble.
<i>Tarkhāṇ,</i>	carpenter.	<i>Thāṭs lāṇṇī,</i>	to trip.
<i>Ṭarṭarō,</i>	tough leather.	<i>Thā (plur. thāṭ),</i>	buttock.
<i>Tarwār,</i>	sword.	<i>Thāṭ,</i>	short.
<i>Tāṣī,</i>	(adv.), at that very time.	<i>Thāṭo karnō,</i>	to abate.
<i>Tātō,</i>	warm, hot.	<i>Thāṭō thāṭō,</i>	economically.
<i>Ṭāṭū,</i>	neck, throat.	<i>Thāṭh,</i>	snout.
<i>Taubī,</i>	(adv.), after.	<i>Thāṭkṇō,</i>	to spit.
<i>Tāṭg,</i>	veranda.	<i>Thāṭī, thāṭā,</i>	fat, corpulent.
<i>Tauriyā-kī rōṭī,</i>	chapātī (of wheat, fried in oil).	<i>Thāṭī (plur. thāṭiyā),</i>	nostril.
<i>Tēhār,</i>	holiday.	<i>Tāṭ-kō,</i>	her.
<i>Tēhār,</i>	fetid.	<i>Ṭāṭā,</i>	hill.
<i>Tēkī,</i>	(adv.), there.	<i>Tikhō,</i>	(adv.), soon, early.
<i>Tēṣāṭ,</i>	(adv.), beyond.	<i>Tikhōṭā,</i>	(adv.), early.
<i>Tēṣ-kh,</i>	him.	<i>Ṭikhō ṭikhō,</i>	(adv.), quickly.
<i>Tēs-kā,</i>	his.	<i>Ṭikrāṇī,</i>	moon.
<i>Ṭēṭē,</i>	maize.	<i>Til-ṭāṭ karnī,</i>	to repair.
<i>Ṭēṭkī āṭhō,</i>	dough (of Indian corn).	<i>Tindō,</i>	wet, damp (of clothes, etc.).
<i>Trthā-chh,</i>	(adv.), upon that.	<i>Ṭipū,</i>	drop.
<i>Ṭēṭkyāṭhā kōḍuwā,</i>	chapātī (of maize).	<i>Tirā,</i>	hive (in a dwelling house).
<i>Thāṭbṇō,</i>	to conceive, to catch, to hold.	<i>Tirchhō,</i>	sloping.
<i>Thaṭī,</i>	irrigated field.	<i>Tīs,</i>	thirst
		<i>Tīsā,</i>	thirsty.

Jaunsārī.	English.	Jaunsārī.	English.
<i>Tiḷai,</i>	plover.	<i>Tōrā,</i>	slow match for matchlock.
<i>Titrā,</i>	(<i>masc.</i>), partridge.	<i>Tōrūḍ,</i>	to break.
<i>Titri,</i>	(<i>fem.</i>), partridge.	<i>Tūbbūḍ,</i>	to tease wool.
<i>Tiū-kh,</i>	their.	<i>Tūgan, tūkan,</i>	rope-bridge.
<i>Tiyār,</i>	persevering.	<i>Tukānūḍ,</i>	to roar like a jackal.
<i>Tōi,</i>	(<i>adv.</i>), under, below, beneath.	<i>Tūkūḍ,</i>	to bite.
<i>Tōp,</i>	the part of a pipe which holds the fire and tobacco.	<i>Tuphān,</i>	calumny.
<i>Tōpi,</i>	cotton cap.	<i>Turur-turī,</i>	trickle.
<i>Tōpri,</i>	basket.	<i>Tūs,</i>	husk, husk of rice, <i>chōnī,</i> <i>phāyōrā</i> or <i>kannī</i> .

U

<i>Ubānūḍ,</i>	to boil.	<i>Ukiāl bād karnūḍ,</i>	to exorcise.
<i>Ubhan,</i>	(<i>adv.</i>), above.	<i>Ūkhūḍ,</i>	to sole.
<i>Ubhi,</i>	(<i>adv.</i>), (<i>fem.</i>), up.	<i>Ukharī dhān,</i>	unirrigated rice.
<i>Ubhō,</i>	(<i>adv.</i>), up.	<i>Umtī,</i>	chief.
<i>Uḍās naḥnūḍ,</i>	to clope with.	<i>Umtō,</i>	niece.
<i>Ūḍarū-pūḍarū,</i>	(<i>adv.</i>), about, near.	<i>Unīl sūḥ,</i>	large needle for sewing home-made woollen cloth.
<i>Uḍau kūrīyā,</i>	runaway couple.	<i>Undā, ūdā,</i>	(<i>adv.</i>), down.
<i>Uḍāwa nēnī,</i>	to abduct (<i>fem.</i> , as the verb refers to abducting a woman).	<i>Uparb pūr, ūpāl pūr,</i>	loft.
<i>Uḍāyalī,</i>	basket.	<i>Ūrā, hōrnūḍ,</i>	to frown.
<i>Uḍnūḍ,</i>	to fly.	<i>Ūsānūḍ,</i>	to swell.
<i>Ūdō, undō,</i>	(<i>adv.</i>), beneath.	<i>Ūsūḍ,</i>	descent.
<i>Ugārū,</i>	airy.	<i>Ustū nūḍ,</i>	to leap, to spring.
<i>Ugārūnūḍ,</i>	to open (a door).	<i>Utrāḍ (plur. utrīyāḍ),</i>	ear-ring (for women) worn on the edge of the ear.
<i>Uglā,</i>	(<i>adv.</i>), above.	<i>Utaṭr karnī,</i>	to hasten.
<i>Uglō,</i>	high.	<i>Utr nūḍ,</i>	to descend.
<i>Ujūnūḍ,</i>	to wake, to arise.		
<i>Ujyāwō,</i>	light, brightness.		
<i>Ukāi,</i>	ascent.		

W

<i>Wah tērā,</i>	alas.	<i>Wāj,</i>	sound.
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ENGLISH-JAUNSĀRĪ VOCABULARY.

English.	Jaunsārī.	English.	Jaunsārī.
A			
Abandon (vb.),	<i>chhōḍnō.</i>	Afternoon (1 to 4 P.M.),	<i>ḍhaṛkūwa.</i>
Abate (vb.),	<i>thērō karnō.</i>	Again,	<i>phēr.</i>
Abduct (vb.),	<i>aḍīra nēṇī</i> (fem., as the verb refers to abducting a woman).	Ague,	<i>dhūrnā</i> or (pl.) <i>dhurniā.</i>
Abdomen,	<i>ghēr.</i>	Air,	<i>āwā, hāwā, bāt, bāgyr.</i>
Abide (vb.),	<i>rēṇō, hasnō.</i>	Airy,	<i>khulō, ugārō.</i>
Able-bodied,	<i>mōhr.</i>	Alas,	<i>chī, wah tērā.</i>
Abortion,	<i>bhārā parnō.</i> To procure abortion, <i>bhārā parānō.</i>	All,	<i>sabīāṭ.</i>
About,	<i>nērō</i> (near), <i>ūḍarō-pūḍarō.</i>	Alone,	<i>ekhulō.</i>
Above,	<i>uglā, ubhan, ōchhūrī.</i>	Always,	<i>sadāṭ.</i>
Abscess,	<i>ābur.</i>	Amid,	<i>bichanūḍō, mājjhandō.</i>
Abscond (vb.),	<i>chōrunō.</i>	Animal,	<i>pasu.</i>
Absent,	<i>āthī nu thā.</i>	Ankle,	<i>ḍhēnmanā, dhēnmanā</i> (pl. <i>-nā</i>).
Abuse (vb.),	<i>likā dēṇī, likō dēṇī</i> (sic.).	Announce (vb.),	<i>bōlnō, bōli dēṇō.</i>
Accept (vb.),	<i>mānō.</i>	Annoy (vb.),	<i>kalkān karnō.</i>
Accidentally,	<i>chāqchak.</i>	Another,	<i>ōkā, duṭja.</i>
Account,	<i>lēkhī, lēkhā-jōkhā, pl. lēkhē-jōkhē.</i>	Ant,	<i>chinnōṛī : flying ant, kinmōḍī</i> (pl. <i>-ḍiā</i>).
Acorn,	<i>banṭā, ban-gūṛa.</i>	Anvil,	<i>aīraṇ, āraṇ.</i>
Add (vb.),	<i>jērō.</i>	Anxious,	<i>khējīārā.</i>
Adore (vb.),	<i>pūjō.</i>	Any,	<i>koṭ, bhāṭ-kuai.</i>
Adultery,	<i>jārī.</i>	Ape,	<i>langur, gūṇā.</i>
Advance,	<i>agān.</i>	Apply (vb.),	<i>lāṇō.</i>
Advance (vb.),	<i>agān dēṇō</i> (to give an advance) : <i>āgē nāḥnō</i> (to go ahead).	Approach,	<i>pahūchanō.</i>
Advice,	<i>mēl.</i>	Apricot,	<i>chulū.</i>
Advise (vb.),	<i>mēl dēṇī.</i>	Archer,	<i>kaṇḍāi.</i>
Adze,	<i>bāsī.</i>	Are,	<i>asō.</i>
Afoot,	<i>pāṭ piāḍā.</i>	Arid, dry,	<i>sākhiaṭ.</i>
After,	<i>taubī.</i>	Arise (vb.),	<i>njūṇō.</i>
After-birth,	<i>sējī.</i>	Arm,	<i>bāh</i> (pl. <i>bāhī</i>).
		Armful,	<i>hāgāḍ.</i>

English.	Jaunsārī.	English.	Jaunsārī.
Armpit,	<i>kachhāyal, kachhārī.</i>	Aunt,	Father's sister, <i>phūphī</i> , <i>būbī</i> ; Mother's sister, <i>maūūī</i> ; Father's brother's wife, <i>kākī</i> ; Mother's brother's wife, <i>maūūī</i> .
Around,	<i>chōgirdō.</i>	Authority,	<i>bhāwī.</i>
Arrow,	<i>kāḍ</i> ; with a barbed iron point, <i>thaurā, thaurā.</i>	Autman,	<i>śardī.</i>
As,	<i>jaśō.</i>	Avalanche,	(snow) <i>hyānī</i> ; (stones, etc.) <i>jān, dīl, dūngus.</i>
Ascent,	<i>ukāī.</i>	Await (vb.),	<i>bāḍ dēkhī.</i>
Ashes,	<i>chhār, khē.</i>	Axe,	<i>kurāḍī</i> (pl. <i>-riyā</i>). In Sansugh village, Deo- garh Khatt, it is called <i>baradī.</i>
Ash-heap,	<i>chhorōḍ.</i>		
At that very time,	<i>taḍī.</i>		

B

Baby,	(masc.) <i>chhauṭ</i> (pl. <i>-ṭī</i>); (fem.) <i>chhauṭī</i> (pl. <i>-ṭīā</i>); (masc.) <i>chhoṭī</i> ; (masc.) <i>nāḍrā</i> (fem. <i>-drī</i>). In Sansugh, <i>chhauṭā</i> (pl. <i>-ṭī</i>).	Banter,	<i>ḥāḥḥā, ḥāḥḥē.</i>
Back,	<i>pīth</i> : behind one's back, <i>pīthī pāchh</i> : to go back, <i>pāchhī nāḥnō</i> : to go behind, <i>pachhlā</i> <i>bilāī nāḥnō</i> : to give back, <i>pachhlī dēḥō.</i>	Bare,	<i>nāyā.</i>
Backbite (vb.),	<i>chugli lāṇī</i>	Bargain,	<i>śarīyat, śarīatā.</i>
Backbone,	<i>raṇṇīyāḍḍī, raṇṇī.</i>	Bark (vb.),	<i>bhukhō.</i>
Backward,	<i>pāchhlī, pachhlī.</i>	Bark of tree, etc.,	<i>bakal, bōkōḥ, chhauḥkā.</i>
Bad,	<i>burā, mandī, kachh,</i> <i>kachhlā</i> ; (fem.) <i>burī,</i> <i>mandī, kachhlī.</i>	Barley,	<i>jau.</i>
Bag,	<i>kōthṛā.</i>	Barren,	<i>bā</i> ; (of a woman); <i>bāḍ</i> (in agriculture).
Bail,	<i>jāman-gait, jāman.</i>	Barter,	<i>allā-badhī, sāto-pall.</i>
Bake (vb.),	<i>pakācāḥō.</i>	Base,	<i>kamr, nīch.</i>
Balance,	<i>tākhṛī.</i>	Bask (vb.),	<i>ghān tēpṇā.</i>
Bald,	<i>gānjā.</i>	Basket,	<i>nāyālī, stkī, tēprī, chōḥō.</i>
Ball,	<i>gēḍ</i> ; anything round, <i>dhindā.</i>	Bat,	<i>āḍṛu, āḍaḍō.</i>
Ballad,	<i>gīt</i> : (sung at the Diwālī festival) <i>hārāl</i> : (sung in chorus) <i>ṭaṇḍkīḍ gīt</i> : (song with dance) <i>nachāṇṇīyā gīt</i> : <i>nach-</i> <i>āṇṇīyā gīt.</i>	Bath,	<i>ambā, pūḥṣī.</i>
Bamboo,	<i>bās, (female) kākau.</i>	Bathe (vb.),	<i>chāḥḥō.</i>
Banana,	<i>kārē-kī sēmī.</i>	Battle,	<i>ḥarāī.</i>
		Be (vb.),	<i>h. ḥō.</i>
		Bear (vb.),	<i>sambhāḥḥō</i> : to bear off, <i>nāḥō</i> : to bear in mind, <i>āl rākhḥō</i> : to bear wit- ness, <i>gachhlī dēḥō. sikk</i> <i>pṛnū.</i>
		Beast,	<i>pas.</i>
		Beat (vb.),	<i>nīrḥō, jhāḡḥō.</i>
		Beautiful,	<i>bāḥ</i> (general); <i>bāḥḥī</i> (of a woman); <i>bākī</i> (gene- ral).

English.	Jaunsārī.	English.	Jaunsārī.
Because,	<i>kāī.</i>	Black,	<i>kāwō.</i>
Bed,	<i>mājhā, khāf.</i>	Blackberry,	<i>kāwī, āchhōī, qāqā-kī āchhōī.</i>
Bee (honey-),	<i>mōkī</i> ; Black bee, <i>bhaūrī.</i>	Blackguard,	<i>lūq.</i>
Beehive (in the house),	<i>mōkī-kā tīrē.</i>	Blanket,	<i>kāmad.</i> The large home-made blankets weighing eight to twenty seers, are <i>kāmō, kāmōī, kām-dī.</i>
Beeswax,	<i>main, mūpē, stha</i> ; honey-comb, <i>kōś, sākh.</i>	Blind,	<i>ālha.</i>
Before,	<i>agāsī, āgāsō.</i>	Blood,	<i>lōī.</i>
Beggar,	<i>jāgrā</i> (fem. <i>jāgrī</i>), <i>sāt</i> ; Beggar's daughter, <i>jāgrī.</i>	Blossom,	<i>phāl, phulūtō, phulētō.</i>
Behind,	<i>pāchhī.</i>	Blow,	<i>phūkyārā.</i>
Believe (vb.),	<i>patīānō.</i>	Blue,	<i>līlō.</i>
Bell,	<i>ghāṭī, ṭāl</i> (such as is fastened to the neck of a cow, etc.).	Board,	<i>pharkō.</i>
Bellow (vb.),	<i>qurkānō</i> (of a cow) ; <i>qīqīyānō</i> (of a buffalo).	Body,	<i>gāt, pīnq, gaut.</i>
Bellows,	<i>dhanakhāl.</i>	Boil (vb.),	<i>ubādnō.</i>
Belly,	<i>ghēr</i> (pl. <i>ghērī</i>), <i>pēd</i> (pl. <i>pēdī</i>).	Boil (noun),	<i>ābūr.</i>
Below,	<i>tōī.</i>	Bold,	<i>mōrh.</i>
Bend (vb.),	<i>nanō.</i>	Bone,	<i>hāqū.</i>
Beneath,	<i>tōī, thālē, ālō, parthai, jhālē.</i>	Book,	<i>pōthī.</i>
Beside,	<i>nērō.</i>	Border,	<i>siay, chhōwā.</i>
Besides,	<i>bāhik.</i>	Bore holes (vb.),	<i>kōrnō.</i>
Best,	<i>bēgī āchhō, mūnikō-thaīkō.</i>	Borrow (vb.),	<i>karjā gāqnō.</i>
Better,	<i>āchhō, āchhā</i> (fem. <i>āchhī</i>), <i>qhabar.</i>	Both,	<i>duyā.</i>
Beware,	<i>chankas.</i>	Bough,	<i>sāh</i> ; a small bough <i>sāhṭāqī, sāṭī.</i>
Beyond,	<i>pārlo billī, tōsā.</i>	Bowel,	<i>ālī</i> (pl. <i>ālīā</i>), <i>ājār.</i>
Big,	<i>baṭā, mōṭā.</i>	Box,	<i>dhanu.</i>
Bill (of a bird),	<i>chūj.</i>	Box (small),	<i>sandukrī.</i>
Bind (vb.),	<i>bādhnō.</i>	Boy,	<i>chhauṭā.</i>
Bird,	<i>chākhūrī.</i>	Brave,	<i>bahādur.</i>
Birth,	<i>paidās, jaram.</i>	Break (vb.),	<i>tōrnō.</i>
Bitch,	<i>kūkrī, chhauṭī.</i>	Breath,	<i>sās.</i>
Bite (vb.),	<i>kāṭnō, ṭūknō.</i>	Brethren,	<i>dāt-bhāt.</i>
Bitter,	<i>karuwo.</i>	Bribe,	<i>kōdī.</i>
		Bride,	<i>jōjhōlī.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Bridge,	<i>pūr</i> ; a rope-bridge, <i>tūgan</i> , <i>tūhan</i> ; a tree-bridge, <i>jibāi</i> .	Brute,	<i>paśu</i> .
Brightness,	<i>ujyāwō</i> , <i>āsō</i> .	Buffalo,	<i>jhōlā</i> : fem. <i>mahish</i> ; un- weaned calf (fem.), <i>kalrī</i> : weaned calf (fem.), <i>jhōlīrī</i> .
Bring (vb.),	<i>lēwō</i> .	Bug,	<i>sarsū</i> (pl. <i>sarsūā</i>).
Brink,	<i>chhañā</i> .	Build (vb.),	<i>chiuñō</i> .
Broad,	<i>biō</i> , <i>chanrō</i> .	Bull,	<i>banph</i> .
Brook,	<i>nāwā</i> .	Bullock,	<i>bōdh</i> .
Broom,	<i>śuain</i> : a hearth-broom, made of <i>lābōi</i> -grass, <i>kuchuā</i> .	Bundle,	<i>phāchī</i> , <i>bēgār</i> .
Brother,	<i>dālā</i> (elder), <i>bhāyā</i> (younger).	Burden,	<i>bhārō</i> , <i>bhārā</i> .
Brother-in-law,	<i>mitar</i> . Wife's younger brother, <i>sālō</i> ; her elder brother, <i>jēth</i> . Hus- band's younger brother, <i>dēwar</i> ; his elder brother, <i>jēth</i> . Elder sister's husband, <i>bhīnā</i> ; younger sister's hus- band, <i>jūwā</i> .	Burn (vb.),	<i>danpō</i> , <i>chisnō</i> .
Brow.	<i>bhau</i> (pl. <i>bhauā</i>).	Bury (vb.),	<i>lābhō</i> , <i>khaḍāwō</i> .
Browse (vb.),	<i>charā</i> .	Bush,	<i>jhāl</i> .
Brush (vb.),	<i>śānō</i> .	Butter,	<i>chōpar</i> .
		Buttermilk.	<i>chhās</i> .
		Butterfly,	<i>pātīthō</i> (pl. <i>pātīthē</i>).
		Buttock,	<i>thō</i> (pl. <i>thōā</i>).
		Buy (vb.),	<i>māl gāḍnō</i> .
		By,	<i>wērō</i> .
C			
Cage.	<i>pījarō</i> .	Castor-oil plant,	<i>cāḍā</i> .
Calabash,	<i>laukō</i> , <i>laukī</i> .	Cat (male),	<i>dhīrī</i> : wild cat, <i>lau</i> <i>dhāru</i> .
Calf,	<i>bāchhōyō</i> (fem. <i>bāchhōyī</i>); buffalo-calf, <i>kalrīā</i> (fem. <i>kalrī</i>). Cf. Buffalo.	Cat (female).	<i>bīrā</i> , <i>bīrālī</i> : wild cat. <i>lauwa</i> <i>bīrā</i> , <i>lauwa</i> <i>bīrālī</i> .
Call (vb.),	<i>hātāyō</i> , <i>dhā mārnō</i> : to call back, <i>skānō hātāyō</i> .	Cataract,	<i>paḥhār</i> .
Calumny,	<i>tūphān</i> .	Catch (vb.),	<i>pakarnō</i> , <i>thābhō</i> , <i>taikō</i> .
Canal,	<i>kāl</i> .	Cattle,	<i>chanā</i> .
Cap,	<i>tōpī</i> (cotton), <i>dīpī</i> <i>tōplā</i> (woollen).	Cause. (for) the sake (of), <i>astō</i> .	
Care,	<i>khōj</i> .	Cave,	<i>cāḍar</i> .
Carpenter,	<i>bādhī</i> , <i>bāḍī</i> , <i>taḥhāyō</i> .	Centipede,	<i>lansyōyō</i> .
Carry (vb.),	<i>chāyō</i> , <i>ghīnō</i> .	Certain,	<i>patīhō</i> .
Cash,	<i>rōkrī</i> .	Certainty,	<i>bēśāy</i> .
Cast stones (vb.),	<i>phāḍāyō</i> , <i>chhāḍnō</i> .	Chain,	<i>sāḅgāḍ</i> , <i>sāḅgāl</i> .
		Chakor.	<i>chākurā</i> (fem. <i>-rī</i>).

English.	Jaunsārī.	English.	Jaunsārī.
Chamois (Himalayan),	<i>gural, ghōl.</i>	Comet,	<i>phūchhṇailā tārā.</i>
Chapāṭi,	of wheat, fried in oil, <i>tauriyā-kā rōṭī</i> ; of barley, <i>jav-kā kōduwā</i> ; of māḍuā, <i>kōduwā</i> ; of jhāgorā, <i>jhāgrīāthā kōduwā</i> ; of chēni, <i>chēniāthā kōduwā</i> ; of maize, <i>ṭēṭkyāthā kōduwā.</i>	Committee,	<i>khūmṛī, bhailāy.</i>
Charcoal.	<i>aṅgār.</i>	Competent,	<i>mulkīyā.</i>
Charity.	<i>dān-pun.</i>	Complaint,	<i>nālas</i> ; to complain to gods, <i>ghāt phēḍānī.</i>
Cheap,	<i>sastā.</i>	Conceal (vb.),	<i>chōrnō.</i>
Cheek.	<i>galaurō.</i>	Conceit,	<i>gunmān.</i>
Cherish (vb.),	<i>saṭhṇō.</i>	Conceive (vb.),	<i>thāḥṇō.</i>
Cherry,	<i>prajwā</i> (pl. <i>-wā</i>); -tree, <i>prājā.</i>	Conduit,	<i>kāl.</i>
Chicken,	<i>kukhṛāyalai.</i>	Consider,	<i>sōchṇō.</i>
Chief,	<i>āmti.</i>	Continually,	<i>sadā.</i>
Child,	<i>chhantā</i> (fem. <i>-ṭī</i>); children, <i>lārkaṭṭē</i> ; a posthumous child, <i>jha-ṭṭālā.</i>	Contract,	<i>sariat, sariyat, sariatā.</i>
Chimney-hole,	<i>khantāṭī, sēḍāw.</i>	Cook (vb.),	<i>pakṇō, siṭṭṇō.</i>
Chin,	<i>chhauṭṭī.</i>	Cool,	<i>thandō, sērō.</i>
Cholera.	<i>marī, mariyā-kā dukh.</i>	Copper,	<i>ṭālā.</i>
Chutney (apricot),	<i>chhāchā.</i>	Cord,	<i>prāyṇī</i> ; in Bāwar, <i>luḍṭī.</i>
Circular,	<i>phēḍḍī.</i>	Corn,	<i>nāj.</i>
Clay,	<i>māṭṭī, chōppṛī.</i>	Corpse,	<i>lhas.</i>
Clear (sky),	<i>bildī</i> ; (water) <i>nīr.</i>	Corpulent,	<i>prakuṭī, chaurāṭī, thālā.</i>
Climb (vb.),	<i>nikṇō.</i>	Corrupt (vb.),	<i>sarṇṇō.</i>
Clod,	<i>phēl.</i>	Cost,	<i>māl.</i>
Cloud,	<i>bādō.</i>	Count (vb.),	<i>gaṇṇō.</i>
Cloudy,	<i>bādōgaṭ.</i>	Cousin,	(mother's side) <i>mōsiyā-kā bēṭā</i> ; (father's side) <i>phoiphīyā-kā bēṭā.</i>
Club,	<i>sotā, phēḍgā, mūshṛī.</i>	Cover,	<i>khāṭan.</i>
Cock,	<i>kūkhḍā.</i>	Cover (vb.),	<i>ghaṭī dēṇō.</i>
Cohabiting	<i>gāḍyāḍiyā.</i>	Coventry,	to send to, <i>barjan rākhṇī</i> (used only on account of the enmity of a dead person).
Cold,	<i>jīṛī, sērō.</i>	Coward,	<i>nā-mardī.</i>
Cold in the head,	<i>jākhām, khūḡa.</i>	Cowhide,	<i>chhōṛō</i> (also used for buffalo-hide).
Collect (vb.),	<i>kaṭṭhō karnō.</i>	Crab,	<i>khut.</i>
Comb.	<i>kāḡurā</i> ; for a man, <i>kāḡōṭ.</i>	Crack,	<i>sūt</i> (in stone, etc.); <i>siār</i> (in wood).
Come (vb.),	<i>āṇō, āsṇō.</i>	Cramp,	<i>bāṭṭḍā, kharnā.</i>
Come out (vb.),	<i>bāṇō āṇō, bāhīrē āsṇō.</i>	Crawling,	<i>siki kari.</i>
		Cream,	<i>chhāppī.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Creeper,	<i>lot, bal</i> (pl. <i>bālī</i>).	Cuckoo,	<i>kākhū</i> . After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	<i>phasal</i> .	Cure (vb.),	<i>khabar karnī</i> .
Crow,	<i>kauwā</i> .	Curly,	<i>kinḍurē</i> .
Cruel,	<i>pāpi, nigurā</i> .	Cut (vb.),	<i>kātṇō</i> .
Crush (vb.),	<i>pēchṇō</i> .	Cypress,	<i>lāuri</i> .
Cry (vb.),	<i>haṭṭṇō, dhā dēṇī, laliyāṇō</i> .		
Cub,	(leopard-) <i>bagṭailō</i> ; (bear-) <i>rikhṭailō</i> .		
D			
Daily,	<i>rāj-kō, dūs-kō</i> .	Descent,	<i>uśnō</i> .
Dāl,	<i>pōyāt</i> .	Desert (vb.),	<i>chhōḍī dēṇō</i> .
Dam,	<i>bhanāwaṭā, kūlā, band</i> ; fish-dam, <i>bhagāwa</i> .	Desire,	<i>śaṭk</i> .
Damp,	<i>gilō</i> (of earth) ; <i>tindō</i> , <i>bhijiyāṭ</i> (of clothes, etc.).	Destroy (vb.),	<i>nās bānnō, nās karnō</i> ; to destroy root and branch, <i>chhatyānās</i> <i>bānnō</i> (or <i>karnō</i>).
Darkness,	<i>iniārō</i> .	Dew,	<i>ōś, ōj</i> .
Dawn,	<i>ghāmnō-kī krīṇ, rāttiyē</i> .	Difficult,	<i>ōkhō, ōkhā</i> .
Day,	<i>dūs, bār</i> .	Dig (vb.),	<i>khaṇṇō</i> .
Day before yesterday, and day after to-morrow	<i>pōrō</i> .	Digest (vb.),	<i>pachṇō</i> .
Dead,	<i>mariyē, muwā huwā</i> .	Dike,	<i>khāi</i> (artificial) ; <i>kōḍī</i> (natural).
Deaf,	<i>jāirā</i> .	Dinner,	<i>biāi</i> .
Debt,	<i>riṇ</i> .	Dirt,	<i>jhōl</i> (of the body) ; <i>sāgar</i> (in a house, etc.).
Deceit,	<i>pharēb</i> .	Disciple,	<i>chēlā</i> .
Decide (vb.),	<i>thāthṇō</i> .	Dispose (vb.),	<i>sangārṇō</i> (e.g., to dispose of a dead body).
Deer,	<i>harīṇ</i> .	Dispute (vb.),	<i>phāḱūṇō, jhagḍūṇō</i> .
Deformity,	<i>kachālā</i> .	Division of a 'Khatt',	<i>khāg</i> .
Deity,	<i>dēo</i> .	Doctor,	<i>bōḍ</i> .
Delay,	<i>ḍhīl karnī, bistā</i> .	Dog,	<i>kukur</i> .
Deliver (vb.),	<i>sōpṇō</i> .	Doll (of wood or rags),	<i>bhāwāntī</i> .
Den,	<i>sātrī</i> .	Door,	<i>dār</i> : lattice door for a byre, <i>khāṭkar</i> .
Deny (vb.),	<i>mukarṇō</i> .	Doubt,	<i>sāg</i> .
Depart (vb.),	<i>naṭṇō</i> .		
Descend (vb.),	<i>ūtrōṇō, hurluṇō</i> .		

English.	Jaunsāri.	English.	Jaunsāri.
Dough,	(of <i>māḍuā</i> <i>kōdō</i>), <i>kodaḍi</i> ; (of <i>chauḷā</i> or <i>chauḍi</i>), <i>chauḍi</i> ! <i>hō</i> ; (of wheat), <i>pīdō</i> , <i>kanik</i> ; (of barley), <i>āḷō</i> ; (of <i>chēṇi</i>), <i>chēṇi</i> ! <i>hō</i> ; (of <i>jhāḡōrā</i>), <i>jhāḡariā</i> ! <i>hō</i> ; (of Indian corn), <i>ṭēṭkī</i> <i>āḷō</i> ; (of gram), <i>chaṇiā</i> ! <i>hō</i> .	Drop,	<i>ṭipū</i> .
Dove,	<i>ghūghuti</i> . If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	<i>ḍḍiāi</i> .
Dower (bride's),	<i>pāyāṭō</i> .	Drug,	<i>jaṛi</i> .
Down,	<i>undā</i> .	Dry,	<i>sūkiyō</i> .
Drag (vb.),	<i>khaṭchṇō</i> .	Dumb,	<i>kālā</i> , <i>lāḷā</i> .
Dream (vb.),	<i>swiṇṇō</i> <i>dēkhṇō</i> ; a dream, <i>swiṇṇō</i> . Of. Nightmare.	Dung,	(of cattle) <i>gōbar</i> ; (of goats) <i>mēḡṇḡ</i> ; (mixed with litter) <i>kāris</i> .
Drill holes (vb.),	<i>bīnḷhṇō</i> .	Dunghill,	<i>gobrās</i> .
Drive (vb.),	<i>khēḍṇō</i> .	Dusk,	<i>inyārō</i> .
		Dust,	<i>dhūṛāḍau</i> , <i>dhūr</i> , <i>khē</i> .
		Dwarf,	<i>bācapāḍ</i> . (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i>).
		Dysentery,	<i>lōhpēṭāḷ</i> .
E			
Early,	<i>rāṭiyāi</i> , <i>jhiśā</i> , <i>jhiśi</i> . Adverb, <i>ṭikhō</i> , <i>ṭikhōṛā</i> .	Embrace (vb.),	<i>hāḡāḷō</i> <i>dēṇō</i> .
Earn (vb.),	<i>kamāṇō</i> .	Empty,	<i>ritō</i> .
Ear-ring,	(for men) <i>mukṭi</i> , <i>ḍiṛōṭū</i> , <i>ḍiṛēṭū</i> . (For women), (on edge of the ear) <i>utrāi</i> (pl. <i>utrāiyā</i>), <i>kāṇḷhāḍḍi</i> ; (on inside of the ear) <i>bālā</i> ; (on the lobe) <i>jhūmkū</i> .	Endure (vb.),	<i>sārṇō</i> .
Earth,	<i>dhurṭi</i> , <i>māṭi</i> ! <i>ṭi</i> , <i>bhūmī</i> .	Enemy,	<i>boiri</i> .
Earthquake,	<i>bhūṭchō</i> , <i>bhūṭchāl</i> .	Enhancement,	<i>jāḍṭi</i> , <i>jāchṭi</i> .
Ease,	<i>sūkh</i> .	Enmity,	<i>bwair</i> (pronounced <i>boir</i>).
Easily,	<i>sūkhai</i> , <i>sūkhē kari</i> .	Enrage (vb.),	<i>biāṇō</i> .
Eat (vb.),	<i>khāṇō</i> .	Enter (vb.),	<i>bhitōḍi</i> <i>naḷhṇō</i> .
Eatable,	<i>khāṇō</i> <i>jōḡō</i> .	Entirely,	<i>mūṇikō</i> .
Echo,	<i>gāḷi</i> , <i>sāl</i> .	Entrails,	<i>āḍiā</i> .
Eclipse,	<i>garhaṇ</i> .	Evil's apple (in the throat).	<i>kūkhṛi</i> .
Economically,	<i>thiṛō</i> <i>thiṛṛ</i> .	Evening,	<i>būkē</i> .
Edge (of a field, river, etc.).	<i>chueṭ</i> .	Evidence,	<i>sākhṛi</i> ; to give evidence, <i>sākh pūrnī</i> .
Egg,	<i>bāṭi</i> , <i>pinnī</i> .	Ewe,	<i>bhēḍ</i> .
Elope with (vb.),	<i>ṭḍāḍ</i> <i>naḷhṇō</i> .	Examine (vb.),	<i>parēkhṇō</i> .
		Except,	<i>bājūt</i> .
		Exclaim (vb.),	<i>laliyāṇō</i> .

English.	Jaunsāri.	English.	Jaunsāri.
Excrement,	<i>gūh</i> (human).	Eye,	<i>ākḥ</i> ; one-eyed, <i>kāṇā</i> . Such persons are considered to be deceitful. Squint-eyed, <i>paṭērō</i> . Such persons are said to be untrustworthy.
Exorcise (vb.),	<i>ukhal bēl karnō</i> ; <i>jucēs karnō</i> .		
Expect (vb.),	<i>ās rākhṇi</i> .		
Extort (vb.),	<i>khōsi gāḍnō</i> .		
F			
Fable,	<i>koḥṇi</i> .	Find (vb.),	<i>milnō</i> .
Fall (vb.),	<i>rūrṇō</i> .	Fine (the punishment),	<i>ḍāḍ</i> .
Fallow,	<i>bājō</i> , <i>āsāō</i> .	Finger,	<i>gūḥi</i> , <i>hātau-kī gūḥi</i> .
Family,	<i>kuṇbā</i> , <i>kabilō</i> .	Firefly,	<i>jōgṭi</i> , <i>āgyāri</i> .
Famine,	<i>kār</i> .	Firm,	<i>maḥgūt</i> .
Far,	<i>dūrē</i> .	First.	<i>paṣyal-kō</i> .
Fast (vb.),	<i>burat rākhṇō</i> ; <i>aḥintō rōhṇō</i> , <i>ninōjiyā rōhṇō</i> .	Firstling,	<i>jēḥā</i> .
Fat,	<i>mōṭā</i> , <i>ṭhulā</i> , <i>thulā</i> , <i>paḥnāi</i> , <i>charhāi</i> .	Fish,	<i>māchhā</i> , (pl. <i>māchhē</i>).
Father,	<i>bābā</i> ; (in the hills) <i>babā</i> .	Fish-hook,	<i>māchhī-kā kāḍā</i> .
Father-in-law,	<i>sēsūrā</i> .	Fisherman,	<i>māchhōr</i> , <i>jāwiyā</i> .
Fatigue,	<i>paij</i> .	Fist,	<i>mūḥ</i> .
Fatten (vb.),	<i>mōṭō bāṇnō</i> .	Flag,	<i>jhāḍā</i> .
Faulty,	<i>gunḍi</i> .	Flame.	<i>lauhiyārā</i> .
Feather,	<i>pākh</i> .	Flat,	<i>chōraś</i> , <i>sōāṭṇō</i> .
Feeble,	<i>mārā</i> .	Flattery,	<i>āp matlabi</i> .
Feed (vb.),	<i>khōwāṇō</i> .	Flea,	<i>piśū</i> .
Ferment,	<i>pōkh</i> .	Flesh,	<i>maussō</i> .
Fern,	<i>bārṇōi</i> .	Fling (vb.),	<i>chhāḍnō</i> .
Fetid,	<i>tēhār</i> .	Flint,	<i>gōrā</i> , <i>sākrā</i> .
Fetus,	<i>bhārā</i> .	Floor,	(of mud) <i>maṭyaur</i> ; (of stone) <i>mēraut</i> ; (of planks) <i>paṭyaur</i> .
Fever,	<i>tāp</i> , <i>jar</i> .	Flower,	<i>phāl</i> .
Field,	<i>ḍōkhrō</i> ; irrigated field, <i>thāḍi</i> , <i>kūṇōi</i> , <i>ḍibā</i> .	Floweret,	<i>phulāṭō</i> , <i>phulētō</i> , <i>phulrū</i> .
Fig-tree,	<i>phēḍū</i> ; (fruit) <i>phēḍū-kā ḍāṇā</i> .	Fly (the insect).	<i>mākwā</i> .
Fill (vb.),	<i>baḍhṇō</i> , <i>badhṇō</i> , <i>bhaurṇō</i> .	Fly (vb.),	<i>uḍnō</i> .
Filth,	<i>jhōl</i> .	Fog,	<i>kurār</i> .
Filthy,	<i>kuchal</i> , <i>phūrō</i> .	Fool,	<i>nidān</i> .
Fin,	<i>pākh</i> .	Foot,	<i>gōḍō</i> , <i>lāt</i> .
		Foot-print,	<i>gōḍō-kā chāḍyā</i> .

English.	Jaunsārī.	English.	Jaunsārī.
Forehead,	<i>māthō.</i>	Friend,	<i>sāthī, mātā.</i>
Forest,	<i>ban.</i>	Fringe,	<i>jāri.</i>
Forge,	<i>āraṇ.</i>	Frog,	<i>mēḍkō.</i>
Forgive (vb.),	<i>chhimā karnī.</i>	Front,	<i>agāsō, āgāsō.</i>
Forsake (vb.),	<i>chhōḍnō.</i>	Frost,	<i>pāwā.</i>
Fort,	<i>garh.</i>	Frown (vb.),	<i>urūrō hērnō.</i>
Fortunate,	<i>bhāḡwān.</i>	Fry (vb.),	<i>bhājnō, chisnō.</i>
Fox,	<i>phul chuārā.</i>	Full,	<i>pūrō.</i>
Fresh,	<i>sājō.</i>	Furrow,	<i>sī, siun.</i>

G

Gasp (vb.),	<i>saṣiyānā.</i>	Gold,	<i>sunō.</i>
Gather (vb.),	<i>kaṭhō karnō.</i>	Good.	<i>āchhō.</i>
Ghost,	<i>haiḍ, haiḡh.</i>	Goods and chattels and house.	<i>ghar-kūrī.</i>
Ginger,	(green) <i>āḍō</i> ; (dry) <i>sūṭh.</i>	Gourd,	<i>laukī, (large) laukz.</i>
Girdle,	<i>manjhan, gāchī.</i>	Government,	<i>sirkār.</i>
Girl,	<i>chhauṭī, nānkī</i> ; (married girl at her father's house) <i>dhyāṭūrī, dhiāṇa.</i>	Grain,	<i>nāj</i> ; (for food) <i>khāj</i> ; (for seed) <i>bīj.</i>
Give (vb.),	<i>dēnō.</i>	Granary,	(of stone) <i>bhōrā</i> ; (of wood) <i>kōḷhār, ḍōbrī.</i>
Glass (looking-),	<i>ārśī.</i>	Grandchild,	<i>nāṭṭā</i> ; (fem.) <i>-ṭī.</i>
Glean (vb.),	<i>chūḡnō.</i>	Grandfather,	<i>nānā</i> ; great-grandfather, <i>par-nānā</i> ; great-great-grandfather, <i>buḡhū par-nānā.</i>
Glisten (vb.),	<i>chilkhānō.</i>	Grandson,	<i>nāṭṭā, nāṭiyā.</i>
Gnash (vb.),	<i>dāḍ kurchnō.</i>	Grass (green),	<i>niārā, niārō.</i>
Gnat,	<i>machhnyārā.</i>	Grasshopper,	<i>kharḍḡ, sāṭkuvā.</i>
Go (vb.),	<i>jānō.</i>	Grave (noun),	<i>ḍōkōr, khāt, khāḍ, sāu.</i>
Goat,	<i>bākrā</i> (fem.) <i>lākri.</i> A goat sitting upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-hide, <i>chhōṛī</i> ; goat-skin bag, <i>khulrā.</i> There are four kinds of goat-skins. The biggest is called <i>khāl</i> ; then <i>ghatī</i> ; then <i>khālā</i> ; and the smallest <i>khālṭī</i> .	Grief,	<i>khēj.</i>
God,	<i>dēo.</i>	Gristle,	<i>kāṭ.</i>
Goitre,	<i>ghēppā.</i>	Grow (vb.),	<i>jamnō.</i>
		Growl (vb.),	<i>garṇānō.</i>
		Guest,	<i>pāḍnā.</i>
		Gum (of the mouth),	<i>gīyā.</i>

English.	Jaunsāri.	English.	Jaunsāri.
H			
Haft,	bēḍ.	Hedge,	bārh.
Hail,	sarū, sarū.	Heel,	(of the foot) phāynā.
Hair,	(of human head) mūḍāḍ; (of human body) bāḍ, bāḍl. Hair on the breast denotes truthfulness. A man without hair is suspected of being unreliable. Hair of goats, bakrāḍ.	Help (vb.),	madat dēṇi.
Halloo (vb.),	haḍāwṇō.	Hemp,	bhāḡ.
Halo,	pharīs.	Hen,	kūkhri.
Handle,	bēḍ.	Her,	tiā-kō.
Handmill,	jāḍrō.	Herdsman,	gāyar (f. gayarīn); (for cows and buffaloes) mahi-shāwā (f. mahishāwī); (for goats), bakrāwā (f. bakrāwī); (for sheep) bhēḍāwā (f. bhēḍāwī).
Hard,	karaḥō.	Here,	etki.
Hare,	chhasā, sasā.	Hero,	mōrh.
Hare-lip,	khānnā.	Hibernation,	rikhō-kī nind, rikh-nind (lit. "bear's-sleep").
Harlot,	pātar.	Hiccough,	ḍēkhār.
Harrow,	dāḍiau, jōl.	Hide (vb.),	chōrnō.
Harvest,	sākh. (Kharif harvest) sardiyā-kī sākh; (Rabi harvest) rūriyā-kī sākh; (August harvest) bka-dōḍī. The last-named includes chēnī, kāgnī, jhāḡirā, and unirrigated rice (ūkhri dhān or ghar-kē sāṭī).	High,	ūglō.
Hasten (vb.),	utaur karṇi.	Hill,	ṭibā.
Hat,	(woman's large hat) chauṛī, sāḡī; (girl's) jūṭī.	Him,	tēsē-kh.
Hatch (vb.),	bāṭī sēṇī.	Hip-bone,	gūri.
Hate (vb.),	durkārnō.	Hire,	(of land, house, etc.) kāri.
Have (vb.),	rākhṇō.	His,	tīs-kā.
Hay,	sākhō ghās. (Left on the ground for use in winter) sārūō ghās.	Hit (vb.),	mārnō.
Head,	mūḍ.	Hive (in a dwelling-house),	ṭirā. The hole of exit and entrance is mōhkanī.
Heart,	jīū.	Hearfrost,	pāwā.
Hearth,	chāl.	Hog,	suṅgar, sūgar; wild hog, ban sūgar.
Heaven,	agās, agās.	Hold (vb.),	ṭhābṇō.
Heavy,	garūō.	Holiday,	tēhār.
		Hollow,	pōchrō.
		Honey,	mauh.
		Honeycomb,	mōkī-kē kōś.
		Hook,	kāḍā.
		Hookah,	hōkkā, chilam.

English.	Jaunsāri.	English.	Jaunsāri.
Hope,	ās.	Husband,	khwād.
Hopeless,	nirās.	Hush,	mēsā.
Horn,	sing.	Husk,	tūs; (of barley) bhōā, bhūs; (of rice) tūs; (of chēnī, jhāgōrā; or kauṇī) kōyar, tūs; (of gihū, or wheat) phāphrā; (of masūr, māś, or lōbiyā) bhōā; (of chaulā, or maquā) bhūs. Chaff, etc., removed from the threshing-floor is khōā.
Hornet,	aṅgāo, tambīā; (the small hornet) bachh, bachhau.	Hyena,	charakh. The animal is not found in Jaunsar- Bawar.
Hot,	tātō.	Hydrophobia,	hirkiyā.
House,	kūrō.		
How?	kaśō.		
However,	tabhi.		
Hump,	chūr.		
		I	
Ice,	hyū.	Interest (on loans),	sūt, byāj, kūt.
Ignite (vb.),	phuknō, dōnō.	Invite (vb.),	nyūtā dēnō.
Ill,	dūkhiā, asūkhiyā.	Iron,	lsh.
In,	bhītōrī, pūdō.	Is,	asō.
Incense,	dhūp, gūgūr.	Issue, family,	āgi.
Industrious,	dhān sātūā.	Itch,	khāj, kharūs.
Insane,	jhalā.		
		J	
Jackal,	syāstā, syā, syāl. Its cry at night is a bad omen.	Jest,	thātīā.
Jail,	kāthaūdā dēwō thōkt, lit. being tied to a stake or log,—an old punish- ment.	Jump (vb.),	phāwi dēnī.
Jaw,	dātīhō; jaws, jamāyiyā.	Just,	nisābi.
Jealousy,	rīs, rīs-rāg.	Justice,	nyāō.
		K	
Keep (vb.),	rākhnō.	King,	bāchhā.
Kernel,	dēr (a whole kernel); chānā (a broken kernel); chānī (kernel of a peach or apricot).	Kiss (vb.), lick (vb.),	chātīnō.
Kick (vb.),	lāt lānī, lāt chhādnī.	Knead (vb.),	ōlnō.
Kid,	chēlkūdō; (female) pātīh.	Knee,	ghūdō (pl. ghūdō).
Kidney,	būkū.	Kneel (vb.),	ghūdō bādī-kari baiīhnō.
Kill (vh.),	kātīnō	Kokla (the green pigeon).	kainōr, kaunal, kāli.

English.	Jaunsāri.	English.	Jaunsāri.
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L

Labour,	<i>minnat, dhāṇ sātṇō.</i>	Lemon,	<i>chūkh.</i>
Lad,	<i>chhautā.</i>	Leopard,	<i>bāgh.</i>
Ladder,	(of wood) <i>listṇ</i> ; (stone steps) <i>paur, pair</i> . The projecting stone steps in the wall of a terraced field are <i>phaṭṭī</i> .	Leper,	<i>kōṛī, pāpī.</i>
Ladle,	<i>chāḍōṛ, dāuk.</i>	Level (adj.),	<i>sayanō, chōrat.</i>
Lamb,	<i>gāb-ṭūṛō, (f. -ṭūṛī).</i>	Liar,	<i>jhūṭṭā.</i>
Last,	<i>pachhlā.</i>	Lick (vb.),	<i>chāṭṭō.</i>
Late,	<i>bistē, abērā.</i>	Lid,	<i>khāṭan.</i>
Laugh (vb.),	<i>hasṇō.</i>	Lift (vb.),	<i>chūṭṭō.</i>
Lead (the metal),	<i>sīsō.</i>	Light,	<i>āsō, uḃyāwō.</i>
Leaf,	<i>lābū.</i>	Lightning,	<i>bijurī, bij.</i>
Leak,	<i>blōkā</i> ; (a small leak) <i>bhōk-ṭūṛī.</i>	Lip,	<i>hōṭh.</i>
Lean,	<i>pāṭṛā.</i>	Liquor (spirituous),	<i>sūr.</i>
Leap (vb.),	<i>uṣṭṭō.</i>	Listen (vb.),	<i>sūṇṇō.</i>
Lease,	<i>pāṭṭā.</i>	Little,	<i>nāḍrā.</i>
Leech,	<i>jōk.</i>	Lizard,	<i>gō (chameleon).</i>
Leap (smear with cow-dung and earth) (vb.).	<i>lībṇō.</i>	Loam,	<i>kāwī māṭṭī.</i>
Leisure,	<i>sōbtā.</i>	Locust,	<i>sōwā, sāḷā.</i>
		Loft,	<i>ūpilō pūr, uparlō pūr.</i>
		Low,	<i>nīgalō.</i>
		Lunch,	<i>dēpārī.</i>

M

Mad,	<i>jhālā</i> ; a mad dog, <i>hīrkūā.</i>	Marvel,	<i>chambā.</i>
Maize,	<i>kūkrī, ṭēṭē.</i>	Matchlock,	<i>dōrā-kā dhōs, āgan, kili-yārā.</i>
Mallet,	<i>mūgarī.</i>	Mature,	<i>pākā.</i>
Man,	<i>māṇukh, manukhī.</i>	Me,	<i>mukh.</i>
Manufacture (vb.),	<i>ghaṛṇō.</i>	Meat,	<i>mausō.</i>
Manure,	<i>gōbar, kāṛīs.</i>	Medicine,	<i>jaṛī, ōkhatī.</i>
Many,	<i>bharī, bahutē, alēkh.</i>	Meet (vb.),	<i>bhēṭṭō.</i>
Mark (tattoo),	<i>kājā, kājēl.</i>	Melancholy,	<i>khēj.</i>
Market,	<i>bājār.</i>	Melt (vb.),	<i>gōṭṭō.</i>
Marriage,	<i>jōjhōḍā, chyāh.</i>		

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Memory,	<i>ād.</i>	Mosquito,	<i>machhnyārā.</i>
Mend (vb.),	<i>bānñō.</i>	Mother,	<i>ījī.</i>
Mendicant,	<i>jōgrā.</i>	Mother-in-law,	<i>sāsū.</i>
Mercy,	<i>ghīṣ.</i>	Mould (clay, loam),	<i>kāwt, māṭṭī.</i>
Mesh,	<i>gājī</i> (pl. <i>gājīā</i>).	Mountain,	<i>qāqō.</i>
Mill (water-),	<i>ghaurat</i> ; hand-mill, <i>jādrō,</i> <i>jādrā.</i>	Mourn (vb.),	<i>khējūñō, khāj karnī.</i>
Mine,	<i>mērō.</i>	Moustache,	<i>jūgā.</i>
Mint (the plant),	<i>padīnā.</i>	Mouth,	<i>khāb.</i>
Miser,	<i>mūjī.</i>	Move (vb.),	<i>hāqñō.</i>
Misfortune,	<i>karamphūṭā, nigurā,</i> <i>kūsanī.</i>	Mud,	<i>hilār, gōr, hīl.</i>
Mist.	<i>kurēr.</i>	Muddy (of water or a stream),	<i>gāj.</i>
Mistake,	<i>bhūl, bisar, bhūl-bisar.</i>	Mumps,	<i>ganāū.</i> A man having mumps is called <i>ganā.</i> and the mumps themselves are called <i>gān.</i>
Moist,	<i>śīl, śīlō, śīnō.</i>	Munch,	<i>chabāñō.</i>
Monsoon,	<i>chamāsā.</i>	Mushroom,	<i>chyaū-myāū.</i>
Month,	<i>mihunā.</i>	Musk-pod,	<i>bēṣā.</i>
Moon,	<i>ṭikrāñī, jhūn.</i>	My,	<i>mērō.</i>
Moon-light,	<i>jhūnā-kō āśō</i> ; clear moon-light without a cloud, <i>phūl biyāñī.</i>	Myself,	<i>āpō.</i>
Mortgage,	<i>thapāō.</i>	Mystery,	<i>bhēd.</i>
Morning,	<i>rāṭiē, jhīśā.</i>		
N			
Nail (of the body),	<i>naug.</i>	Nest,	<i>kōh, kōlai.</i>
Name,	<i>nāw.</i>	New,	<i>nō, nauā, (f. nauī).</i>
Narrow,	<i>sāgarō</i> ; a narrow lane is <i>sāgarī.</i>	Nice,	<i>umtō, āchhō.</i>
Navel,	<i>nāī.</i>	Nightmare,	<i>kachlō swīñō.</i> A nightmare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brāhman (<i>bāman</i>) must be consulted (<i>dōo dekhāunā</i>).
Nay,	<i>nāhū.</i>		
Near,	<i>nērō, dhāiyā, dhāiyā</i> ; near the head <i>mūḍ nērō.</i>		
Necessary,	<i>jarūr.</i>		
Neck,	<i>ṭāṭ.</i>		
Needle,	(a large one for sewing home-made woollen cloth), <i>unāī sūñ.</i>		
Nerve,	<i>śī</i>		

English.	Jaunsāri.	English.	Jaunsāri.
No,	<i>nā.</i>	Nourish (vb.),	<i>pārṇō.</i>
Nostril,	<i>thūṇī</i> (pl. <i>thūṇiyā</i>).	Now,	<i>ēb, ēbhī</i> ; now and then, <i>kadhī kadhī.</i>
Nothing,	<i>kichh-nā.</i>	Nut,	<i>śekhā, śekhā.</i>

O

Oak,	<i>bān, mōrū, kharṣū.</i>	Our,	<i>amārō.</i>
Oath,	<i>śaū, śūgand, śapath.</i>	Outcry,	<i>hātī-tōbā.</i>
Obscene,	<i>bē-saram.</i>	Outside,	<i>bārāśō, bāḍō, bārāśī.</i>
Odour,	<i>gāḍ.</i>	Over,	<i>ōchhōṛī, pāḍōwē.</i>
Offence (to take) (vb.),	<i>kuchlō mānāṇō.</i>	Owl,	<i>hū.</i> The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	<i>bhūt.</i>	Own,	<i>āpṇō.</i>
Omen,	<i>śagūn.</i>	Owner,	<i>mālāk.</i>
Open (a door) (vb.),	<i>ugārṇō.</i>		
Opium,	<i>phīm.</i>		
Or,	<i>kī-tō.</i>		
Other,	<i>ōkā, dūḷjā.</i>		

P

Paddy,	<i>śītī, dhān.</i>	Persevering,	<i>tīyār, pākūā.</i>
Pain,	<i>pīr.</i>	Petticoat,	<i>ghāghrā, ghāghrā.</i>
Palm (of the hand),	<i>hatnī, hathlī, hathlālī.</i>	Pheasant,	<i>kūkhṛī</i> (f. <i>kūkhṛī</i>), <i>kōklās,</i> <i>bhūtī-chīl, mānāu.</i>
Pant (vb.),	<i>śaśṇō.</i>	Pick (vb.),	<i>chūgnō.</i>
Papa,	<i>bābā.</i>	Pickaxe,	<i>kāśī, kūdāwa</i> ; a small one, <i>gōḍnī.</i>
Paper,	<i>kāgat.</i>	Piece,	<i>rēḍō.</i>
Paramour,	<i>ār.</i>	Pig,	<i>śūgar, suṅgar.</i>
Pardon (vb.),	<i>chhīmā karnī.</i>	Pillow,	<i>sirānī.</i>
Parrot,	<i>śūā.</i>	Pine-martin,	<i>kūśīyār, kūśīyālī.</i>
Partner,	<i>śājī.</i>	Pimple,	<i>kīl</i> (pl. <i>kīlā</i>).
Partridge,	<i>tītṛā, (f. tītṛī).</i>	Pinch (vb.),	<i>chūḍnō.</i>
Path,	<i>bāḷ, baḍlī.</i>	Pipe,	<i>chilam</i> ; a portable bamboo pipe <i>kākyaḷhī chilam</i> ; the part which holds the fire and tobacco is <i>tōp.</i>
Peace,	<i>śajail, māl.</i>		
Peg,	<i>kīl.</i>		
Permission,	<i>chhīl.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Pit,	khāt.	Precipice,	qhūng; qhūqk.
Pity,	ghin.	Pregnant,	pēl-bhārī, dō-pastā, garbhīn.
Place,	jāyā.	Present,	hājar.
Plait (vb.),	gūthnō.	Press (vb.),	dābnō.
Plant,	bijār, pādū.	Prick (vb.),	chubānō.
Plough,	hau, hal.	Priest,	purōt.
Plough (vb.),	bānō, hau lānō.	Profit,	phāy dā.
Ploughshare (iron),	phāwā. The part of the share in which the iron ploughshare is fixed is nāsi or pālā. When worn down the share is called nāsuā and is used for ploughing ground before seed is planted.	Prohibit (vb.),	ihēknō.
Plover,	tiṭi.	Promise,	karār.
Pocket,	khissā.	Prophet,	bāki.
Pod (seed-),	sēmī.	Proud,	maugrā.
Poison,	bish, bikh.	Prove (vb.),	parēkhnō.
Pomegranate,	dārōt, dārmō, dārim.	Punchayat,	bhēlāg, khūwri.
Pond,	tāl.	Puncture,	bhōkā; a small one, bhōkūṛī.
Poor,	mārā.	Puppy,	kūktālō, kūkūlō.
Porcupine,	sāyal.	Purgative,	julābbō-kī jārī.
Powder (gunpowder),	dārū.	Purse,	baṭuā.
		Push (vb.),	dhakiyānō.
		Put (on clothes, etc.) (vb.),	paharnō, bhīrnō.
		Putrid,	sarīyai, sarīyā.

Q

Quake (vb.),	hālno.	Quickly,	tkhō tkhō.
Quarry,	khān.	Quiet,	chalag.
Queen-bee,	mōkī-kā gōn.	Quite,	mūnikō.
Question,	sāl.		

R

Rags,	khātṛē, gūlṛē	Ravine,	nāwā.
Rainbow,	indrā-dhānū.	Raw (crops),	ālō.
Ram.	khāqū; a ram with a flock is hūr.	Razor,	khūrī, (pl. khūrīā).
Raspberry,	hisāu, hīchhōt.	Reaper,	lōāniyā.
Rat,	mūshā.	Rear,	pachhāfā.

English.	Jaunsāri.	English.	Jaunsāri.
Refuse (vb.),	<i>mūkrōṇṇō.</i>	Riagāl-bamboo (<i>urundinaria falcata</i>),	<i>nīṇṇāwo, nīṇṇālī.</i>
Relation,	<i>nātā.</i>	Road,	<i>śarāk.</i>
Remember (vb.),	<i>āḷ rakḥṇī.</i>	Roar (vb.),	(like a tiger or leopard) <i>nāḍṇō</i> ; (like a bear) <i>qūdyāṇṇō</i> , <i>bhubḥkṇṇō</i> ; (like a jackal) <i>laliyāṇṇō</i> , <i>ḷkṇṇō.</i>
Rent,	<i>kārī.</i>	Roof,	<i>chhāppar.</i>
Repair (vb.),	<i>līl-ḷāk karnī.</i>	Rope,	<i>pāyṇī.</i>
Request (vb.),	<i>darkhāst karnī.</i>	Rot,	<i>jāj.</i>
Rest (vb.),	<i>sustāṇṇō.</i>	Rub (vb.),	<i>nāḍṇō.</i>
Retire (from a case) (vb.),	<i>bhājṇṇō.</i>	Ruin,	<i>nās</i> ; of a house or village, <i>khamnīr.</i>
Return (vb.),	<i>pachhiāṇṇō, bauṇṇō.</i>	Run-away couple,	<i>uḍau kūrīyā.</i>
Rib,	<i>paśaurā.</i>		
Rice,	<i>chau</i> ; cooked rice, <i>bhāt.</i>		
Right,	<i>sidhṇ, pādrō.</i>		

S

Sake (for the — of),	<i>khātar, āstē.</i>	Shave (vb.),	<i>mūḍ ḷṇṇō</i> ; to shave the head, <i>bhādur karnṇō.</i>
Salt,	<i>nūṇ.</i>	She,	<i>sō, s'jī.</i>
Same (that very),	<i>s'jī.</i>	Sheep,	<i>bhēḍ</i> (pl. <i>bhēḍā</i>).
Sand,	<i>bāṇ, bāṇū.</i>	Shell,	(green walnut-shell) <i>chīṇḥ</i> ; (dry walnut-shell) <i>śekhṇṇō</i> ; (apricot, peach- or nut-shell) <i>qēlkṇṇō</i> , <i>qēlī</i> ; (egg-shell) <i>śekhṇṇō</i> , <i>śekhṇṇō.</i>
Scratch (vb.),	<i>śōṇṇō.</i>	Shepherd,	<i>see Herdsman.</i>
Search (vb.),	<i>śūḡṭaṇṇō, ḷṇṇō, hēṇṇō.</i>	Shin,	<i>pōrī.</i>
Season,	<i>samṇā.</i>	Shiver (vb.),	<i>dhūṇṇṇō.</i>
Seemul (cotton tree),	<i>simōī.</i>	Shop,	<i>hāt.</i>
Separate (vb.),	<i>jūdō karnṇō.</i>	Short,	<i>thōṇṇō.</i>
Serpent,	<i>sūpāṇṇō</i> (ophiophagus and cobra class).	Shorten (vb.),	<i>ghuṇṇṇō.</i>
Several,	<i>katīḥ.</i>	Shoulder,	<i>baupṇ</i> (pl. <i>baupṇ</i>).
Sew (vb.),	<i>sibṇṇō.</i>	Shriek (vb.),	<i>chīgāṇṇō, laliyāṇṇō.</i>
Shade, shadow,	<i>chhīyal.</i>	Shrew,	<i>lūḡdūr.</i>
Shake (vb.),	<i>hāḷṇṇō.</i>	Shroud,	<i>kaphan.</i>
Shale,	<i>qāk, qōkōr.</i>	Shut (vb.),	(a door) <i>dār dēṇṇō lāī</i> , <i>dār lāṇṇō</i> ; (to shut up) <i>ghaṇṇṇō.</i>
Shame,	<i>lāj, saram.</i>	Side,	<i>chhēṇṇō.</i>
Share,	<i>bāḷā.</i>	Sigh (vb.),	<i>sās māṇṇō.</i>
Sharp,	<i>painā, painō</i> (fem. <i>painī</i>); <i>dātrā</i> (fem. <i>dātuḥī</i>); <i>qāgrā</i> ; <i>pachrāṇṇō.</i>		
Sharpen (vb.), *	<i>paināṇṇō, pain karnṇō, payūṇṇō.</i>		

English.	Jaunsari.	English.	Jaunsari.
Sign,	sān.	Somehow,	bhāñ-kasōñ.
Silence,	mēsā.	Somewhere,	bhāñ-kōkñ.
Sinful,	gunōñ.	Soon,	jhañ, tikhō.
Since,	jadhñ-aunñ.	Sound,	vāj.
Sinew,	sir.	Soup,	kanjyār, kājñ.
Singer,	gītārñ.	Sour,	āmlō.
Sister,	(elder) dādñ; (younger) bhāññ; sister-in-law, bhauñ.	Spark,	putañgā, tangā.
Skin,	khāl.	Sparrow,	ghēñjauñ.
Sky,	agās, gain.	Spate,	gajāññ.
Slap (vb.),	lappar māññ.	Spider,	kayārō.
Slate,	pañār.	Spit (vb.),	thūññ.
Sleep (vb.),	sūtññ.	Spoil (vb.),	khōññ.
Sleet,	athārñ.	Spoon,	chādññ, dāukñ.
Slip (vb.),	rarchññ, khiskññ.	Spot,	chāsā, chāgā.
Sloping,	tirchñ.	Sprain (vb.),	mōsūññ.
Slow match for matchlock, tōrā.		Spring (vb.),	uñññ, phāwñ dēññ.
Smell (vb.),	siñghññ.	Squint (vb.),	pañērō hñññ, squint-eyed, pañērō.
Smile (vb.),	kanñk kanñk hasññ: (in the western Parganas) dāññik dāññik hasññ.	Stand (vb.),	ñhārñ hñññ.
Smoke (tobacco) (vb.),	tamāñkū sōñññ, tamāñkū khāñññ.	Star,	tārā; evening star, suk- tārā, sūk-tārā.
Smoke,	dhūññ, dhūññhyññ.	Stick (walking-),	lāñh-kūññ, lāññ, dēñññ: larger, lāññh, dēñññ; a fencing-stick, ghēsññ, ghēsññ.
Smoothe (vb.),	chiphñññ.	Stomach,	ghēr, pēñññ, pōññ, ghēr- ñññ, pēññ.
Smooth,	chiphññ.	Stone,	pātññ, dēñññ; a small stone, sākññ; stone of fruit, dēññ.
Snake,	sāgyārō, gurāo.	Story,	kōhññ.
Snare,	pāñññ.	Straight,	pāñññ.
Snare (vb.),	pāñññ lāññ.	Strain (vb.),	chāñññ.
Snore (vb.),	ghūrññ.	Strangle (vb.),	dāññ lāñññ.
Snout,	thōññ.	Strawberry,	kūphā, bhññbhñ.
Snow,	hyññ.	Stream,	gāññ; a streamlet, khārññ.
So,	sōññ.	Strength,	jññ.
Soak (vb.),	ruñññ.	Strong,	mājññ.
Sole (vb.),	ñkhñññ.	Stumble (vb.),	ñhēs khāññ, ñhēsñññ.
Somebody,	kñññ.		

English.	Jaunsari.	English.	Jaunsari.
Stutter (vb.),	<i>lãḍḍe-kari ḍḍlnḍ.</i>	Surround (vb.),	<i>gḍḍḍḍ.</i>
Stutterer,	<i>lãḍḍ.</i>	Swallow (vb.),	<i>ghūḍḍḍ.</i>
Sucking pig,	<i>sūgḍḍḍ, sūgḍḍḍyḍ.</i>	Swear (vb.),	<i>sūgand karnḍ, saḍḍ karnḍ.</i>
Suckle (vb.),	<i>dūdhḍ ḍḍḍḍ, dūdh ḍḍḍḍ.</i>	Sweat,	<i>hḍwḍ, hḍw.</i>
Suddenly,	<i>chāḍchak.</i>	Sweet,	<i>mḍḍḍḍ, guḍḍḍḍ, quḍḍḍ, guḍḍḍ-waḍḍ.</i>
Sufficient,	<i>bhatḍḍḍ, mḍḍḍḍ.</i>	Swell (vb.),	<i>uḍḍḍḍḍ.</i>
Sun,	<i>dūḍ. Sun-warmth, ghḍm, rūḍ.</i>	Swim (vb.),	<i>ḍḍḍḍ lāḍḍ.</i>
Sunday,	<i>aitḍ.</i>	Sword,	<i>tarwḍḍ.</i>
Surety (bail),	<i>jāman-gaḍḍ.</i>	Syrup,	<i>sḍḍḍ.</i>
Surprise (vb.),	<i>chambhḍ karnḍ.</i>		
T			
Tail,	<i>phūḍch, phūḍchūḍ, lḍḍg.</i>	This,	<i>aiḍḍ, aiḍḍ, fem. aiḍḍ.</i>
Taste (vb.),	<i>ḍḍḍḍḍḍḍ.</i>	Thorny,	<i>kḍḍḍḍḍḍ.</i>
Teach (vb.),	<i>sikhḍḍḍḍ.</i>	Thread,	<i>āhḍḍḍ.</i>
Tear,	<i>āḍḍ (pl. āḍḍḍ).</i>	Throat,	<i>tḍḍḍ.</i>
Tear (vb.),	<i>khaḍḍḍḍḍ.</i>	Thumb,	<i>gḍḍḍḍ.</i>
Teat,	<i>dūdhḍ, dūdhḍ.</i>	Thunder (vb.),	<i>guḍḍḍḍ, guḍḍḍḍḍḍ.</i>
Teaze (wool) (vb.),	<i>tḍḍḍḍ.</i>	Thus,	<i>ḍḍḍḍḍ.</i>
Teeth,	<i>dḍḍḍ.</i>	Tick,	<i>chakruḍ.</i>
Temple,	<i>mḍḍḍ.</i>	Tickle (vb.),	<i>kḍḍḍḍḍḍ lāḍḍ.</i>
Tenant,	<i>kheḍḍḍ ; (if paying rent to Government) sḍḍḍḍḍḍḍḍ.</i>	Tie (vb.),	<i>bḍḍḍḍ.</i>
Tether,	<i>dḍḍḍ.</i>	Tiger,	<i>sḍḍ ; tigress, sḍḍḍḍ.</i>
Thaw (vb.),	<i>gawḍḍḍ.</i>	Tight,	<i>gḍḍḍḍ.</i>
Their,	<i>tḍḍḍ-kh.</i>	Time,	<i>bakhat.</i>
Thee,	<i>tḍḍḍ-kh.</i>	Tinder,	<i>ruḍ, kapḍḍ.</i>
Then,	<i>tabḍḍ.</i>	To,	<i>-kh ; To the head, mḍḍḍḍ-kh.</i>
There,	<i>tḍḍḍ.</i>	Toad,	<i>mḍḍḍḍḍ.</i>
Therefore,	<i>ḍḍḍḍḍ ḍḍḍḍ, tabḍḍ tau.</i>	Tobacco,	<i>tamḍḍḍḍ, tamḍḍḍḍ.</i>
Thigh,	<i>chaḍḍḍ.</i>	Toe,	<i>gḍḍḍḍ-kḍ gḍḍḍḍḍ : big toe, jḍḍḍḍ gḍḍḍḍḍ.</i>
Thin,	<i>mḍḍḍḍ.</i>	Together,	<i>kaḍḍḍḍ.</i>
Thirst,	<i>tḍḍ.</i>	To-morrow,	<i>ḍḍḍḍḍ, ḍḍḍḍḍḍ, dḍḍḍḍ.</i>
Thirsty,	<i>tḍḍḍ.</i>	To-night,	<i>ḍḍḍḍḍḍḍ.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Tooth,	<i>dāḍ.</i>	Tread (vb.),	<i>gōchhṇō.</i>
Top,	<i>mūḍiyārō.</i>	Tree,	<i>būḷ.</i>
Torch,	<i>rākā, byāḥi-kī rākā ; (a bundle of lighted sticks) jōgḷi ; (of chir-wood) duli.</i>	Trickle,	<i>turūr-turī.</i>
Tough (of meat),	<i>jarjarō, jirjirō ; Tough (of leather) ararō.</i>	Trip (vb.),	<i>ḥēs lāgnī.</i>
Track,	<i>bāḷ ; a narrow track, sāgarī bāḷ.</i>	Trust (vb.),	<i>panth rākhṇō.</i>
		Turn (vb.),	<i>phirnō, baurṇō.</i>
		Twinkle (vb.),	<i>jhalmaalāṇō.</i>
		Twitter (vb.),	<i>chaūchhiyāṇō.</i>
U			
Udder,	<i>ain.</i>	Untrue,	<i>jhūḷḷhō.</i>
Uncle,	<i>(father's brother) kākā ; (mother's brother) māmā ; (husband of father's sister) phūphī ; (husband of mother's sister) māūsī.</i>	Unwilling,	<i>bēgō.</i>
Under,	<i>tōi, parthē, jhīlai ; under the head mūḍ-tōi.</i>	Up,	<i>ūbhō (fem. ūbhi), chaū.</i>
Unripe,	<i>ālō.</i>	Upon,	<i>-chh ; upon the head, mūḍa-chh ; upon this, ethū-chh ; upon that, tethū-chh.</i>
Unsafe,	<i>achāyṭhō, aukhō.</i>	Us (acc.),	<i>āmū-kh.</i>
		Use,	<i>chil.</i>
V			
Vacant,	<i>rīṭō (fem. rīṭi).</i>	Vessels (of metal),	<i>bhāḍḍē ; (of earthen-ware or basket-ware), bāsap.</i>
Vagrant,	<i>bhaya, bhank phirnō (to be a vagrant).</i>	Vex (vb.),	<i>kārjāṇō.</i>
Various,	<i>bhāṭi-bhāṭi-kē.</i>	Violet,	<i>jindā phulūḷō.</i>
Vend (vb.),	<i>bikṇō.</i>	Virgin,	<i>an-byāi.</i>
Venom,	<i>bish, bikh.</i>	Vomit,	<i>ḍāki.</i>
Veranda,	<i>māch, taūy.</i>	Vomit (vb.),	<i>chhāḍḍṇō.</i>
Verdant,	<i>harē.</i>	Vulture (brown),	<i>garur ; (black) chhēppō.</i>
W			
Wade (vb.),	<i>jāgārē jāṇō.</i>	Wall,	<i>bhit ; the retaining wall of a hill-field, bājīn.</i>
Wait (vb.),	<i>pharnō.</i>	Walnut,	<i>skhar, skhar.</i>
Wake (vb.),	<i>ujunō.</i>	Wane (vb.),	<i>maurnō (fig. of the moon).</i>
Walk (vb.),	<i>hāḍṇō, ḍeunō.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Warm,	<i>tātō.</i>	Whisper,	<i>kānā bātī.</i>
Waste (vb.),	<i>khōṇō.</i>	Whistle (vb.),	<i>sūskyāṛūṇō.</i>
Waterfall,	<i>pachhār.</i>	White,	<i>suklō, chiṭṭō, sētā.</i>
Wave,	<i>haliārā.</i>	Who ?	<i>kūṇa.</i>
Wax,	<i>main, muēn, sīḥa.</i>	Why ?	<i>kāi, kōthū wāsi.</i>
Wax (vb.),	<i>jōṇō (e.g. of the moon).</i>	Wick,	<i>bātī.</i>
Way,	<i>bātī.</i>	Widower,	<i>rāḍu.</i>
We,	<i>ām.</i>	Wife,	<i>jērū, chhēurī.</i>
Weak,	<i>mārō.</i>	Will-o'-the-Wisp,	<i>bhūtāsi.</i>
Wean (vb.),	<i>dūdh chōrnō.</i>	Wind,	<i>hāwā, bāt.</i>
Wear (vb.),	<i>bhīṇō, paharnō.</i>	Windpipe,	<i>sāgā.</i>
Weather,	<i>rit.</i>	Wink,	<i>pākh.</i>
Weave (vb.),	<i>bunṇō.</i>	Wink (vb.),	<i>sān mārnī.</i>
Wedding,	<i>jōjhārā, chyāh.</i>	Winnow (vb.),	<i>pichhōṛōṇō, pūṇṇō.</i>
Wedge,	<i>kil.</i>	Winnowing-sieve,	<i>sūpō.</i>
Weed (vb.),	<i>gōḍnō, hēlnō.</i>	Winter,	<i>hēṇḍ.</i>
Weep (vb.),	<i>rūṇō.</i>	Witch,	<i>jadiyārī.</i>
Weigh (vb.),	<i>jōkhṇō.</i>	Wither (vb.),	<i>sēmṭōṇō.</i>
Welfare,	<i>rījī khūsī.</i>	Within,	<i>bhātāsi.</i>
Wet,	<i>bhījiyāi, tindō, rujiyāi.</i>	Wizard,	<i>jadiyārā.</i>
What ?	<i>kā.</i>	Woman,	<i>bēṭī mānukh, bēṭkūrī.</i>
When,	<i>jabhī.</i>	Wood,	(fuel and dressed planks), <i>lākṛō ; (boughs for fodder, etc.) pajihār.</i>
When ?	<i>kadhī.</i>	Worm,	<i>kīṛō.</i>
Where,	<i>jēkē.</i>	Worship (vb.),	<i>pūjṇō.</i>
Where ?	<i>kōikē.</i>	Wrap (vb.),	<i>bāḍṇō.</i>
Wherefore ?	<i>kāi.</i>	Wrinkle,	<i>lūrī, jhōb.</i>
Which,	<i>jōjā.</i>	Wrist,	<i>kāḡōṭī.</i>
Y			
Yawn (vb.),	<i>jumāṇō.</i>	Yeast,	<i>kīn.</i>
Year,	<i>baris, baras ; last year, pōr ; year before last, parār ; three years ago, hō-parār ; next year, āgī ; two years hence, agērū.</i>	Yellow,	<i>pōḍ.</i>
Yearling,	<i>barsōṭō.</i>	Yes,	<i>hāi.</i>
		Yesterday,	<i>bēyā.</i>
		Yoke,	<i>samāi, samāi.</i>

SIRMAURĪ.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—

Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patiālā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahārī dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of
Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.
Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmaurī is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Girīpārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahārī as Girīpārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying
Jubbal Dialects. Barār tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kīrnī dialect of Kiūṭhālī is spoken), and the Punur tract of Keonthal. This Barār tract, further, has to its east Kotkhali, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Girīpārī locally known as Biśsau. The dialect of Barār and the neighbourhood is called Barārī, and is more closely connected with Kiūṭhālī than with Sirmaurī. It is dealt with under the head of the Kiūṭhālī Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmaurī :—

Dhāṭhī							
Ambala	.	.	.	.	.	.	6,075
Sirmur	.	.	.	.	.	.	76,664
							<hr/>
							82,739
Giripāri							
Sirmur	.	.	.	.	.	.	24,364
Jubbāl (Bissāu)	.	.	.	.	.	.	17,459
							<hr/>
							41,823
							<hr/>
TOTAL							124,562
							<hr/>

Nothing of consequence has hitherto been written concerning Sirmaurī, nor, so far as the present writer knows, does it possess any literature.

Authorities and Literature.

SIRMAURĪ DHĀRṬĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Ṭākri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey.

The following table shows this alphabet, as it has been employed in writing the specimens :—

The Sirmaurī Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ě	6 or 5	na	7
u & ū	3	pa	5
ē	3 or 5	pha	5
ai	3	ba	9
o & ō	3)	bha	9
au	3)	ma	3
ka	x	ya	4
kha	5	ra	7
ga	3)	la	3
gha	5	wa	9
cha	5	śa	9
chha	8	sha	5
ja	5	sa	9
jha	5	ha	ε
ṭa	2	kā	x
ṭha	6	ki, kī	x
ḍa	5	ku, kū	x
ḍha	5	ke, kē	x
ṇa	7	kai	x
ta	5	ko, kō	x
ṭha	5	kau	x

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in 'hot' and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghōr*, a house, is sometimes written चर, *ghar*, and sometimes चौर, *ghōr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, चर will be transliterated *ghar*, and चौर will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ē*, sounded like the *ē* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so *sētī*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ē* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ē*, thus, तेस, *tēs*.

The vowels *i* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ik* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bēṭā* or *baiṭā*, a son; *khēch* or *khaich*, pull: *ō* and *au*, as in *ghōṛā* or *gauṛā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iray*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *ḍh*, *dh*, *bh* is dropped, as in *gauṛā* or *ghōṛā*, a horse; *ghōr* or *gōr*, a house; *bāḍ* (not *bāḍh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dāḍ* (for *dāṭ*), a tooth; *pāḍj* (for *pāṭch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagāṇā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *śau*, a hundred. The Sanskrit *sh* (ष) becomes *ś* as in *māṇās*, a man, sometimes written *māṇachh*, which points to interchange between *chh* and *ś*.

Nouns.—In most forms of Central Pahārī *Tadbhava*¹ nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmaurī they end optionally either in *ā* or in *ō*. In Sirmaurī the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gauṛā*, a horse; *kutā*, a dog; *bēṭā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *ē*. Thus, *gauṛē*, *kutē*, *bēṭē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gauṛō*, *kutō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *paṛ-hēṭhē*, under the tree; *bāw-khē*, (he said) to his father; *māṇaś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēkī jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nēṛē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *thōṛē dinō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō dillī*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēṭē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bāwē dēkhā*, the father saw him; *sāduē dillī*, the complainant gave (a false charge); *sōbyē* (for *sōbī-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	<i>ē</i> or <i>dā</i>
Dative	<i>khē</i> or <i>gē</i>
Ablative	<i>dā</i>
Genitive	<i>rā</i>
Locative	<i>dā</i> , in; <i>mō</i> , in; <i>pāḍē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *kī*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pāḍē* is an oblique masculine adjective, and has its feminine *pāḍī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēṭē dūr dēsō-khē ḍō-gōwā*, by the younger son it was gone away to a far country; i.e. the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

muktī rōṭī khāḍ, they eat much bread.

ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, i.e. may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chīṭē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bāḍ*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āpṇē bāw-khē bōlō, he said to his father.

dūr dēsō-khē ḍō-gōwā, he went away to a far country.

sē āpṇē bāw-gē ḍōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōā*, from whom did you buy that?

gāw-rē bāñiyē-dō, from a shop-keeper of the village.

bāē-dā chīś khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēthā bētā, his eldest son.

bāw-rā nāw Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are:—

mērā bāpū tēs chhauṭē-sē ghōr-dā raũ-sa, my father lives in that small house.

tēnyē tēsī bāgrī-dā sūrṭū jāgnē lāyā, he put him in the field to watch swine.

sapēd gauṛē-rī jīn ghōr-mō sa, in the house is the saddle of the white horse.

sē gauṛē pādē asa, he is on a horse.

mī-pādē pharādlā, he will make a charge upon (*i.e.* against) me.

Adjectives are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *ī* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gāw-rē bāñiyē-dō, from a shopkeeper of the village.

tērē bāw-rē ghōr-dē kaitnē bētē, how many sons are there in your father's house?

mērē chāchē-rē bētē-rā bayāh tēs-rī bōbō sāthē hōa, the son of my uncle is married to his sister.

ēs gauṛē-rī umar kā, what is the age of this horse?

ghōr-dē kaitnē bētē, how many sons in the house?

maũ tēs-rē chhōṭē-dē bōhtē chhīṭē lāē, I applied many blows upon his son.

Kāsmīr āē-dī kaitnī dūr, how far is Kashmir from here?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pāḍī*. Thus:—

sē gauṛē-pādē asa, he is on a horse.

sē ṭībē-pādē ḍāgar chār, he is grazing cattle (masc. plur.) on the hill top.

hōmē ēkī ghōnē pādē ḍōē, we (masc. plur.) went on (*i.e.* about) a wall.

tēs-rī pīṭhī-pāḍī jīn pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāī tēs-rī bōbō-dā barā asa, his brother is taller than his sister.

sōbī dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

- sing. nom. *hā, ā, hō, or āw.*
 ag. *mē, maū, mō, mōē.*
 obl. *mēh, mī, mī, mā.*
 gen. *mērā, mēhrā.*
 plur. nom. *hām, hāmē, hōmē.*
 ag. *hāmē, hōmē.*
 obl. *hāmō.*
 gen. *mārā.*

The pronoun of the second person is :—

- sing. nom. *tū.*
 ag. *tē, taī, tōē.*
 obl. *tāi.*
 gen. *tērā.*
 plur. nom. *tum.*
 ag. *tumē.*
 obl. *tumo.*
 gen. *tumārā.*

A few examples may be given of some of these forms :—

- hā bhūkhē mōrnē lāgā, I am dying of hunger.*
hō tērā bēṭā bōṇē-khē nā ōā, I am not (worthy) to be called thy son.
āw pañchō lē-rō ḡ ōā-thā, I had taken away assessors.
ā āj bahōt chālā, I walked much to-day.
maū pāp kiyā, I did sin.
mōē sādū nā chhētā, I did not beat the plaintiff.
mī āṇē nōkrō-dā rākh-lō, place me amongst thy servants.
hisab mā-khē dē, give the share to me.
mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.
hām ghōnē-gē pūjē, we arrived at the wall.
hōmē ēkī ghōnē-pāḍē ḡōē, we went about a wall.
hāmō khusī hōṇē pōrō, for us rejoicing is proper.
nā hāmō-dā kōjyā ōā, there was no quarrelling among us.
tū mērā sāthī sōdā rōyā, thou wast always with me.
taī parāwan-chārī lāī, thou preparedst a feast.
tōē mī īk bāktū bī nā diyā, thou didst not give me even one kid.
tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

- ai, this, sing. obl. ēs; plur. ai, obl. in or inī.*
sē, he, she, that; ag. tēṇiyē or tēṇyē, obl. tēs, tēsī; plur. sē, ag. tiṇē, obl. tiṇ, tiṇī.

Examples are :—

- ai rupayā tēs dē, give this rupee to him.*
ai gaurā kitnē din-rā, how old is this horse?

ēs gaupē-rī umar kā, what is the age of this horse?

sē tībē-pāḍē ḍāgar chār, he is grazing cattle on the hill-top.

tēṇiyē tiṇī-khē hisab baṇḍē-diyā, he divided the shares to them.

tēṇyē mānō burā, he considered (it) bad.

tēṇyē tēsī bāgrī-dū lāyā, he sent him into the field.

sē tēs-rē bāwē dēkhā, his father saw him.

sē āpṇā ōjrā tiṇī-rē chhārē chhilkē khāy-rō bhörnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

īk bāktū jaiē khusī lāwdā, a kid, with which I might have made merry.

tērā dūjā bēṭū jēṇiyē tērī māl laṭāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you?

sē kas-dā lōā, from whom did you buy that?

tērā nāw kā, what is your name?

kōi is 'anyone' and *jō-kīē* is 'whatever'; thus:—

kōi tēsī khāṇē-khē nā dēṭ-thā, no one was giving him to eat.

jō-kīē mī-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindī *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōa*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāi tēs-rī bōbō-dā baṛā asa, his brother is bigger than his sister.

jō-kīē mī-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.

jēṭhā bēṭā bāgrī-dā thā, the elder son was in the field.

ēkī jōnē-rē dū bēṭē thiyē, of a certain man there were two sons.

hāmō khusī hōṇē pōṛō, it is proper for us to be joyful.

hō bōlñē-khē tērā bēṭā nā ōā (or *hōā*), I became not (*i.e.* I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ōā* and in the other *hōā*.

B. Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *ñā* to the root. Thus, *ṭipñā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r* or *ṛ*, then *nō* is added instead of *ñō*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṭipñō*. As examples of the infinitive we may quote:—

sūṛṭū jāgnē lāyā, he was appointed to watch swine.

ōjrā bhōrnē lāgā, he began to fill his belly.

kōi tēsī khāñē-khē nā dēṭ-thā, no one used to give him (anything) for eating.

hōṭñē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṭipō*.

There are the usual irregular past participles; we may quote:—

	Past Participle.
<i>karnā</i> , to do	<i>kiyā</i> or <i>kōrā</i>
<i>dēṇā</i> , to give	<i>diyā</i> or <i>dittā</i>
<i>lēṇā</i> , to take	<i>liyā</i> or <i>littā</i>
<i>jāṇā</i> , to go	<i>ganā</i> or <i>gōā</i>
<i>āṇā</i> , to come	<i>āyā</i>
<i>marnā</i> , to die	<i>mōā</i>

With all these there are variations of spelling. Thus, *gōā* may be found spelt *guwā* or *gōwā*.

The **Conjunctive Participle** is formed by adding *i* (or, after *ā*, *y*) to the root. Thus, *ṭipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭipī-rō*, having struck. As irregular, we may quote *mōi*, having died, from *marna*.

Examples are:—

nōkrō bēḍī-rō, having called a servant.

taras khāy-rō, having eaten (*i.e.* felt) pity.

khōi-khañḍāy-rō, having lost and squandered.

Owing to the frequent interchange of *i* and *e*, we have forms like *bāñḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōñē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *o*. Thus:—*ṭip*, beat thou; *pā*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāo*, sing ye; *khāo*, eat ye.

The plural imperative of *bōlñā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. <i>ṭipā, ṭipā̃</i>	<i>ṭipā, ṭipā̃</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō, ṭipō̃</i>	<i>ṭipō, ṭipō̃</i>

Similarly we have *chōlā̃*, let me go (to my father) ; *bōlā̃*, let me say to him.

sē ṭibē-pā̃dē ḍāgar chār, he grazes cattle on the hill top.

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you ?

pōrō̃, it is proper (for us to be joyful).

muktī rōṭi khāō dēō̃, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future** :—

I shall strike.

Sing.	Plur.
1. <i>ṭipū̃ē</i>	<i>ṭipō̃gē</i>
2. <i>ṭiplā</i>	<i>ṭiplē</i>
3. <i>ṭiplā</i>	<i>ṭiplē</i>

The only other examples are both in the second specimen, *viz.* : *kōrū̃ē*, for *kōrū̃ē̃*, I will make, and *pharādū̃ā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭipō̃ sa*, he is striking ; *raū̃ sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭipō̃ thā*, he was striking ; *nā dēō̃-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindi. Thus, *lāwdā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindi, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlṇā*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

ā āj bahōt chālā, I walked much to-day.

kāl pōrā, a famine fell.

bēṭē āpṇē bāw-khē bōlō, the son said to the father.

bāwē āpṇē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bāwē pāpē ḍiyē, his father gave (him) kisses.

tērē bāwē pāwan-chārī kōrī, thy father made a feast.

mōi gucā thā, he had died.

Compound Verbs are as in Hindi. **Intensives** are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus :—

mōi gucā thā, he died.

sārā māl laṭōy hōṭā, all the property was squandered.

ḍō-gōwā, he went away (to a far country).
rākh-lō, put (me among thy hired servants).
hisab bāṇḍē-diyā, he divided the share.

As examples of **Inceptives** we may quote :—

sē rōṇē lāgā, he began to dwell (with a man of that country).
bhōrnē lāgā, he began to fill (his belly).
hā mōrnē lāgā, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

CENTRAL GROUP:

DNARTHĪ DIALECT.

[illegible]

[illegible]

၅၁၇၁ " ကိဗ္ဗာ ကာတာ တာ၆၆၁ ဒါ၃၁
 ကိဗ္ဗာ နာတာ.၇. " တဲ၆ တဲ၆ ကာတာ တာကာ
 ကိဗ္ဗာ ကိဗ္ဗာ ပါက ကောရ တာကာ x၇
 ကိဗ္ဗာ ၆x၇၇ တ. ကိဗ္ဗာ ကိဗ္ဗာ ၆x
 တာ၆၆ တာ တ. ၆၇၇၇ ကိဗ္ဗာ ၆၆ ဒါ၆၇
 ကိဗ္ဗာ ကိဗ္ဗာ ၆၇၇၇ ကာတာ.၇. တဲ၆
 ကိဗ္ဗာ ၆၇၇၇ တဲ၆ ဒါ၃၁ ကိဗ္ဗာ ကိဗ္ဗာ
 ကာက x၇၇၇၇၇၇ ကိဗ္ဗာ ကာက ၆၇၇၇
 ကိဗ္ဗာ ကိဗ္ဗာ ၆၇၇၇၇၇၇၇ ကာက "
 တဲ၆ တဲ၆ ကာတာ ၆ တဲ၆ ၇ တဲ၆ ကာတာ
 ကိဗ္ဗာ ကိဗ္ဗာ " ကိဗ္ဗာ x၇၇ တဲ၆
 ဒါ၆၇၇၇၇ ကိဗ္ဗာ ဒါ၆၇၇၇၇ ၆၇၇၇ ၆၇၇၇
 ၆၇၇၇ ကိဗ္ဗာ ၆၇၇၇၇၇၇ ကိဗ္ဗာ ၇၇၇၇
 ၇၇၇၇ ၇၇၇၇၇၇ ၆၇၇၇၇၇၇ ၇၇၇၇
 ကိဗ္ဗာ ၇၇၇၇၇၇ ၆၇၇၇၇၇၇ ၇၇၇၇ "

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēkī-jōnē-rē dū bēṭē thiyē. Kānchhē-bēṭē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 hōlō, 'bāpū, mērē-bāṇḍē hisab mā-khē dē.' Tēṇiyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him
 tiṇī-khē hisab bāṇḍē-diyā. Thōrē-dinō-pāchhē kānchhē-bēṭē
them-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son
 āpnā-bāṇḍā hisam lē-rō (for lēi-rō) dūr-dēsō-khē dō-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and
 āpnā māl khōi-khaṇḍāy-rō gōway-diyā. Jōhē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property
 laṭāy-hōṭā, tōbē tēsī-dēsō-dā kāl pōrā, hōr sē tabē kaṅgāl
was-spent-away, then that-country-in a-famine fell, and he then poor
 hō-gōā. Tēsī-dēsō-rē ēkī-jōnē-rē sāthī sī (for sē) rōṇē lāgā.
became. That-country-of a-man-of with he to-remain began.
 Tēṇiyē tēsī bāgrī-dū sūrtū jāgnē lāyā. Sē āpnā ōjṛā
By-him as-for-him the-field-in sowing to-watch he-was-put. He his-own belly
 tiṇī-rē chhāṛē-chhilkē khāy-rō bhōrnē lāgā; hōr kōi tēsī
them-of abandoned-husks eaten-having to-fill began; and anyone to-him
 khāṇē-khē nā dēṭhā. Jōhē tēsī hōs āyā, tō samā (for jāpā)
eating-for not giving-was. When to-him sense came, then he-said
 jē, 'mērē-bāw-rē itnē-nōkrō mukti rōṭī khāṭ dēṭ, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and
 hā ēthī bhūkhē mōrnē lāgā. Hā āpnē-bāpū-gē (or -khē) chōlū hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 hōlū, "hai bāpū, maū tērē-āgē, Rām-jī-sitī pāp kiya; hō
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērā bēṭā bōṇē-khē nā ōā. Mī bhī āpnē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among
 rākh-lō." Tōbē sī (for sē) āpnē-bāw-gē dōā. Hēbhiyē dūrkē thiyā,
put." Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rē-bāwē dēkhā. Faras khāy-rō, tēsī gōlē
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lāy-rō milā, hōr pāpē diyē. Tēs-rē-bēṭē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē hāpū, mō tērē-āgē Rām-jī-sēti pāp kiyā, hō bōlnē-khē
'O father, by-me of-thee-before God-with sin was-done, I calling-for
 tērā bēṭā nā hōā.' Tōhē bāwē āpnē-nōkrō-khē bōlā,
thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bōlō, āchhī bāmṇā lēō, bāmṇē-khē dēō; gūṭhī-dā chhālā, hōr
'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhitrā dō. Khāw, pīō, maṅgal gāw; mērā bēṭā
the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
 mōi-guwā-thā, girī jiwā; rāchē-gōwā (for gōā)-thā, girī milā.' Tabē
dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēnyē khusī lāi.
by-him rejoicing was-arranged.

Tēs-rā jēṭhā bēṭā bāgrī-dā thā. Jōbē
Him-of the-elder son the-field-in was. When
 sī (for sē) ghōrō-rī (for rē) nērē āyā, tēnyē nāch-gītō suṇē.
he the-house-of near came, by-him dance-songs were-heard.
 Tō nōkrō bēdī-rō śāyā, 'bōlō, kā uchhab
Then a-servant called-having it-was-asked, 'say, what festival
 lāy-rākhā?' Tēnyē bōlā kē, 'tērā bhāyaṛ āy-rōā,
has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-bāwē tēs-rē rāji-khusī hōṭnē-rī pāwan-chārī kōrī.' Tēnyē
by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tis-rē-ghōrē-khē daīwdā bhājā. Tēs-rā bāwā bāḍīdā
it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tēsī manāw. Bēṭē bōlā, 'bōlō, maṅ tērī ṭōl
came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōrsō kī; tērā hukam nā mōṛā, tōē mī ik
for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 bāktū hī nā dimā (for diyā) jaiē hō āpnē-mitrō-sōgē khusī
kid even not was-given by-which I my-own-friends-with rejoicing
 lāwdā. Jōbē tērā dūjā bēṭā āyā, jēniyē tērī māl
might-have-arranged. When thy second son came, by-whom thy property
 kañjanī-rōṛā-khē laṭāy-diyā, taī tēsī-khē parāwan-chārī lāi.
harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bōlā, 'hē bēṭā, tū mērā sāthī sōḍā rōyā;
By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kiē mī-gēchhō ḍsdiyā, tērā ḍsō. Hāmō khusī hōnē pōṛō, ērō
whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyaṛ mūi-gōā-thā, sī (for sē) jiw-gōā; rāchē-gōā-thā, miṭī-gōā.
that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

ਭਾਗੇ ਗਾਭੁ ਭਾਘੇ ਗਾਭੁ ਨ ਗਾਭੁ
 ਭਾਘੇ ਗਾਭੁ ਭਾਘੇ ਗਾਭੁ ਗਾਭੁ
 ਭਾਘੇ ਨ ਭਾਘੇ.

ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ਗਾਭੁ
 ਭਾਘੇ ॥ ਭਾਘੇ ਭਾਘੇ ਗਾਭੁ ॥
 ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ॥ ਭਾਘੇ ਭਾਘੇ
 ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ॥ ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ
 ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ਗਾਭੁ ਭਾਘੇ
 ਭਾਘੇ ॥ ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō nāw Mādhō, Bāw-rā nāw Sādō, jāṭ Kanait, rōṇēālā
My name Mādhō, Father-of name Sādō, caste Kanait, inhabitant
 gāw Kōṭī-rā ṣsū.
village Kōṭī-of I-am.

Sāduē mō-pādē jhūṭhī nālsō diti (for ditti). Mōē
By-Complainant me-upon false complaint was-given. By-me
 Sādu nā chhētā, nā hāmō-dā kōjyā ōā. Hōmē
the-Complainant not was-beaten, not us-among quarrelling became. We
 ēkī-ghōnē-pādē dōē. Tēthē āw pañchō lē-rō ghōnē-rī sīō
a-wall-upon went. There I assessors taken-having the-wall-of foundation
 lāwnē lē-gōā-thā. Jōbē hām ghōnē-gē pūjē, tō Sāduē
to-mark brought-had. When we the-wall-to arrived, then by-the-Complainant
 sōbī-khē gālī dī. Jōbē mī ṭīpdā dōrā, sōbyē
all-to abuse was-given. When to-me beating he-ran, by-all
 chōraj mānō, āpnē-āpnē-ghōrō-khē bhāgē. Hō bī tai-dā
amazement was-felt, each-his-own-house-to fled. I also him-from
 dōrē pōrā bhāgā. Bhāgdē-bhāgdē mērō lāt ṭhōkurwā.
in-fear fallen ran-away. In-running-running my foot was-hurt.
 Ghōrō-dā tīn-dinō bēsud pōrā rōhā. Sāduē
House-in for-three-days unconscious fallen I-remained. By-the-Complainant
 thāpā jē, 'mī-pādē gālī-rī tāi pharādā.
it-was-considered that, 'me-upon abuse-of for he-will-make-a-charge.'
 Nālsō raknē (for rōknē)-rē (for rī) khātrī Sāduē jhūṭhī pharād
Complaint stopping-of for by-the-Complainant false charge
 kī. Gālī jō mī-khē dī, tēs-rī pharād kōrwē.
was-made. Abuse which me-to was-given, that-of charge I-will-make.
 Sahī, Sadhu (for Mādhō) Bādū.
Signed, Mādhō Bādū.

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsāri, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shiṇā, Khōwār, Bashgali Kāfir, etc.

āchī jānā, to be lost.

āglī, sin.

ājnā, to come.

aulāō, a shoe.

bāgnā, the foot.

banṭyā, beautiful.

bāṭh, all, entire.

chhēwṛā, a man.

chhēwṛī, a woman.

chīn or *chōn*, three.

chīś, water.

chīśnā, to give.

chhōḷā, a son.

dēś, a day.

dēwnā, to go.

dhiṭū, a daughter.

dōnā or *dānā*, to run.

gāś, *gāśī*, *gēś*, or *gēśī*, up, upon.

hōrnī, to run.

hōṭnā, to move, to go.

jhāgnā, to beat.

jhūṭnā, to see.

kā, a house, home.

khēch, a field.

lāt, the foot.

māḍāl, hair.

pānā, to cause to fall, used in compound verbs as the equivalent of the Hindi *ḍalnā*.

pōrnā, to be proper, to be meet.

ṛigaṛ, a servant.

sāḍnā, to commit (sin).

sānā, to ask.

sūṭnā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēwnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *ṭū* is often added to a noun without changing its meaning. Thus, *sūr-ṭū*, a pig; *chhēl-ṭū*, a kid; *dhī-ṭū*, a girl; *pāgē-ṭū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhīṭū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जोवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जोवे by *jōbē*. Other examples are *dēśa* and *dēśō*, the oblique form singular of *dēś*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūṭhali, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *sūnō*, gold; *āchhō*, good; *nāchnō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēśi*, him, is written both तिश्यो and तेश्यो. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *i* are absolutely interchangeable. Thus, *ēkī* or *ikī*, oblique form of *ēk*, one; *bhēṭnō*, *bēṭnō*, or *biṭnō*, to find; *kāī* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *i*. Thus, *gharchī* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpnē ghaurchī*, for *āpnī gh*, his own property; *bēkē*, for *bikī*, having sold; *bōṇī* or *bōṇē*, a sister. As examples of the reverse, in which *i* is used for *ē*, we have *rīgarō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōṭnā* or *ōṭnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find.

There is no doubt that the cerebral *n* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *n* is in the word *Paṇēśur*, a corruption of *Parmēśur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēśūj* for *bēśūd(h)*, senseless, and *dālij* for *dālid*, poor. Especially interesting is the root *jhēṭ*, see, derived from the Prakrit *ḍiṭṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *tēśī*, him, and *dēś*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *śūṇō* (Hindī *sunā*), heard; *dēś* (Hindī *dēs*), a country. The Sanskrit *śh* (श्) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭnū*, I shall beat; *dōnā* (for *daṇ(a)nā*), to run; *pānā*, to cause to fall, for *pārṇā*. So also, an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnū* or *ṭīpnū*, to beat. With this we may compare the transfer of aspiration in *jhēṭ* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārṭhī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *śūnō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānśē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēśa-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgar*, servants, and the oblique plural is the same as the oblique singular, as in *rīgarō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns; which in Hindī end in *ī*, in Girīpārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchī* and *bār-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē, ēkh, gē*, to or for; *rī (rē)-tāī*, for.

Ablative.—*dō* (or *dū*), from.

Genitive.—*rā*.

Locative.—*dā, mē, mūjē*, in; *gēs, gēsī, gāśī*, on.

We may therefore thus decline *chhōṭā*, a son :

	Singular.	Plural.
Nom.	<i>chhōṭā</i>	<i>chhōṭē</i>
Agent	<i>chhōṭē</i>	<i>chhōṭē</i>
Acc.	<i>chhōṭā</i> or <i>chhōṭē-khē</i>	<i>chhōṭē, chhōṭē-khē</i>
Instr.	<i>chhōṭē</i>	<i>chhōṭē</i>
Dat.	<i>chhōṭē-khē</i>	<i>chhōṭē-khē</i>
Abl.	<i>chhōṭē-dō</i>	<i>chhōṭē-dō</i>
Gen.	<i>chhōṭē-rā</i>	<i>chhōṭē-rā</i>
Loc.	<i>chhōṭē-dā</i>	<i>chhōṭē-dā</i>
Voc.	<i>hē chhōṭā</i>	<i>hē chhōṭē</i>

We may quote the following examples :—

Nominative.—*jēṭhā chhōṭā khēchō-dā thiyā*, the elder son was in the field.

ēkī chhēwṛē-rē dū chhōṭē thē, there were two sons of a certain man.

Agent.—*kaṇchhē chhōṭē āpnē bābā-khē bōlō*, the younger son said to his father.

(Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādūē ērī jālsājī kī, the complainant has made a causelessly false complaint.

(Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sūrṭū-rē chhārē śalēkṛē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgēṭūē bān*, tie (him) with ropes.

chhēlṭū, jē-rē mō āpnē mitrō sāthē khuśī lāwōdā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpnē bābā-khē bōlō*, he said to his father.

mērē lātikh ṭhōk lāgī, a blow happened to my foot (Specimen II).

pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tāī*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chīs gārō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and *vice versā*. Examples are :—

mērē bāpa-ra nāw Sādō, my father's name (is) Sādō (Specimen II).

tēsī dēsō-rē ikī mānsō-rē sāth, with a certain man of that country.

āpnē rīgaṛō-rī (for *-rē*) *sāthī* (for *sūthē*), with one of your own servants.

sūrtū-rē chhārē śalēkrē, the abandoned husks of the swine.

tēs-rī pīthē-gāśī jin pāṛō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālīsh*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēśī dēśa-dā ghāṭā āyā, a famine came in that land.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house?

jō ghar-gharchē mērē bāḍē-dī ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāw Kōṭī-mē rōṭī, I live in village Kōṭī (Specimen II).

nā āpō-mūjē ṭipayē-ghūlayē, we did not quarrel among ourselves (Specimen II).

Sādūē mō-gēs ērī jālsājī kī, the complainant made a causelessly false complaint on me (Specimen II).

mō-gēsē (for *-gēsī*) *gālī dēñē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).

tēs-rī pīthē-gāśī jin pāṛō, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

ghōrē hōṭdā bhājā, he refused to go into the house.

Vocative.—

hē bābā, O father, (I have sinned).

hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū lābā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēcrē-rē*, of a certain man (there were two sons); *tēśī dēśō-rē īkī mānśō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.

	Singular.	Plural.
Nom.	<i>hāivē, āw, ā, mō.</i>	<i>hāmē, āmē, hāivē.</i>
Agent	<i>mō, mō, māṭ, mā, mā, māṭ.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, māṭ, māṭ, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmērā.</i>

SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tū̃.</i>	<i>tū̃.</i>
Agent	<i>tū̃, tō̃, tã.</i>	<i>tū̃.</i>
Obl.	<i>tū, tō.</i>	<i>tāmū.</i>
Gen.	<i>tērā, tēārā, tuākā.</i>	<i>tumrā, tuārā.</i>

Of the above, the Agent forms *maũ, mã, maĩ, tã, amē* and *tū̃* (plur.) will be found in the List of Words (Nos. 185 ff.); and *ãw, amē, amrā, tū̃, tēārā, tuākā, tū̃* (nom. plur.), *tuārā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

- hãicē õṛē lãwãdã nãyã-thã*, I had gone to fix the boundary (Specimen II).
ã tērā chhōṭã bōlnē jōgã nã rōã, I am not worthy to be called thy son.
mō bhūkhã mōrdã lãgē raã, I am dying of hunger.
mō sãdũ nã jhãgã, I do not beat the complainant (Specimen II).
mō aglĩ sãḍĩ, I have committed sin.
sãdlũ mō-gēs ērĩ jũlsãjĩ kĩ, the complainant has made a causelessly false charge upon me (Specimen II).
jō mō-khē asō, what is to me (is thine).
mō bĩ apnē rĩgarõ-rĩ sãthĩ rĩgar thō, make me also a servant with thy servants.
sē mũ dē, give that (share) to me.
mũkh jō gālĩ dittĩ, the abuse which was given to me (Specimen II).
mērē bãbã-rē ilnē rĩgar as, there are so many servants of my father.
jōbē hãmē sũ-kãē hōṭē, when we arrived near the boundary (Specimen II).
hãwē khuṣĩ hōnã pōṛō, it is proper for us to rejoice.
sãdlũ hãmēkh gālĩ dittĩ, the complainant gave abuse to us (Specimen II).
tũ mã sãthē dēsýã rōã, thou art always with me.
tũ̃ sē kas-dũ gĩnã, from whom didst thou buy that?
tō̃ mũ chhēltũ bĩ nã dittō, thou didst not even give a kid.
sē tō-khē thōĩ-thō, (whatever is mine) that was kept for thee.
tērã chhōṭã pũjã, thy son arrived.
tāmũ-dē pãchhē kas-rã chhōṭã ãj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

- ē*, he, she, this; sing. obl. *ēs* (or *ēs̃*): plural, *ē*, obl. *in* or *inĩ*.
sē, or *sē-jē*, he, she, that; ag. *tēnē, tĩniyē* or *tēnyē*; obl. *tēs* (or *tēs̃*), *tēsĩ* (or *tēsĩ̃*), *tisĩ* (or *tisĩ̃*); plur. *sē*; ag. *tēniē̃*; obl. *tin* or *tinĩ*.

The forms with *n* (*in, inĩ, tēnē, tĩniyē, tēnyē, tēniē̃, tin* and *tinĩ*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsĩ, tisĩ*) should all probably have *s̃*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

- ē rupayã ēs-khē dē*, give this rupee to him.
ēs ghōṛē-rē kũ umar sa, how old is this house?
sē ṭĩr-gãsĩ bãchē chãr sa, he is grazing cattle on the hill.

sē mū dē, give that to me.

tēnyē āpṇā bāḍā bēkē-chīśī pāyā, he sold and gave away his share.

tōbē tiniyē sūchō, then he considered.

tēs-rē bābē sē jhētā, his father saw him.

tēsī dēśa-dā ghāḷā āyā, in that country a famine came.

tisī kīyē bī nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpṇā*, and its oblique plural *āpō*. Thus :—

jōbē āpṇā bāḍā lai pāyā, when (the younger son) had got his own share.

nā āpō-mūjē ṭipayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have :—

jō mō-khē asō, what I have (is thine).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, fields, etc. which come into my share.

jēnyē tērī garwēchī khalāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

jē-rē mō āpṇē mitrō sāthē khusī lāwdā, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kuṇē*, who? and *kā*, what? The agent of the former is probably *kuṇē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōḷā āj*, whose boy comes behind you? *tūḷ sē kas-dū gīnā*, from whom did you buy that? For *kā* we have :—

kā asō, what is it?

tumrā kā nāw sa, what is your name?

There are no examples of the oblique form of *kā*.

kōi is 'any one,' 'some one,' and

kīyē is 'anything,' 'something.'

tisī kīyē bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sū</i> or <i>sā</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
2. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
3. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahārī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name ?

mērē bēbā-rē itnē rīgar as, jō muktī rūṭī khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house ?

abyē sē dūrkō thiyā, he was yet afar off.

ēkī chhēwōrē-rē dū chhōṭē thē, of a certain man there were two sons.

sē tō-khē thōī thō, that was kept for thee.

Instead of *sū*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā chhōṭā bōlnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *n̄*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīṭnā*, or *pīṭnō* (for *pīṭnā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *n̄*, *r*, or *r̄*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are :—

tēṣī dēsō-rē ikī mānsō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

muktī rūṭī khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō śūṇō, he heard dancing.

pharādō rōknē-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīṭdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōṭdā bhājā*, he refused to go into the house ; *hāwē ōrē lāwdā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have :—

jabē mū-kāi-khē ṭīpdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭīpnā*, to beat, the same word as *pīṭnā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīṭā*, beaten. There are the usual irregular past participles. We may quote :—

karnā, to do
dēnā, to give
lēnā, to take
jānā, to go
ājnā, to come
marnā, to die
laggnā, to be attached

Past Participle.

kiyā
dittā
littā
gōā or *gēyā*
āyā
muā
lāgā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karni*, a claim is to be made, *i.e.* will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *ī* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṭī*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūṛṭū-rē chhārē śalēkrē khāy-rō*, having eaten the husks left by the swine. In *hōṛī-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pīṭiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bāḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhī also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hāḍrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus :—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.	
Singular.	Plural.
1. <i>pīṭū, pīṭē</i>	<i>pīṭū, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number.

Examples are :—

gāw Kōṭī-mē rōṭū, I dwell in the village of Kōṭī (Specimen II).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kas-rā chhōṭū āj, whose boy comes behind you?

hāwē khusī hōnū pōṛō, it is proper for us to rejoice.

The **Future** is conjugated as follows :—

Singular.	Plural.
1. <i>pīṭulā, pīṭūḍē, or pīṭwā</i>	<i>pīṭulē</i>
2. <i>pīṭelā, pīṭlā</i>	<i>pīṭelē, pīṭlē</i>
3. <i>pīṭlā</i>	<i>pīṭlē</i>

Examples are :—

āpṇē bāwē āgē ōṭūḍē hōr bōlūḍē, I will go before my father, and will say.

nālīs kōrwā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus :—

I strike, etc.	
Singular.	Plural.
1. <i>pīṭū sū (or sa)</i>	<i>pīṭū (or pīṭē) sa</i>
2. <i>pīṭē sa</i>	<i>pīṭē (pīṭ) sa</i>
3. <i>pīṭ (or pīṭē) sa</i>	<i>pīṭē (pīṭ) sa</i>

Similarly we have :—

	Singular.	I go, etc.	Plural.
1.	<i>ḍēwū sñ</i>		<i>ḍēwē sa</i>
2.	<i>ḍēwē sa</i>		<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>		<i>ḍēwē sa</i>

As an example, we have :—

sē ṭir-gāśī bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōḷē ghara-dā raī (for *raō*) *sa*, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in :—

mōrdā lāgē raī, I am dying (of hunger).

āw pīḍā lāgē raī sñ, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

āw pīḍ thā, I was striking (List No. 192).

ōjrā bhōrō thā, he was filling his belly.

sē tō-khē thōī (for *thōē*) *thō*, that was being kept for thee. In this sentence *thōī* exactly corresponds to the Kāshmirī *thōw*.

tisī kīyē bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindi.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindi, e.g.—

bōḷhā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindi. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindi. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, “thy son who devoured thy living among harlots”).

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *z*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindi we should use *dālnā*. Thus, *lāī pāyā*, he took away completely; *bēkē* (for *bīkī*) *chīśī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindi. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (SIRMAURĪ).****GIRĪPĀRĪ DIALECT.****SPECIMEN I.**

एकी छेवड़े रे दू छोटे थे । कण्छे छोटे आपणो बाबा खे बोलो जे जो घरघरचे बाड़बौचे मेरे बाँडे दी आजो से मूँ दे । तेन्ये आपणे घरघौरची बाड़बौची दूढ़ने छोटे बाँड्यो दिक्ती । कण्छे छोटे जोवे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा वेके चीशी पाया । जबे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ रोने लागा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े श्लेकड़े खाय रो ओजरा भोरो था । होर तिसी कीथे बी ना देंदा था । तोवे तिनिये सूँचो जे मेरे बबा रे इतने रीगड़ अस जो मुकती रूटी खाने देने खे असो । मों भूखा मोरदा लागे रआ । आपणे बावे आगे ओटूएँ होर बोलूएँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो री साथी रीगड़ ठो । होर बोज्ये आपणे बावे काँई होटा । अज्ये से दूरको थिया तेसरे बावे से भेटा । तेसी घिन बेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दिक्ती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी बानख्या परावा देओ । गूठी खे छाप होर लातो खे औलाओ देओ । खाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो शायी के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बावे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रुशवा । घोरे होटदा भाजा । तेस रा बाबा

बाङ्गडा आया तेसी सरचा परचाओ । छोटे बोलो मौं तेरी बूतनी बोरसो
 टोहल की । तेरा बोल मानो । तोड़ूँ मूँ छेलटू बी ना दित्तो जी रे मौं
 आपणे मितरो साथे खुशी लाँवदा । जबे तेरा छोटा पूजा जेन्ये तेरी गरवेची
 राँडौ छेवड़ी खे खलाई तोड़ूँ तेस री आदरो दित्ती । बाबे बोलो हे छोटा
 तू म साथे देखा रोआ । जो मो खे असो से तो खे थोद थो । हाँवे खुशी
 होना पोड़ो केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो थियो
 बेटा गयो ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAILĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēki-chhōwrē-rē dū chhōtē thē. Kaṇchhē-chhōtē āpnē-bābā-khē bōlo
One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said
 jē, 'jō ghar-gharchē bār-bauchē mērē-bāḍē-dī ājō, sē mū dē.' Tēnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
 āpnē ghar-gharchē bār-bauchē dūnē-chhōtē bāḍyō diti.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
 Kaṇchhē-chhōtē jōbē āpnā bāḍā laī-pāyā, tō pōrdēśa-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
 dūrkā-hōtā. Tēnyē āpnā bāḍā bēkē-chīśī-pāyā. Jabē āpnā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
 bāḍā khōlthērī-pāyā, tō tēśī-dēśa-dā ghātā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
 dālij khaṅkhāmālī hō-gōā. Tēśī-dēśō-rē īkī-mānsō-rē sāth rōnē
poor left-without-eating became. That-country-of one-man-of with to-remain
 lāgā. Tēśī-mānsō tisi khēcho-dā sūrtū chārāī-khē chhārā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
 Sūrtū-rē chhārē śalōkrē khāy-rō ōjā bhōrō-thā, hōr tisi
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
 kiyē bī nā dēndā-thā. Tōbē tiniyē sūchō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
 'mērē-bābā-rē itnē rīgar as, jō muktī rūṭī khānē-dēnē-khē
'my-father-of so-many serrants are, so-that much bread eating-giving-for
 asō. Mō bhūkhā mōrdā-lāgē-raā. Āpnē-bāwē āgē ōtūē hōr bōlūē,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
 "mō tērē āgē hōr Rām-jī āgē āglī sādī. Ā tērā chhōṭā
"by-me of-thee before and God before sin was-committed. I thy child
 bōlnē jōgā nā rōā. Mō bī āpnē-rīgarō-rī sāthī rīgar
to-say worthy not remained. Me also thine-own-serrants with a-serrant
 thō." Hōr bōjyē āpnē-bāwē kāī hōtā. Abyē sē dūrkō
make." And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhētā. Tēsī ghin-bēdan lagi. Hōri-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having,
 kumrāi-pāyā, hōr pōkti ditti. Ohhōtā bōlā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
 bābā, mō tērē āgē āgli sādī. Tērā chhōtā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā hōā.' Tēnyē āpnē-rigarō-khē bōlā jē, 'tēsī bāṭyā
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parāwā dēō. Gūṭhi-khē chhāp hōr lātō-khē aulāō dēō. Khāō-piwē rāji
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōtā muā-thā, jiwō-gōā; āchī-gōā, bhētō gōā.
be, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōtā khēchō-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hōr gīt wa nāchnō sūnō, tō rigar
near arrived, and song and dancing was-heard, then a-servant
 bēdyō sāyā kē, 'kā asō?' Tēnyē tēsī bōlā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rāji khuṣī
that, 'thy brother came. By-thy-father him-of happy joyful
 biṭnē-pūjnē-rē tāi khānē-rī ādrō kī.' Sē rūśwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
 ghōrē hōtdā bhājā. Tēs-rā bābā bāidā āyā, tēsī
in-the-house going refused. Him-of the-father outside came, him
 sarchā-parchāō. Chhōtē bōlō, 'mō tērī itnī bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 ṭōhal kī. Tērā bōl mānō. Tōi mū chhēltū bī nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 dittō, jē-rē mō āpnē-mitrō sāthē khuṣī lāwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchī rādi-chhēwṛi-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōi tēs-rī ādrō ditti.' Bābē
was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father
 bōlō, 'hē chhōtā, tū ma sāthē dēsyā rōā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
 asō, sē tō-khē thōi-tō. Hāwē khuṣī hōnā pōrō, kēth-kē
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
 tērā dādā mū gōā-thā, jī-gōā; āchī gēyō-thiyō, bētā gēyō.
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (SIRMAURĪ).****GIRĪPĀRĪ DIALECT.****SPECIMEN II.**

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव
कोटी मे रोजँ ॥

सादूए मों गेश एरी जालसाजी की । मों सादू ना भाँगा ना आपो
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोबे
हामे सौँ काँए होटे तबे सादूए हामेख गाली दिती । जबे मूँ काँई खे
टीपदा दोयो सोबे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे
यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घोरे चीन देशे
बेशूज रोआ । सादूए सूँचो जो मों गेशे गाली देणे रौ फराद कारनी ।
फरादो रोकने गे तेने एरी नालिश की । मूँख जो गाली दिती इसके
नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā	nāw	Mādhō.	Mērē-bāpa-rā	nāw	Sādō.	Jāt	Kōnēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste</i>	<i>Kanēt.</i>
Gāw-Kōṭi-mē	rōṭi.						
<i>Village-Kōṭi-in</i>	<i>I-dwell.</i>						
Sādūē	mō-gēs	ērī	jālsājī	kī.	Mō		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>causeless</i>	<i>forgery</i>	<i>was-made.</i>	<i>By-me</i>		
sādū	nā	jhāgā;	nā	āpō-mūjē	ṭipayē-ghūlayē.		
<i>the-complainant</i>	<i>not</i>	<i>was-beaten;</i>	<i>not</i>	<i>ourselves-among</i>	<i>were-quarrels-etcetera-made.</i>		
Hāwē	āpnē-daichārē	ōrē	lāwdā	nāyā-thā.	Jōbē	hāmē	
<i>I</i>	<i>(with-)my-own-brethren</i>	<i>the-boundary</i>	<i>(to-)fixing</i>	<i>gone-was.</i>	<i>When</i>	<i>we</i>	
sī-kāē	hōṭē,	tabē	sādūē	hāmēkh	gālī	dittī.	
<i>the-boundary-near</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given.</i>	
Jabē	mū-kāi-khē	ṭipdā	dōyō	sōbē-jōnē	chōraj	mānō.	
<i>When</i>	<i>my-direction-to</i>	<i>beating</i>	<i>ran</i>	<i>by-all-people</i>	<i>astonishment</i>	<i>was-experienced.</i>	
Āpnē-āpnē-kā-khē	hōṭē,	hādrē-yūḍā	dāyō-dāyō-dāyō	mērē-lātikh			
<i>Our-own-our-own-homes-to</i>	<i>we-went,</i>	<i>while-going</i>	<i>running-running-running</i>	<i>my-foot-to</i>			
ṭhōk	lāgī.	Āpnē-ghōrē	chīn-dēsē	bēsūj	rōā.		
<i>a-blow</i>	<i>happened.</i>	<i>In-my-own-house</i>	<i>for-three-days</i>	<i>senseless</i>	<i>I-remained.</i>		
Sādūē	sūchō	jō	‘mō-gēsē	gālī	dēnē-rī	pharād	
<i>By-the-complainant</i>	<i>it-was-thought</i>	<i>that</i>	<i>‘me-upon</i>	<i>abuse</i>	<i>giving-of</i>	<i>claim</i>	
kārni.’	Pharādō	rōknē-gē	tēnē	ērī	nālīs	kī.	
<i>will-be-made.’</i>	<i>The-claim</i>	<i>stopping-for</i>	<i>by-him</i>	<i>a-causeless</i>	<i>complaint</i>	<i>was-made.</i>	
Mūkh	jō	gālī	dittī	is-kē	nālīs	kōrwā.	
<i>Me-to</i>	<i>what</i>	<i>abuse</i>	<i>was-given</i>	<i>that-of</i>	<i>complaint</i>	<i>I-will-make.</i>	

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biśsau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barārī. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biśsau	17,459
Barārī	3,898
Other languages	55
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahārī, the dialects not being defined.

Of the two dialects, Biśsau and Barārī, the latter is a form of Kiñṭhali, and will be described later on (pp. 599 ff.). Here we are only concerned with Biśsau.

As specimens of Biśsau, I give the usual list of words on pp. 531 ff. and also a short extract from the version of the Parable. These will show that Biśsau is identical with Giripārī. It will be seen that there are only a few differences of spelling, such as *chhōaṭā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *ṛ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोअटे थिये । काणछे छोअटे आपणे बावे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेई मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछे छोअटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कीये तेस कोँ थो बाँठ खरचो । ज तेई बाँठ
खरची चुका तेथा पड़ा काळ । से गोदया दोळिज । तेणे तेस देश रे एकी
बसण साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Eki-mānchhē-rē	duī	chōaṭē	thiyē.	Kānchhē-chhōaṭē	āpnē-bāwē-khē
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to
likhō	jē,	‘ē	bābā,	jō	mērā
it-was-written	that,	‘O	father,	ichat	my
dē.’	Tēṇiyē	āpnē-bāḍī-gharchē	barōbar	duī-bāḍē-dē	bāḍē.
give.’	By-him	his-own-share-property	equally	two-shares-in	was-shared
Kānchhē-chhōaṭē	ja	āpnā	bāḍā	bāṭh	layē-pā,
By-the-younger-son	when	his-own	share	all	was-taken,
				then	a-far-country-in

dēwā. Jū-kiyē tēs-kō thō bāṭh kharchō. Ja tēī bāṭh
he-went. Whatever him-near was all was-spent. When he all
 kharchī-chukā, tēthā parā kāl. Sē gōiyā (for gōā) dālij.
had-spent-completely, there there-fell a-famine. He went poor.
 Tēnē tēs-dēsa-rē ōki-basaṇ sāthē sāth kiyō.
By-him that-country-of a-dweller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmauri of the State of Sirmaur, to its north the Kiūṭhālī of the Śrinagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,337
Patiala	6,000
Simla (Bharauli)	4,000
Kuthār	3,789
Bija	1,069
TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmauri. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dū* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmauri and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhrā* for *mhārā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī. *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśūcha languages of the North-West Frontier, including Kāsh-

miri. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmīrī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhṛā*, a horse; *gōhṛē-rā*, of a horse; *gōhṛē*, horses; *gōhṛē-rā*, of horses; *gōhṛēā*, O horse! *gōhṛēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmīrī, in which, e.g., *kar*, a bracelet, becomes *kor* in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ī* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baihn*, a sister; *baihnā*, sisters; *baihnā-rā*, of a sister or sisters; *baihnē*, by or in a sister or sisters; *baihnē*, O sister! *baihnō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāī*, the agent and locative being *gāīē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhṛā</i>	<i>gōhṛē</i>	<i>gōhṛā</i>	<i>gōhṛēō</i>	<i>gōhṛē</i>	<i>gōhṛē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwē</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>	<i>hāthīē</i>	<i>hāthīē</i>
<i>baihn</i>	<i>baihnā</i>	<i>baihnē</i>	<i>baihnō</i>	<i>baihnē</i>	<i>baihnē</i>
<i>dī</i>	<i>dīā</i>	<i>dīē</i>	<i>dīō</i>	<i>dīē</i>	<i>dīē</i>

¹ See note on p. 379 ante.

The commonest postpositions are :—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for ; *kāē* or *kāē-khē*, to, towards ; *rī-tāi*, for.

Ablative, *dē*, from ; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in ; *dē*, in, on ; *pādē*, on ; *pāē*, on.

As examples of the above we may quote the following :—

Nominative. *chhōṭā baghēr chalā gōā*, the younger son went away.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

Accusative.—'This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus :—

āpnā pēt bharnā chāō-thiyā, he was wishing to fill his belly.

rōṭi pākō, they cook bread.

sūr tsārnē bhējyā, sent him to feed pigs.

mōē tēs-rē baghērā-khē khūb tīpā, I have well beaten his son.

Instrumental.—

raśśi-sāi bān, bind him with ropes.

aū maji sār khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi ōssō, thou art ever with me.

Dative.—

dūjē mulkā-khē chalā-gōā, he went away to another country.

āpnē āpnē garā-khē chālē gōē, they went away, each to his own house.

bāucē āpnē nōkrā-khē bōlyā, the father said to his servants.

mā-khē ṭānē-rī tāi, for stopping me.

Ablative.—

kūē-dē pāṇi āṇ, draw water from the well.

itnē barsā-dē, from so many years.

gharchi-mē-dē jō mērā hīsā ō, (that) which may be my share from in (*i.e.* of) the property.

tēs mulkā-rē raunēwālē-mē-dē, (with one) from among (*i.e.* of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī* ; masc. sing. obl. and plural, *rē*. Thus :—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē bāpū-rā nāw, the name of my father.

kitnē hālī-rē khānē-dē, from the food of how many servants.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons

tēs mulkā-rē raunēwālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gānē-nāchnē-rī wāj, the sound of music, of singing (and) dancing.

dhaulē gōhṛē-rī jīn garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpaṇē-mē din gujārdē gujārdē, passing his days in debauchery.

tēnnyē sē āṇṇē khēchā-mē bhējyā, he sent him into his fields.

jēṭhā bēṭā khēchā-dē thā, the elder son was in the field.

hāthā-dē chhāpā, pairā-dē jōṛā panyāō, put a ring on his hand, shoes on his feet.

hamē sab ādmī sīwā-pāḍē pōchē, we all arrived upon (i.e. at) the boundary.

sē gōhrē pāē chāṛē rōā, he is seated on a horse.

The postpositions *pāē* and *pāḍē* are often added to the locative in *ē*, as in :—

jīn pīṭhē-pāē rākhō, put the saddle on his back.

sē ṭibbē-pāḍē ḍaṅgrā tsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bāwā*, O father, (I have sinned), and *bēṭēā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindī. Thus, *chaṅgā*, good; masc. obl. sing. and all cases of the plural *chaṅgē*; fem. throughout both numbers *chaṅgī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *tsazā-rā*, good, beautiful; masc. obl. sing. *tsazā-rē*, and so on. This termination will also be noted in Kiūṭhālī, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khōwār *gani-ka*, taking; the Shiṇā *shidē-gō*, struck; and the Veron *pesumtio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baihnā-dē lābā ōssō*, his brother is taller than his sister; *sabbhī-dē tsazā-rē ṭālkhu*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows :—

I.		Thou.
Sing. Nom.	<i>aū</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hammā</i>	<i>tummā</i>
Gen.	<i>mārā, māhrā</i>	<i>tārā, tāhrā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aũ bhūkhā marū, I die hungry.

mōē pāp kiyā, I have sinned.

mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē, consider me also as one of thy coolies.

sē mā-khē dēē-dē, give that to me.

man-dē-āōkā haṇḍ, walk before me.

jō mērā hīsā ō, what may be my share.

hamē khāū, let us eat.

tū sadā-ī mā-sūi ōssō, thou art ever with me.

tōē mā-khē ēk chhiltū bī nī dittā, thou didst not give me even a kid.

tā khuṣī ōnā chāyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

tāhrā bāyyā āē-rō, tārē bāwē tēzā-rā khānē-khē pakāē rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēā-rā*, of her.

He, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>ēnnē, ēnnyē</i>	<i>iē</i>	<i>tēnnē, tēnnyē</i>	<i>tēē</i>
Obl. <i>ēs</i>	<i>iā</i>	<i>tēs, tyēs</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>innē</i>	<i>innī</i>	<i>tinnē</i>	<i>tinnī</i>
Obl. <i>innā</i>	<i>innā</i>	<i>tinnā</i>	<i>tinnā</i>

Mr. Bailey gives *innē* and *tinnē* as optional forms of the locative plural, beside *innā-mē* and *tinnā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsāri *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāh ōssō, what is this?

sē rupayyē ēs-dē lō, take those rupees from him.

ēs-rī nālaś ab karūē, I will now make a complaint of this.

jabbē sē sab-kuchh dūbāē mukyā, when he had completely squandered everything.

sē mā-khē dēē-dē, give that to me.

tēnnyē tinnā-khē āpū gharchī bāḍē-dittī, he divided to them his property.

bāwā-khē tēs dēkhē-rō dayā āī, to the father, having seen him, compassion came.

tēs-khē kōī kuchh nā dēō-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manāyē lāgyā, his father began to advise him.

tēs mulkā-dē barā kāl parē-gōā, a great famine fell in that country.

mērā bāpū tēā (fem.) *chhōṭī chhānā-dē rauō*, my father lives in that small house (sentence 233).

sē khusī ōē, they became happy.

tinnā-mē-dē chhōṭē, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpū*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The **Relative Pronoun** is *jō*, sing. ag. *jēnnē* or *jēnnyē*, obl. *jēs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhiltū, jō āū āpū sāthī-mē majī-sāī khāndā, a kid, which I might have eaten pleasantly with my own companions.

ēh chhōkrā jēnnyē tērī daulat khulāī, jēs-ī bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

kun, who? and *kāh*, what? The sg. ag. of *kun* is *kunīē* and its obl. *kōs*; plur. nom. *kun*, ag. *kinnē*, obl. *kinnā*. *Kāh* has its sing. obl. *kannī*.

Examples of these are:—

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē kōs-dē lōā, from whom did you buy that?

tārā kāh nāw, what is your name?

ēh kāh ōssō, what is this?

The **Indefinite Pronouns** are *kōī*, anyone, someone; *kuchh*, anything, something. *Kōī* has a sing. ag. *kunīē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō* *kōī* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōī kuchh nā dēō-thiyā, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindī.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsārī *āthī nā*, I am not.

Examples of this verb are :—

tū sadā-i mā-sāi ōssō, thou art ever with me.

jō kuchh mērā ōssō, whatever is mine.

tēs-rā jēthā bēṭā khēchā-dē thā, his elder son was in the field.

sē dūr-hī thā, he was still afar off.

dō baghēr thiyē, there were two sons.

The past tense *rōā*, of the verb *raunā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindī *hōnā*, we have *ōṇā*, to become, to be. Its past participle is *ōā*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the marriage of the son of my uncle with his sister has taken place.

tabbē sē khūṣī ōē, then they became happy.

nā mārī kabbē larāi ōi, no fighting ever took place of (i.e. between) us.

jō mērā hīsā ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *ṇā*. Thus, *ṭipnā*, to strike; but *baṇṇā*, to become; *tsārnā*, to graze; *paṛnā*, to fall.

Examples of the use of the infinitive are :—

sūr tsārnē bhējyā, he sent him to feed swine.

aū tērā put baṇṇē jōgā nīhai, I am not worthy to be made thy son.

gāṇē nāchṇē-rī wāj, the sound of singing and dancing.

mā-khē ṭipṇē āyā, he came to beat me.

mā-khē tāṇē-rī tāi, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus :—

luḥpaṇē-mē dīn gujārdē gujārdē, passing his time in debauchery.

naṭhdē naṭhdē mērē pairā-dē pīṛ lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in :—

jabbē sē āundē-būrē garā nērē pōchya, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭipdē-ī* or *ṭipdē-ī-sār*, in striking, and *ṭipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus :—

tēs chēwā-rī sīw lāndē baṇḍār lēṣ gōā-thā, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭipā* or *ṭipyā*, struck. Mr. Bailey does not mention the form *ṭipyā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭipā-dā*, fem. *ṭipī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ṓssō yā nīh āthī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular :—

<i>karnā</i> , to do.	Past participle	<i>kīyā</i> .
<i>dēṇā</i> , to give.	„ „	<i>dittā</i> .
<i>lauṇā</i> , to take.	„ „	<i>lōā</i> , <i>lāwā</i> .
<i>jāṇā</i> , to go.	„ „	<i>gōā</i> .
<i>rauṇā</i> , to remain.	„ „	<i>rōā</i> .
<i>marnā</i> , to die.	„ „	<i>muā</i> .
<i>auṇā</i> , to come.	„ „	<i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭipnā*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus :—

mērē . . . āpnē bāwē-kūē-khē jāṇā, *tēs-khē bōlṇā*, I must (*i.e.* I will) go unto my father, and will say to him; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭipē-rō*, having struck. *Rauṇā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

sab-kuchh kaṭṭhā karē-rō dūjē mulkā-khē chaḷā-gōā, having collected everything, he went to a far country.

tētti-dē jāē-rō, having gone from there.

bāwā-khē tēs dēkhē-rō dayā āi, hōr daurē-rō, tēs-rē galā-dē lapēṭē-rō, to his father, having seen him, compassion came, and having run, having embraced him, (he kissed him).

tāhrā bāyyā āē-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindī.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive, as in *ṭipṇē-wālā*, a striker; *raunē-wālā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, sē mā-khē dēē-dē, give the share which falls to me.

tēs khūb mār, hōr rakṣi-sāi bān, beat him well, and tie him with a rope.

sabbhi-dē tṣazā-rē ṭalkhū tēs-khē paināō pairā-dē jōrā panyāō, dress ye him in the best garment put ye shoes on his feet.

ēh rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī āpṇē kulī-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindī *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>onā</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>raunā</i> , to remain,	<i>rōū, rauū</i>	<i>rō, rauō</i>
<i>launā</i> , to take,	<i>laū</i>	<i>lō</i>

The following are examples of the use of this tense :—

āū bhūkhā mārū, I die of hunger.

ṣē ṭibbē-pāḍē daṅgrā tṣārō, he is grazing cattle on the top of the hill.

mērā bāpū tēā chhōṭi chhānā-dē rauō, my father lives in that small house.

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

khāṇē-dē jāḍē rōṭi pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lagē-rōā*, as in *aũ itnē barsā-dē tērī sēwā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

āpnā pēt bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *aũ tīpnē lagē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

aũ āpnē sathī-mē majī-sāi khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>tīpūē</i>	<i>tīpūē</i>	<i>tīpūē, tīpmē</i>	<i>tīpmī</i>
2. <i>tīplā</i>	<i>tīplī</i>	<i>tīplā</i>	<i>tīplī</i>
3. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>

As examples, we may quote :—

ēs-rī nālaś ab karūē, I will now make a complaint of this.

mērī gālī-rī nālaś karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tīn dēṛē paṛē rōā, (I) remained lying down in the house for three days.

aũ āz bahut-hī haṇḍā, I walked a long way to-day.

chhōḷā baghēr dūjē mulkā-khē chaḷā-gōā, the younger son went to another country.

tēs mulkā-rē raunēwālē-mē-dē ēkī-rē thaē raunē lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchīyā, when he arrived.

jabbē hamē sab ādmī sīwā-nāḍē pōchē, when we all arrived at the boundary.

sab ādmī ḍarē-gōē, āpnē āpnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bāwā-khē tēs dekhē-rō dayā āi, compassion came to the father on seeing him.

mērē pairā-dē pīṛ lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōḥ pāp kiyā, I did sin.

mōḥ tēs-rē baghērā-khē khūb tīpā, I beat his son well.

chhōṭē āpṇē bāwā-khē bōlyā, the younger said to his father.

sē tumē kōs-dē lōā, from whom did you buy that ?

tēnnyē tinnā-khē āpṇī gharchī bāḍē ditti, he divided out his property to them.

gāṇē-nāchṇē-rī wāj suṇī, (he) heard the sound of singing and dancing.

jhūṭhī jāl-sājī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindī. Thus, *mōḥ tīpā ṁssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindī. Thus, *mōḥ tīpā-thā* (or *thiyā*), I had struck. So :—

bahut din nā ṁc-thiyē, many days had not passed.

mā-thā, he had died.

sīo lāndē baṇḍār lē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindī. Thus :—

suṇānā, to cause to hear ; *mārnā*, to beat. Irregular is *khulānā* or *khḷānā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindī. Thus :—

dēḍ-dēṇā, to give away.

parē-jāṇā, to fall, to happen.

lēḍ jāṇā, to take away.

charē-raṇṇā, to be mounted.

Compleatives, as in *ḍubāḥ mukyā*, he had squandered completely.

Desideratives :—

āpṇē pēḷ bharnā chāḍ-thiyā, he was wishing to fill his belly.

tā khuśī ṁṇā chāyō-thā, it was proper for you.

Inceptives :—

raṇṇē lāgyā, he began to dwell.

manāṇē lāgyā, he began to advise.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

एकी आदमीरे दो बघेर थिये । तीना-में-दे छोटे आपणे बावा-खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिँसा ओ से मा-खे देइ दे । तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती । बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चक्का गोआ । तेती लुचपन्ने-मे दिन गुजारदे गुजारदे आपणी घरची डुबाइ दिती । जबे से सब कुछ डुबाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाएँ रौणे लाग्या । तिन्ये से आपणे खेचा मे सूर चारने भेज्या । से तीना-रे जूठे छिलका सार्ई आपणा पेट भरना चाओ थिया होर तेस खे कोई कुछ ना देओ थिया । जबे तेस खे होश आई तबे तिन्ये बोल्या मेरे बावा-रे कितने हाक़ी-रे खाणे-दे जादे रोट्टी पाको हर औँ भूखा मरू । मेरे ऊठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया औँ तेरा पुत बगने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकी बराबर समझे । तबे से ऊठि-रो आपणे बावे काए-खे गोआ । पर से दूर-ही था कि तेस रे बावा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गंका-दे लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया । औँ तेरा पुत बगने जोगा नीहै । तो बावे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाऊ बैठि-रो चैन करू । कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ-था तइये मिला । तबे से खुशी ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जबे से आउंदे-बारे गरा नेरे पौँच्या तबे बाजे-री गाणे नाचणे-री वाज शुणी । अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पख्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएकी से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बौहतरे जाणे-खे तेस-रा जीउ ना बोल्या । एतैरी-ताँई तेस-रा बाव बाहरे आबू-रो तेस-खे मनाणे लाग्या । तिन्ये जवाब दिता औ दूतने बरसा-दे तेरौ सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नौ गोआ हर तोएँ मा-खे एक छिलटू बी नी दिता जो औ आपणे साथी-मे मजो सार्दे खांदा । तेरा एह छोकरा जिन्ये तेरी दौलत राँडा-दे खुकार्दे जेसो बखता आया तेबू तेस-खे चजारा खाणा किया । बावे तेस-खे बोल्या बेध्या तू सदाई मा सार्दे असो । जो कुछ मेरा असो सब तेरा असो । ताँ खुशी ओणा चायो-था कीएकी तेरा बाया मुआ था नदये जीआ राचि गोआ-था तदये मिला ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spellt as in the Rev. T. Grahame Bailey's account of Baghāṭī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short ē, or for representing the short ō. The first is sometimes written as i, and sometimes as e, and the latter as a or o. In such cases, ē and ō have been written in the transliteration instead of i or o, or a or o, respectively.

Ēkī-ādmī-rē	dō	baghēr	thiyē.	Tinnā-mē-dē	chhōṭē			
One-man-of	two	sons	were.	Them-in-from	by-the-younger			
āpnē-bāwā-khē	bōlyā,	‘bāwā,	āpnī-gharchī-mē-dē	jō	mērā			
his-own-father-to	it-was-said,	‘father,	your-own-property-in-from	what	my			
hīsā	ō,	sē	mā-khē dēē-dē.’	Tabbē	tēnnyē tinnā-khē āpnī			
share may-be,	that	me-to	give-up.’	Then	by-him them-to his-own			
gharchī	bāḍē-ditti.	Bahut	din nā	ōē-thiyē	kē chhōṭā baghēr			
property was-divided-out.	Many	days	not	become-had	that the-younger son			
sab-kuchh	kaṭṭhā	karē-rō	dūjē-mulkā-khē	chalā-gōā.	Tētti			
everything	together	made-having	another-country-to	went-away.	There			
luchpanē-mē	din	gujārdē-gujārdē	āpnī	gharchī	ḍubāē-ditti.	Jabbē		
debauchery-in	days	a-passing-a-passing	his-own	property	was-squandered.	When		
sē	sab-kuchh	ḍubāē-mukyā,	tabbē	tēs-mulkā-dē	barā	kāl		
he everything	squandered-completely,	then	that-country-in	a-great	famine			
parē-gōā,	hōr	sē	garīb	ōē-gōā.	Tētti-dē	jāē-rō,	tēs-mulkā-rē	
fell-down,	and	he	poor	became.	There-from	gone-having,	that-country-of	
raunē-wālē-mē-dē	ēkī-rē	ṭhāē	raunē	lāgyā.	Tēnnyō	sē	āpnē-khēchā-mē	
inhabitants-in-from	one-of	near	to-dwell	he-began.	By-him	he	his-own-fields-in	
sūr	tsārnē	bhējyā.	Sē	tinnā-rē	jūṭhē-chhilkā-sāi	āpnā	pēt	bharnā
swine	to-feed	was-sent.	He	them-of	left-husks-with	his-own	belly	to-fill
chāō-thiyā,	hōr	tēs-khē	kōi	kuchh	nā	dēō-thiyā.	Jabbē	tēs-khē
wishing-was,	and	him-to	any-one	anything	not	giving-was.	When	him-to
hōs	āi,	tabbē	tēnnyē	bōlyā,	‘mērē-bāwā-rē	kitnē-hālī-rē		
sense	came,	then	by-him	it-was-said,	‘my-father-of	how-many-servants-of		
khānē-dē	jādē	rōṭī	pākō,	hōr	aū	bhūkhā	marū.	
food-from	superfluous	bread	they-cook,	and	I	hungry	am-dying.	
Mērē	ūṭhē-rō	āpnē-bāwē-kāē-khē	jānā,	tēs-khē	bōlpā,			
By-me	arisen-having	my-own-father-near-to	is-to-be-gone,	him-to	it-is-to-be-said,			
“bāwā,	mōē	surgā-rē	barōdh	hōr	tērē	sāmnē	pāp	kiyā ; aū
“father,	by-me	heaven-of	against	and	of-thee	before	sin	was-done ; I

tērā put baṇṇē jōgā nihai. Mā-khē bī āṇṇē-kulī-mē-dē
 thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ēkī harābar samjhē.”” Tabbē sē ūṭhē-rō āṇṇē-bāwē-kāē-khē gōā.
 one like consider.”” Then he arisen-having his-own-father-near-to went.
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
 But he distant-even was, that him-of the-father-to him seen-having
 dayā āī, hōr daurē-rō tēs-rē gaḷā-dē lapēṭē-rō tēs-dā
 compassion came, and run-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bēṭē tēs-khē bōlyā, ‘bāwā, mōē surgā-rē
 kisses were-taken. By-the-son. him-to it-was-said, ‘father, by-me heaven-of
 barōdh hōr tērē sāṁṇē pāp kiyā. Aū tērā put baṇṇē jōgā
 against and of-thee before sin was-done. I thy son to-be-made worthy
 nihai.’ Tō bāwē āṇṇē-nōkrā-khē bōlyā, ‘sabbhī-dē tsazā-rē
 not-am.’ Then by-the-father his-own-servants-to it-was-said, ‘all-than good
 ṭālkhū tēs-khē paināō; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā
 garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
 panyāō. Tabbē hamē khāū, baiṭhē-rō chain karū. Kīē-kē mērā
 put-on. Then we may-eat, sat-having ease may-make. Because my
 bēṭā muā-thā, naiyē jīā; rāchē gōā-thā, taiyē milā.’ Tabbē
 son dead-was, now lived; having-been-lost gone-was, now was-got.’ Then
 sē kluṣī ōē.
 they happy became.

Tēs-rā jēṭhā bēṭā khēchā-dē thā. Jabbē sē āundē-bārē
 Him-of the-elder son the-field-in was. When he coming-at-time
 garā-nērē pōchyā, tabhē bājē-rī gāṇē-nāchṇē-rī wāj ṣuṇī.
 the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 Ōr tēnyē āṇṇē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, ‘ēh
 And by-him his-own-servants-in-from one called-having it-was-asked, ‘this
 kāh ṁssō?’ Tēnyē tēs-kāē bōlyā, ‘tāhrā bāyyā āē-rō,
 what is?’ By-him him-near it-was-said, ‘your brother come-having,
 tāre-bāwē tsazā-rā khāṇē-khē pakāē-rākhā, kīē-kē sē
 by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
 jīundā āē-gōā.’ Par tēnyē burā mānyā. Biṭrē jāṇē-khē
 living arrived.’ But by-him bad it-was-thought. Within going-for
 tēs-rā jīu nā bōlyā. Ēttē-rī tāi tēs-rā bāw, bāhrē
 him-of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē mānāṇē lāgyā. Tēnyē jawāb dittā, ‘aū
 come-having, him-to to-advise began. By-him answer was-given, ‘I
 itnē-barsā-dē tērī sēwā karnē lagē-rōā; kabbbhī tērē-hukmā-dē bāhrē
 so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjābī.

nī gōā; hōr tōē mā-khē ēk chhiltū bī nī dittā, jō aū
not I-went; and by-thee me-to a kid even not was-given, that I
 āpnē-sāthī-mē majī-sāi khāndā. Tērā ēh chhōkrā jēnnyē
my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom
 tērī daulat rādā-dē khulāī, jēs-i-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,
 tēbbū tēs-khē tsazā-rā khānā kiyā.' Bāwē tēs-khē bōlyā,
then-even him-for good food was-made.' By-the-father him-to it-was-said,
 'bēṭṭā, tū sadā-i mā-sūi ṣṣō. Jō-kuchh mērā ṣṣō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thine
 ṣṣō. Tā khuṣī ṣṣā chāyō-thā, kīē-kē tērā bāyyā muā-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jīā; rāchē gōā-thā, taiyē milā.'
lived; having-been-lost gone-was, now was-got.'

[No. 8.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHARI (BAGHATI).

SPECIMEN II.

मेरा नाँव माधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटी-रा जिला शिमला ।

सादूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नी घाया ना
मारी कवे लड़ाई ओई । एकी चेवा पाँदे लड़ाई ओई । तेस चेवा-री
सीँव लांदे बंडार लिए गोआ-था । जवे हमें सब आदमी सीँवा पाँदे पोंचे तवे
सादूए सभी-खे गाली दिती । मा-खे टीपणे आया । दौड़ि-रो सब आदमी
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बी डरि-रो नठि
गोआ । नठदे नठदे मेरे पैरा-दे पीड़ लगी । गरे तीन देड़े पड़ि रोआ ।
सादू-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाणे-री
ताँई भूटी जाल-साजी की । कौए मा-खे गाली दिती एस-री नालश अव
करूए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mōrā	nāw	Mādhō.	Mērē-bāpū-rā	nāw	Sādhō.	Jātē-rā	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste-of</i>	<i>Kanēt.</i>
Gāw	Kōṭi-rā,	Jilā	Śimlā.				
<i>Village</i>	<i>Koṭi-of,</i>	<i>District</i>	<i>Simla.</i>				
Sādūē	mā-pāē	chānak	jhagrā	kiyā.	Mōē		
<i>By-the-complainant</i>	<i>me-on</i>	<i>causeless</i>	<i>quarrel</i>	<i>was-made.</i>	<i>By-me</i>		
tēs-khē	nī	ghāyā,	nā	mārī	kabbē	laṛāī	ōī.
<i>him-as-for</i>	<i>not</i>	<i>it-was-beaten,</i>	<i>not</i>	<i>of-us</i>	<i>ever</i>	<i>fighting</i>	<i>became.</i>
laṛāī	ōī.	Tēs-chēwā-rī	sīw	lāndē	baṇḍār	lēē	
<i>fighting</i>	<i>became.</i>	<i>That-wall-of</i>	<i>boundary</i>	<i>to-put</i>	<i>the-neighbours</i>	<i>having-taken</i>	
gōā-thā.	Jabbē	hamē	sab	ādmī	sīwā-pāḍē	pōchē,	tabbē
<i>(I)-gone-was.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>men</i>	<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>
sādūē	sabbhī-khē	gālī	dittī.	Mā-khē	ṭipūē	āyā.	
<i>by-the-complainant</i>	<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>Me-to</i>	<i>to-beat</i>	<i>he-came.</i>	
Daurē-rō	sab	ādmī	ḍarē	gōē.	Āpṇē-āpṇē-garā-khē		
<i>Run-having</i>	<i>all</i>	<i>men</i>	<i>being-afraid</i>	<i>went.</i>	<i>Their-own-own-houses-to</i>		
chālē-gōē.	Aū	bī	ḍarē-rō	naṭhē-gōā,	naṭhdē-naṭhdē		
<i>they-went-away.</i>	<i>I</i>	<i>also</i>	<i>feared-having</i>	<i>ran-away,</i>	<i>a-running-a-running</i>		
mērē-pairā-dē	pīṛ	lagī.	Garē	tīn	dērē	paṛē	
<i>my-foot-on</i>	<i>pain</i>	<i>happened.</i>	<i>In-the-house</i>	<i>three</i>	<i>days</i>	<i>having-fallen</i>	
rōā.	Sādū-khē	ēh	sūch	paṛī	kē,	‘mērī-gālī-rī	
<i>(I)-remained.</i>	<i>The-complainant-to</i>	<i>this</i>	<i>thought</i>	<i>fell</i>	<i>that,</i>	<i>‘my-abuse-of</i>	
nālaś	karlā.’	Mā-khē	ṭāṇē-rī	tāī	jhūṭhī	jāl-sājī	
<i>complaint</i>	<i>he-will-make.’</i>	<i>Me (acc.)</i>	<i>stopping-of</i>	<i>for</i>	<i>a-false</i>	<i>forgery</i>	
kī.	Kīē	mā-khē	gālī	dittī,	ēs-rī	nālaś	ab
<i>was-made.</i>	<i>Because</i>	<i>me-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>this-of</i>	<i>complaint</i>	<i>now</i>
karūē.							
<i>I-will-make.</i>							

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrīnagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrīnagar, with Keonthal to its east, the language is Kiūṭhali. To the south of Pinjaur thānā the language is the Hindi of Ambālā.

The State returned the language of all these thānās as simply "Pahārī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahārī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhali speakers of Śrīnagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave omission is that, throughout, no distinction is made between the cerebral *ṛ* and the dental *ṛ*, or between the cerebral *ḷ* and the dental *ḷ*.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śiyōkar*, a husk, which may be compared with the Sirmaurī *śalēkar*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēḷi*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṛī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōṇā* and *hū* for *āū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taī*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōssō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlū* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āc-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀTĪ).**

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے دو بیٹے تھے تسرے چھوٹے نے باپو کے بولا کہ باپو
 مال کا بندھا جو میرا ہے میکے دیدے تب تنٹے مال نڈانکھے بندھا دیا اور
 تھوڑے دن پاچھے چھوٹے بیٹے نے سب کچھ لے رو ایک دورارے ملکہا کے
 چلا گوا تنٹے اپنا مال بدچالی میں برباد کردیا اور کہی نا رووا تس
 ملکہا میں بڑا کال پڑا تب سے بھوکا مرنے لگا تب تس ملکہارے ایکے
 خاندانا رے جا رووا تنٹے تس کے اپنے باگٹی میں سورا کے چارے بھجیا
 تس کے جیوا میں تھی تینا شیوکڑا دے جانا کے سور کھاو ہوں پیٹ
 بھروں کوئی تس کے دیو نہ تھا تب عقل میں آئی رے بولا میرے
 بارا رے کتنے محنتی کے بھوتی روٹی ہے آسوں بھوکھوں مروں میرے
 اٹھ رے اپنے بارا کے چلے جانا تس کے بولوں رے باپورا موں اسمانا
 اور تیرے سامنے گناہ کیا اور اب دیدے جوگا نے کہ پھر تیرا بیٹا کھاؤں
 اپنے محنتی میں دے ایکے جیسے بنا تب اوٹھے رو اپنے بارا کے چلا
 اور شی ابھ دور تھا تس کے دیکھے رو تسرے بارا کے دیا آئی اور دوڑے
 رو تس کے ملنے لگا اور بہت پاپے لئے بیٹے تس کے بولا رے باپو موں

اسمانا را اور تیرے سامنے گناہ کیا ایدے جوگا نے کہ تیں تیرا بیٹا
 کوھاڑوں، باونے اپنے نوکرا کے بولا کہ اچھے سے اچھے کپڑے گڈ لو اور تس
 ے بہراؤ اور تسرے ہاتھ مین موندی اور پیرا مین جونی بہراؤ اور
 ہم کھاؤ اور موجا کروں کیونکہ میرا بیٹا مو تھا اب جیوا ہے راچ گورا
 تھا اب ملا ہے تب سے راضی ہونے لگے *

اور تسرا بڑا بیٹا باگٹی مین تھا جب گھرارے نیڑے آیا گائے اور
 ناچنے رے راز سنی تب ایک نوکرا کے ہلارے پوچھا کہ رے کا آسوں
 نئیں تس ے بولا کہ تیرا بھائی آ گورا اور تیرے ہارے بڑی جگ کئے
 ایدے رے خاطر کہ شی شار بھلا چنگلا دیکھا اونہین کہیجے او نہ
 چاہا کہ بھیتر جاوں تب تس ے باونے باہر آئے او منایا تینٹے بارا کے
 جوابا مین بولا دیکھ اتنے ہرسادے مہوں تیرے کہنو مینے کروں اور
 کبھی تیرے بولنے دے باہر نے گورا تو نے کبھی ایکے باکری را چھیلٹو
 میکھے ندیا کہ اپنے ساتھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا
 آیا جہین تیرا مال رانڈا کے لٹایا توں تسرے خاطر بڑی جگ کری نہین
 تس ے بولا کہ اے بیٹے تو سدا۔ مئیں گہچے روا جو کچھ مین گے اُسنو
 سے تیرا پر راضی ہونا اور راضی ہونا چاہین تھا کیونکہ تیرا بھائی مو تھا
 اب جیوندا ہوا اور راچ گورا تھا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bēṭe thō. Tēs-rē chhōṭe-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tēb tēnnyē māl tinā-khē band-diyā. Aur thōrē din pāchhē chhōṭe bēṭe-nō sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbād kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē barā kāl parā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgai-mē sūrā-kō tsārnē bhējā. Tēs-kē jiwā-mē thī 'tinnā-siyōkrā-dē jinā (*for* jinnā)-khē sūr khāo hū pēt bharū.' Kōi tēs-kē dēo-na-thā. Tēb 'aql-mē āē-rē bolā, 'mērē-bāwā-rē kitnē mēhnati-khē bhautī rōṭī hai āsō bhūkhō marū. Mērē uṭh-rō apnē-bāwā-kē chalē-jānā, tēs-kē bōlū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiya, aur ēb ē-dē jōgā nē ki phir tērā bēṭā kuhāū; apnē-mēhnati-mē dō, ēki jaisē banā." Tēb uṭh-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē dīā āī, aur daurē-rō tēs-kē milnē lagā, aur bahut pāpē laē. Bēṭe tēs-kē bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiya, ē-dē jōgā nē ki taī tērā bēṭā kuhāū.' Bāo-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprē gad-lō, aur tēs-kē pahra-dō; aur tēs-rē hāthā-mē mūdi, aur pairā-mē jūti pahraō; aur ham khāo, aur mōjā karū, kyōki mērā bēṭā mōā thā, ēb jiwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzī hōnē lagē.

Aur tēs-rā barā bēṭā bāgai-mē thiyā. Jēb gharā-rē nērē āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, kā āsō?' Taī tēs-kē bolā ki, 'tērā bhāī ā-gōā, aur tērē-bāo-rē barī jag kaī, ē-dē-rē khāṭir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē khijē o na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāo-nē bāhir āē o manāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsā-dē mhū tērē kahnō mai-nē karū, aur kabhī tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhī ēki-bākri-rā chhēli-o mai-khē na diyā, ki apnē-sāthī-rē gailē rāzī hū; aur

jēb tērā-rē bēṭā āyā, jēhē tērā māl rāḍā-khē luṭāyā, tū tēs-rē khāṭir
barī jag karī.' Tēhnē tēs-kē bōlā ki, 'ai bēṭē, tū sadā mōḥē gihchē
rōā; jō kuchh maī-gē asō, sē tērā; par rāzī hōnā, aur rāzī hōnā (*sic*),
chāhiē-thā, kyōki tērā bhāī mōā-thā, ēb jiūndā hōā; aur rāch-gōā-thā,
ēb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہاتھارے کیلی آوی دب رکھی ہے سواں ہاتھ
 دے جانٹی ہے سامنے ڈالی ہیٹھین حجری اور پانی را گھڑا رکھ رکھا
 ہے ایک چھوٹو بیٹھہ رہو زمیدار بیچارہ تھوڑے راتی دے اوٹھا تھا
 ہل اور بلدا کو لیو رہو بھلکے بھلکے باگٹی میں جا رہوا جب سورج
 مونڈ آؤ تو پیرروٹی لورر آئی یہ ہلا ے کھول دیو بلدا ے گھا پا دیا
 آپے ہاتھ منہ دھویو رہو سستا لیو روٹی کھاؤ حقہ پیو بلدا ے پانی
 پلا تھوڑی باری پڑ رہو رام کر لیو بیر ساگ پات لیو رہو چلی جاو کام
 بھتا ہو تو بیچارہ سٹی دھندے میں دن کاٹ دیو نہیں تو اورو کام کرو
 جب سورج چھپنے لگو تو ہلا ے اور بلدا ے لیو رہو گھرا ے آؤ مونڈا
 ے پنڈے گھارا لیو بلدارے آگے گھا پا دیو پیردودہ دو رہو روٹی پکاوے
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے
 میں کھوٹی پسارے ست جاو کہ راجہ ے پھولادے بچھاوے پنڈے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dēkhō, dērē-hāthā-rē kēlī-āwī dab-rakhī-hai, sōā-hāth-dē
See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in
 jāṭī hai, sāmne-dālī-hēthē hajrī (? jajrī) aur pānī-rā gharā rakh-rakhā-hai.
ox-whip is, in-front-tree-under the-huqqa and water-of jar placed-is.
 Ēk chhōṭō baiṭh-rahō. Zimīndār bēchāra thōṛī-rātē-dē
(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night
 uṭhā-thā. Hāl aur baldā-kō layō-rahō. Bhalkē-bhalkē
risen-had. Plough and bullocks have-been-brought. Early-in-the-morning
 bāgaī-mē jā-rahō-ā. Jēb sūraj mūḍ āō, tō bayyar
the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife
 rōṭī lō-rō āī. Yihē halā-kē khōl-diyō, baldō-kē ghā
bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass
 pā-diyā, āpē hāth mūh dhōyō-rahō, sastā liyō. Rōṭī
is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread
 kbāō. huqqa pīō, baldā-kē pānī pilā thōṛī
he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little
 bārī paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.
while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.
 Kām buṭā hō, tō bēchāra sē-tē-dhandē-mē din kāṭ-diyō,
Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,
 nahī-tō aurō kām karō. Jēb sūraj chhipnē lagō,
or-else another-also work he-does. When the-sun to-be-concealed begins,
 tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mūḍā-kē
then the-plough and the-bullocks he-takes, the-house-to comes, head-of
 paṇḍē ghārā layō, baldā-rē āgō ghā pā-diyō.
upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.
 Bayyar dūdh dō-rahō, rōṭī pakāō. Ē rāzī hō-rahō, apnē-chhōṭō-
The-wife milk milks, bread bakes. He happy becomes, his-own-little-
 chhōṭō-mē baiṭh-rahō kbāō. Phīr aisē-mazē-mē khūṭē pasārē
children-among sits eats. Again such-pleasure-in legs having-spread
 sut-jāō, ki rājā-kē phūla-dē bichhāñnē-paṇḍē bhī naṣīb nahī.
he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not..

FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *huqqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *huqqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindī influence is not so strong. We have, however, one instance of *kō*, used instead of *khē*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jēnnyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

baḍrā, great, elder.

bāhṭū, a son.

bamānā, to clothe.

chhyūrī, a wife.

maṭānā, to be found.

māḥrā, younger.

rachnā, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens :—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhū*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhalī word *ā* for 'is.' The past participle of *dēṇā*, to give, is sometimes *dīnā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایکے آدمی رے دو باھٹو تھے ماٹھڑے باھٹو اپنے باوا کے بولا
کہ رے باپوا مالارا بانڈا جو میرا بیٹھو ماکہہ دے تب تنئے مال
تِنا کے بانٹ دیتا تھوڑے دناں مین ماٹھڑے باھٹو سب مال جوڑو ایک
دورارے مُلکھارا سفر کیا اور تنئے اپنا مال بدچلنی مین کھو دیتا جب
سبہ کھو مکا تب نس مُلکھا مکھتا کال پڑا اور سے غریب ہونے لگا
تب نس ملکہارے راجہ رے نوکر رھگوا سے تسکے اپنی باگٹی مین سورا
چگانے بھجا اور سے چاھو تھا کہ اونہ چھلکہ ساتھی جو سور کھاؤ اپنا
پیٹ بھرے کہ کوین تسکے نہ دیو تھا تب عقلا مین آرو بولا کہ میرے
باوا رے موکھتے نوکرا کو مُکھتی روٹی اسو اور مہون بھوکھا مرو مہون
اوٹھہ رو اپنے باوا کے جاوے اور تسکے بولوٹی کہ اے بار مہون پرمیسرا
اور تیرا گنائے اسو اب اتے جوگا نہیں کہ تنہئے تیرا باھٹو بنو اپنے نوکرون
مین سے ایکی جیہڑا بناو تب اوٹھہ رو اپنے باوا کے گوا اور وہ ہیرو
دور تھا کہ تسکے باوا کے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا
اور بہت پنی پی موٹی باھٹو تسکے بولا باپوا مہون پرمیسرا اور تیرا

گنائے اسو اور اب اے جوگا نہیں کہ تنہ تیرا باھٹو بنو بار اپنے نوکرا
 ہے بولا کہ چجاری تابھی نکال لیا اور تسکے بھاؤ اور تسری ہانہادی
 چھاپ اور لاناہی پاہین لاو اور ہمین کھار اور خوشی مناو کیون میرا
 باھٹو موراوا تھا ابھو جیوندا ہوا رچ گوا تھا اب مٹائے تب سے خوشی
 کرنے لگے *

اور نسرا بڈرا باھٹو باگٹی مین تھا جب گھرارے نیڑے آیا گانے
 و ناچنے کو سادہ شنوا تب ایک نوکر بلارو پوچھا کہ اندھے کا اسو تنئے تسکے
 بولا کہ تیرا بھائی آیا ہوندا اور تیرے بارے موکا ہے بڑی دھام
 دینی اترے تئیں کہ تسکے راضی باجی مٹا سے روشا مین ہورو بہتر
 جانا نہ چاہو تھا تب تسکے بارے بانڈی آرو کسنے منایا تنئے رے بارو
 ہے جوابا مین بولا کہ دیکھہ اتنے برسا دے مہون تیری ٹھول کرو اور
 کبھی تیرے بولا دے باہر نہیں گوا پر توین کبھو ایک چھیلٹو ماکھہ
 ندینا کہ اپنے مترا ساتھی خوشی مناؤ اور جب تیرا یہہ باھٹو آیا جنئے
 تیرا مال رنڈا ہے دینا توین تسری تئیں بڑی دھام دینی تنئے تسکے بولا
 اے باھٹو تو سدا دے مانگی رھو اور جو کچھہ مانگی اسو تیرا اسو پر
 خوشی منانا اور خوشی ہونا چائے کیونکہ تیرا بھائی موراوا تھا سو
 جیوندا ہوا رچ گوا تھا سے اب مٹائے *

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēkī-ādmī-rē dō bāhtū thē. Māthṛē bāhtū apnē-bawā-khē bōlā ki, 'rē bāpuā, mālā-rā bāḍā jō mērā baiṭhō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāṭ-ditā (*for* dittā). Thōrē-dinā-mē māthṛē-bāhtū sab māl jōr-rō ēkī-dūrā-rē mulkhā-rā safar kiyā, aur tēnnyē apnā māl bad-chalnī-mē khō-ditā. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl paṛā; aur sē gharīb hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē apnī-bāgaī-mē sūrā chugānē bhējā, aur sē chāhō thā ki unh chhilka sāthi jō sūr khāo apnā pēt bharē, ki kōī tēs-kē na dēo-thā. Tēb 'aqlā-mē ā-rō bōlā ki, 'mērē-bāwā-rē mukhtē naukarā-kō mukhti rōṭi asō, aur mhū bhūkhā marū. Mhū uṭh-rō apnē-bāwā-khē jāwē, aur tēs-kē bōlūē ki, "ai bāō, mhū Parmēsrā aur tērā gunāi asū; ēb atē jōgā nahī ki tanhaē(?) tērā bāhtū banū; apnē naukarō-mē-sē ēkī jēhṛā banāo." Tēb uṭh-rō apnē-bāwā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mūi. Bāhtū tēs-kē bōlā, 'bāpuā, mhū Parmēsrā aur tērā gunāi asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū.' Bāō apnē-naukarā-khē bōlā ki, 'chijārī tābhī nikāl liyāo aur tēs-kē bamāo; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pāhī lāo; aur hamē khāū, aur khushī manāū, kyō mērā bāhtū mōāwā-thā, ab-hū jiūndā hōā; rach-gōā-thā, ēb maṭā-ē.' Tēb sē khushī karnē lagē.

Aur tēs-rā badrā bāhtū bāgaī-mē thā. Jēb gharā-rē nēpē āyā, gānē wa nāchnē-kō sādḥ sunō-ā. Tēb ēkī naukar bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bōlā ki, 'tērā bhāi āyā-hōḍā, aur tērē-bāwē mōkā-khē baṛī dhām dīnī, at-rī taī ki tēs-kē rāzī bājī maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bāwē bāḍī ā-rō kasnē(?) manāyā. Tēnnyē-rē bāwā-khē jāwābā-mē bōlā ki, 'dēkh, itnē-barsā-dē mhū tērī ṭahūl karū, aur kēb-hī tērē-bōlā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhēli-ō mā-kh na dīnā, ki apnē-mitrā-sūthī khushī manāū; aur jēb tērā ēh bāhtū āyā, jēnnyē-nē tērā māl raṇḍā-khē dīnā, tōē tēs-rī taī baṛī dhām dīnī.' Tēnnyē tēs-kē

bōlā, 'ē bāhṭū, tū sadā-dē mā̃-gē rahō, aur jō kuchh mā̃-gē asō, tērā asō; par khushī manānā, aur khushī hōnā chāhiyē, kyōki tērā bhāī. mōāwā-thā, sō jiūndā hōā; rach-gōā-thā, sē ēb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀTĪ).****DHARAMPUR DIALECT.****(PATIALA STATE.)****SPECIMEN II.**

دیکھو ڈیری ہانہو ساتھی آڑی جک رکھی سوین ہانہا دی
 جھانٹ اسو سامنے ڈالا ہیٹھ حقہ اور پانی را گھڑا رکھا ہوندا تیجے اک
 باہٹو بیٹھہ روا زمیدار بیچارہ تڑے دے اوٹھا ھے هل و بلدوا کھ لے رو
 بھلکے بھلکے باگٹی مین آگوا جب دو پھر ہو تو تسری چھیوڑی روٹی
 لاؤ یہہ هل چھاڈ دیو و بولدا بے گھاس سیٹو اپنے ہانہہ و منہ دھو آو
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھ پانی پلاو پڑو تھوڑی گھڑی
 رام کرو تسری جوانس ساگ پات لے رو گھرا کھ جار مکھتا کام ہو تو
 بیچارہ اسے کامان مین دن کھو دتو نہ تو ایکا کام کرو جب دن چھپو تو
 هل اور بلدا کھ لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھ گتا دیو
 جوانس دودہ دھو روٹی پکاو یہہ خوشی ساتھی اپنے بگھیرا مین بیٹھہ
 رو کھاو تب اسے مزے ساتھی کھونٹے پسرارو سوتو کہ بادساھان کھ
 پھولان ری سیجان مین اسے نصیب نہ ہوا *

[No. 12.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀṬĪ).****DHARAMPUR DIALECT.****(PATIALA STATE.)****SPECIMEN II.****TRANSLITERATION.**

Dēkhō, dērē-hāthō-sāthī āri jēk-rakhī, soṛē-hāthā-dī jhāṭ asō, sāmnē-ḍālā-hēthē huqqa aur pānī-rā gharā rakhā-hōndā. Tēji ēk bāhtū baiṭh rōā. Zimīn-dār bēchāra tarḱē-dē uṭhā-hai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgaī-mē ā-gōā. Jēb dō-pahar hō, tō tēs-rī chhyūri rōṭi lāō. Eh hal chhāḍ diyō, wa bōldā-khē ghās sītō. Apnē hāth wa mūh dhō-āō, ṭhaṇḍā hō-jāō. Rōṭi khāō, huqqa pīō, baldā-khē pānī pīō, paṛ-rō thōri-gharī rām karō. Tēs-rī jawānas sāg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ēsi kāmā-mē din khō-dittō, na-tō ēkā kām karō. Jēb din chhipō, tō hal aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūḍā-pāhan lāō, baldā-khē gatā diyō. Jawānas dūdh dōhō, rōṭi pakāō. Eh khushī-sāthī apnē-baghērā-mē baiṭh-rō khāō. Tēb isē-mazē-sāthī khūṭē pasār-rō sōtō, ki bādshāhā-khē phulā-rī sējā-mē ē naṣīb na hōā.

**LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Jaunsāri.	Sirmauri (Dhārṭhī).
1. One	Ēk, ēkō	Ēk
2. Two	Dūi	Dā
3. Three	Tin	Tin
4. Four	Chār	Chār
5. Five	Pāch	Pāj
6. Six	Chhau	Chhau
7. Seven	Sāt	Sat
8. Eight	Aṭh	Āṭh
9. Nine	Nō	Nō
10. Ten	Dās	Daś
11. Twenty	Biś	Biś
12. Fifty . . . .	.....	Pajāś
13. Hundred	Śō	Śau
14. I	Hāñ	Ā
15. Of me	Mērō (dat. muññ mñjhñ)	Mērā, mēh-rā
16. Mine	Mērō	Mērā, mēh-rā
17. We	Ām	Hām, hāmō
18. Of us	Amārō (dat. āmñ mñjhñ)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tā	Tā
21. Of thee	Tērō (dat. tāñ mñjhñ)	Tērā
22. Thine	Tērō	Tērā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (dat. tumñ mñjhñ).	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀṬĪ.

Sirmaurī (Girīpārī and Bīśau).	Baghāṭī.	English.
Ēk	Ēk	1. One.
Dā	Dā	2. Two.
Chōn	Tin	3. Three.
Chār	Chār	4. Four.
Pāj	Pāj	5. Five.
Chhau	Chhō	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Daś	Daś	10. Ten.
Bīs	Bīs	11. Twenty.
Ādho sau	Pajā	12. Fifty.
Śau	Śau	13. Hundred
Aw	Aū	14. I.
Mērā	Mērā	15. Of me.
Mērā	Mērā	16. Mine.
Āmē	Hamē	17. We.
Āmrā	Māhrā	18. Of us.
Āmrā	Mārā, māhrā	19. Our.
Tū	Tū	20. Thou.
Tuāṅkā, tēārā	Tērā	21. Of thee.
Tuāṅkā, tēārā :	Tērā	22. Thine.
Toē	Tumē	23. You.
Tuārā, tumrā	Tārā, tāhrā	24. Of you.
Tuārā, tumrā	Tārā, tāhrā	25. Your.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
26. He . . .	So, sōjō . . .	Sē . . .
27. Of him . . .	Tēs-kō (<i>dat. tēs mūjhī</i>) . . .	Tes-rā . . .
28. His . . .	Tēs-kō . . .	Tes-rā . . .
29. They . . .	Sōjō . . .	Sē . . .
30. Of them . . .	Tiū-kō (<i>dat. tiū mūjhī</i>) . . .	Tin-rā . . .
31. Their . . .	Tiū-kō . . .	Tin-rā . . .
32. Hand . . .	Hāth, ātha . . .	Āth . . .
33. Foot . . .	Goḍō, bāgnī, lāt . . .	Lāt . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākh . . .	Ākh . . .
36. Mouth . . .	Mūhū, khāb . . .	Mū . . .
37. Tooth . . .	Dād . . .	Dād . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāw, mūḍāo . . .	Bāl . . .
40. Head . . .	Mūḍ . . .	Mūḍ . . .
41. Tongue . . .	Jibh . . .	Jib . . .
42. Belly . . .	Potī . . .	Ōjri . . .
43. Back . . .	Piṭh, pāchhāso . . .	Piṭh, piṭhi . . .
44. Iron . . .	Lohō . . .	Loā . . .
45. Gold . . .	Sunnō . . .	Sūnā . . .
46. Silver . . .	Chāḍī, rūpā . . .	Chāḍē . . .
47. Father . . .	Bābā . . .	Bābā, bāw, bāp, bāpū . . .
48. Mother . . .	lji . . .	Āmā . . .
49. Brother . . .	Bhāl (<i>general term</i>), dāda (<i>elder</i>), bhāyā (<i>younger</i>). . .	Bāyā . . .
50. Sister . . .	Bōhēn (<i>general</i>), dādī (<i>elder</i>), bhālṭi. . .	Bobō . . .
51. Man . . .	Ādmī, morod, belkūrā, kāwāsā. . .	Māpachh, māpās . . .
52. Woman . . .	Bēṭī-mānukh, bēṭkūrī . . .	Jawānas . . .

Sirmauri (Giripāri and Bīṣau).	Baghātī.	English.
Sē, sē-jē	Sē	26. He.
Tēs-rā	Tēs-rā, tēṣ-rā (f.) . .	27. Of him.
Tēs-rā	Tēs-rā, tēṣ-rā (f.) . .	28. His.
Sē	Sē	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Bāgnā	Lāt	33. Foot.
Nak	Nak	34. Nose.
Ākh	Ākhi	35. Eye.
Khāb	Mūh	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Mādāl	Bāl	39. Hair.
Mūḍ	Mūḍ	40. Head.
Jib	Jibh	41. Tongue.
Pōṭ	Pēṭ	42. Belly.
Pīṭh	Pīṭh	43. Back.
Loh	Lohā	44. Iron.
Sūnō	Sunā	45. Gold.
Rūpō	Chādi	46. Silver.
Bālā	Bāpū, bāo, bābā . .	47. Father.
Māṣ	Ammā	48. Mother.
Dādā	Dādā, bāyyā, bāi . .	49. Brother.
Dādā, bōpō	Bobbo (elder), (younger). bailh . .	50. Sister.
Māchh	Ādmī, jānā	51. Man.
Ohhōwṛī, ohhōwṛē . .	Juānas, juānsā	52. Woman.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
53. Wife	Jōrū, chhēurī	Jōrū
54. Child	Lārkdōṭṭō, chhēṛū	Chhōṭṭā, ohhairā
55. Son	Bōṭā	Bāy ^a ṭā, bōṭā, ohhōṭṭā
56. Daughter	Bōṭī, dhī	Bōṭō, bōṭī
57. Slave	Hārī, kāmiṇ	Chākar
58. Cultivator	Khōṛāi	Jimidar
59. Shepherd	Bhōḍāwā	Baṛhālā
60. God	Bhōgwān	Narāyṇ
61. Devil	Sōitān	Bhūt
62. Sun	Dus	Sūraj
63. Moon	Ṭikrāṇī, jhūn, jūn	Chāḍ
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Pāṇī	Chīś
67. House	Ghōr, kāṛō	Gōr, ghōr, gaur
68. Horse	Ghōṛā	Gaurā
69. Cow	Gāw	Gāw
70. Dog	Kukur	Kutā
71. Cat	Dhārū, birāl (<i>male</i>) ; birāi, birālī (<i>female</i>). . . .	Barāl
72. Cock	Kākbḍā	Kāk ^a ṛā
73. Duck	Bōḍōk	Batakh
74. Ass	Gāthā, gādhḍā	Gadā
75. Camel	Ūṭ	Uṭ
76. Bird	Chāṛī, chalkhurī	Chīṛū
77. Go	Jā, nōṭh, hāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bōś, bēṭh, bōṭh	Biṭh

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Chhōwṛī, ohhōwṛē . . .	Chhōṛī	53. Wife.
Nōnkē	Bāṣṭī	54. Child.
Chhōṭā	Baghēr, bagēr	55. Son.
Dhīṭū	Bēṭī, di	56. Daughter.
Baithū	Nōkar	57. Slave.
Basnī	Dhyālṭā	58. Cultivator.
Bēḍālā	Guāl	59. Shepherd.
Paṇḍēsur	Paṇmēsur	60. God.
Bhūt	Lūchā	61. Devil.
Sūrj	Sūraj	62. Sun.
Jūṇ	Chād, jūṇ	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chīś	Pāṇī	66. Water.
Ghōr	Gaur, ghar	67. House.
Ghōṛā	Gōhrā	68. Horse.
Gāw	Gāo, gāō	69. Cow.
Kōkar	Kuttā	70. Dog.
Barēl	Baryāl (m.), baryāli (f.)	71. Cat.
Kūkhṛā	Kukṛā, murgā	72. Cock.
.....	Bātak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chañṇī	Pañchhī	76. Bird.
Dēw	Jā	77. Go.
Khā	Khā	78. Eat.
Bōś	Bēṭh	79. Sit.

English.	Jaunēš.	Sirmauri (Dhārthi).
80. Come . . .	Ā, ās . . .	Ā . . .
81. Beat . . .	Jēl, mār, pīt, jhāg . . .	Tīp . . .
82. Stand . . .	Ujhu, thārō hō . . .	Khar . . .
83. Die . . .	Mōr, khōp . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Daur, dhaw . . .	Daur . . .
86. Up . . .	Sīhāsō, ōohhōri, uprē . . .	Gāš . . .
87. Near . . .	Nērō, dhāyā . . .	Nīrē . . .
88. Down . . .	Tol, tōāsō, nīglō . . .	Tol . . .
89. Far . . .	Durē . . .	Dūr-ka . . .
90. Before . . .	Pōilē, agāsō . . .	Pailē, āgē . . .
91. Behind . . .	Pāchhī, pāchhāsō, piṭhī-pōchh . . .	Pāchhai . . .
92. Who . . .	Kūṇa . . .	Kūṇ . . .
93. What . . .	Kā, kāh . . .	Kā . . .
94. Why . . .	Kāi, kāhi, kāikh, kōthā-wāstē . . .	Kadi-khē . . .
95. And . . .	Ōr . . .	Taīyē, hōr . . .
96. But . . .	Pōr . . .	Par . . .
97. If . . .	Ēkājē . . .	Jē . . .
98. Yes . . .	Ō, hē, hā, āhā . . .	Āhā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hōe-rē, chāhē-bē . . .	Hai . . .
101. A father . . .	Bābā . . .	Ēk bāp . . .
102. Of a father . . .	Bābā-kā . . .	Ēki bāpū-rā . . .
103. To a father . . .	Bābā-kh . . .	Ēki bāpū-khē . . .
104. From a father . . .	Bābā-bhērī . . .	Ēki bāpū-dā . . .
105. Two fathers . . .	Dui bābā . . .	Dū bāpū . . .
106. Fathers . . .	Bābā . . .	Bābē . . .

Sirmauri (Giripāri and Bissau).	Baghāt.	English.
Āj	Ā	80. Come.
Pit	Mār, tip	81. Beat.
Ūbā hō	Khaṛā-ō	82. Stand.
Mar	Mar	83. Die.
Dō	Dō	84. Give.
Śūt	Daur	85. Run.
Gās, gās	Ūpar, hubbā	86. Up.
Naujik	Nārē	87. Near.
Nīthā	Tōl, hundā	88. Down.
Dūrē	Dūr	89. Far.
Āgū	Āgē, āōkā	90. Before.
Pāchhā	Pāchhē, pachhkā	91. Behind.
Kuṇō	Kuṇ	92. Who.
Kā	Kāl	93. What.
Kaī	Kannī-khē	94. Why.
Aj	Hōr, ōr, tō	95. And.
.....	Pairi	96. But.
Jō	Par	97. If.
Au	Ā	98. Yes.
Nā	Nā	99. No.
Ērā	Dukh	100. Alas.
Bābā	Bāō	101. A father.
Bābē-rā	Bāō-rā	102. Of a father.
Bābē-rī tāī	Bāō-khē	103. To a father.
Bābē-dō	Bāō-dō	104. From a father.
Dū bābē	Dō bāō	105. Two fathers.
Bābā	Bāō	106. Fathers.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
107. Of fathers . . .	Bābāñ-kā . . .	Bābē-rā . . .
108. To fathers . . .	Bābāñ-kh . . .	Bābē-khē . . .
109. From fathers . . .	Bābāñ-bhērī . . .	Bābē-dā . . .
110. A daughter . . .	Bēṭi . . .	Ēk bēṭi . . .
111. Of a daughter . . .	Bēṭiyā-kā . . .	Ēki bēṭi-rā . . .
112. To a daughter . . .	Bēṭiyā-kh . . .	Ēki bēṭi-khē . . .
113. From a daughter . . .	Bēṭiyā-bhērī . . .	Ēki bēṭi-dā . . .
114. Two daughters . . .	Dui bēṭiyā . . .	Dū bēṭi . . .
115. Daughters . . .	Bēṭiyā . . .	Bēṭi . . .
116. Of daughters . . .	Bēṭiyā-kā . . .	Bēṭi-rā . . .
117. To daughters . . .	Bēṭiyā-kh . . .	Bēṭi-khē . . .
118. From daughters . . .	Bēṭiyā-bhērī . . .	Bēṭi-dā . . .
119. A good man . . .	Ēk bhōlē ādmī . . .	Bhalā māpaś . . .
120. Of a good man . . .	Ēkō bhōlē ādmī-kā . . .	Bhalē māpaś-rā . . .
121. To a good man . . .	Ēkō bhōlē ādmī-kh . . .	Bhalē māpaś-khē . . .
122. From a good man . . .	Ēkō bhōlē ādmī-bhērī . . .	Bhalē māpaś-dā . . .
123. Two good men . . .	Dui bhōlē ādmī . . .	Dū bhalē māpaś . . .
124. Good men . . .	Bhōlē ādmī . . .	Bhalē māpaś . . .
125. Of good men . . .	Bhōlē ādmī-kā . . .	Bhalē māpaś-rā . . .
126. To good men . . .	Bhōlē ādmī-kh . . .	Bhalē māpaś-khē . . .
127. From good men . . .	Bhōlē ādmī-bhērī . . .	Bhalē māpaś-dā . . .
128. A good woman . . .	Ēk bhōli bēṭi-mānukh . . .	Bhalē baiyar . . .
129. A bad boy . . .	Ēk kūsōṇi ohhautā . . .	Ēk jhalā chhoṭā . . .
130. Good women . . .	Bhōli bēṭi-mānukhā . . .	Bhalī baiyar . . .
131. A bad girl . . .	Ēk kūsōṇi chhauti . . .	Ēk buri bēṭi . . .
132. Good . . .	Bhōlē, āchhō . . .	Bhālā . . .
133. Better . . .	Bēḡī āchhō . . .	Āchhā . . .

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Bābē-rā	Bāo-rā	107. Of fathers.
Bābē-ri tāī	Bāo-khē	108. To fathers.
Bābē-dā	Bāo-dē	109. From fathers.
Dhīṭā	Dī	110. A daughter.
Dhīṭā-rā	Dīā-rā	111. Of a daughter.
Dhīṭā-ri tāī	Dīā-khē	112. To a daughter.
Dhīṭā-dā	Dīā-dē	113. From a daughter.
Dūi dhīṭā	Dō dīā	114. Two daughters.
Dhīṭā	Dīā	115. Daughters.
Dhīṭā-rā	Dīā-rā	116. Of daughters.
Dhīṭā-ri tāī	Dīā-khē	117. To daughters.
Dhīṭā-dā	Dīā-dē	118. From daughters.
Nikā māchh	Chāṅgā jāpā	119. A good man.
Nikē māchh-rā	Chāṅgē jāpē-rā	120. Of a good man.
Nikē māchh-khē	Chāṅgē jāpē-khē	121. To a good man.
Nikē māchh-dā	Chāṅgē jāpē-dē	122. From a good man.
Dū nikē māchh	Dō chāṅgē jāpē	123. Two good men.
Nikē māchh	Chāṅgē jāpē	124. Good men.
Nikē māchh-rā	Chāṅgē jāpē-rā	125. Of good men.
Nikē māchh-ri tāī	Chāṅgē jāpē-khē	126. To good men.
Nikē māchh-dā	Chāṅgē jāpē-dē	127. From good men.
Nikē ohhēwṛī	Sohṇī-juāpsā	128. A good woman.
Burā ohhōṭā	Chaudrā (or burā) baghēr	129. A bad boy.
Nikē chhēwṛē	Sohṇī juāpsā	130. Good women.
Burō dhīṭā	Chaudrī ohhōṭī	131. A bad girl.
Āchhō	Chāṅgā, sohṇā, bhalā	132. Good.
Bēgi āchhō	Chāṅgā (than this, ēs-dē)	133. Better.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
134. Best . . .	Sabhū-ti āchhō . . .	Sō-bi-dā-āchhā . . .
135. High . . .	Uglō . . .	Ūchā . . .
136. Higher . . .	Bēgī uglō . . .	Ūchā . . .
137. Highest . . .	Sabhū-ti uglō . . .	Sōbi-dā-ūchā . . .
138. A horse . . .	Ghōṛā . . .	Ēk gaurā . . .
139. A mare . . .	Ghōṛī . . .	Ēk gōṛī . . .
140. Horses . . .	Ghōṛē . . .	Gaurē . . .
141. Mares . . .	Ghōṛiyā . . .	Gōṛī . . .
142. A bull . . .	Baurh . . .	Ēk gaurā . . .
143. A cow . . .	Gāw . . .	Ēk gāw . . .
144. Bulls . . .	Baurh . . .	Gaurē . . .
145. Cows . . .	Gāwī . . .	Gāyē . . .
146. A dog . . .	Kukur . . .	Ēk kut . . .
147. A bitch . . .	Kukri . . .	Ēk kutī . . .
148. Dogs . . .	Kukur . . .	Kutē . . .
149. Bitches . . .	Kukariyā . . .	Kutī . . .
150. A he goat . . .	Bākrā . . .	Ēk bākrā . . .
151. A female goat . . .	Bākri . . .	Ēk bākri . . .
152. Goats . . .	Bākrā . . .	Bākrē . . .
153. A male deer . . .	Hōrnā . . .	Ēk irap, ēk rāl . . .
154. A female deer . . .	Hōrin . . .	Ēk irpē . . .
155. Deer . . .	Hōrin . . .	Rāl . . .
156. I am . . .	Hāū ā, ā . . .	Ā asū (ōsā) . . .
157. Thou art . . .	Tā ē . . .	Tā asē . . .
158. He is . . .	Sō au, ō, hō . . .	Sē asē . . .
159. We are . . .	Ām ā, ā . . .	Hām asa . . .
160. You are . . .	Tum au, ō . . .	Tum asa . . .

Sirmaurī (Giripārī and Bissau).	Baghātī.	English.
Bəgēi āchhō . . .	Sabbhī-dē ohāngā . . .	134. Best.
Ūchō	Uchohā	135. High.
Bēgi ūchō	(Ēs-dē) uchchā	136. Higher.
Bəgēi ūchō	Sabbhī-dē uchchā	137. Highest.
Ghōṛā	Gōhrā	138. A horse.
Ghōṛī	Gōhrī	139. A mare.
Ghōṛē	Gōhrē	140. Horses.
Ghōṛī	Gōhrīā	141. Mares.
Dhulundar	Bōld	142. A bull.
Gāw	Gāō, gāē	143. A cow.
Dhulundar	Bōld	144. Bulls.
Gāwī	Gāī	145. Cows.
Kōkar	Kuttā	146. A dog.
Kūkrē	Kutti	147. A bitch.
Kōkar	Kuttē	148. Dogs.
Kūkrī	Kuttiā	149. Bitches.
Bāktēā	Bākrā	150. A he goat.
Bāktē	Bākri	151. A female goat.
Bāktē	Bākrē	152. Goats.
Arīn	Hirap	153. A male deer.
Arīn	Harī	154. A female deer.
Arīn	Harap	155. Deer.
Āw sū, or sa	Āū ōssū	156. I am.
Tū sa	Tū ōssū	157. Thou art.
Sē sa	Sē ōssō	158. He is.
Āmō sa	Hamē ōssū	159. We are.
Tūē sa	Tumē-ōssō	160. You are.

English.	Jaunsāri.	Sirmauri (Dhārṭhī).
161. They are . . .	Sōjē au, ō . . .	Sē asa . . .
162. I was . . .	Hāũ thā . . .	Ā thiyā . . .
163. Thou wast . . .	Tū thā . . .	Tū thiyā . . .
164. He was . . .	Sō thā . . .	Sē thiyā . . .
165. We were . . .	Ām thē . . .	Hām thiyē . . .
166. You were . . .	Tum thē . . .	Tum thiyē . . .
167. They were . . .	Sōjē thē . . .	Sē thiyē . . .
168. Be . . .	Hō . . .	Ō . . .
169. To be . . .	Hōṇō . . .	Ōṇā . . .
170. Being . . .	.....	Ōṇā . . .
171. Having been . . .	.....	Ōi-rō . . .
172. I may be . . .	.....	Ā on . . .
173. I shall be . . .	Hāũ hōmā . . .	Ā owē . . .
174. I should be . . .	.....	.....
175. Beat . . .	Mār . . .	Ṭip . . .
176. To beat . . .	Mārṇō . . .	Ṭipṇā . . .
177. Beating . . .	Mārḍō . . .	Ṭipdā . . .
178. Having beaten . . .	Mārī kōri . . .	Ṭipi-rō . . .
179. I beat . . .	Hāũ mārũ . . .	Ā ṭipũ . . .
180. Thou beatest . . .	Tū mārē . . .	Tū ṭipē . . .
181. He beats . . .	Sō mārō . . .	Sē ṭip ; ṭipō . . .
182. We beat . . .	Ām mārũ . . .	Hām ṭipũ . . .
183. You beat . . .	Tum mārō . . .	Tum ṭip ; ṭipō . . .
184. They beat . . .	Sōjē mārō . . .	Sē ṭip ; ṭipō . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mārā . . .	Mē ṭipā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tē mārā . . .	Tē ṭipā . . .
187. He beat (<i>Past Tense</i>) . . .	Ṭipō mārā . . .	Teṇiyē ṭipā . . .

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Sē sa	Sē ōsō	161. They are.
Āw thā	Āū thā	162. I was.
Tū thā	Tū thā	163. Thou wast.
Sē thā	Sē thā	164. He was.
Āmē thē	Hamē thē	165. We were.
Tūē thē	Tumē thē	166. You were.
Sē thē	Sē thē	167. They were.
Ō	Ō	168. Be.
Ōpā	Ōpā, ohpā	169. To be.
Ōndā	Ōndā	170. Being.
Ōi, ōiyā	Ōi-rō, ōē-rō	171. Having been.
.....	Āū ōū	172. I may be.
Ōulā	Āū ōūē	173. I shall be.
.....	Āū ōndā	174. I should be.
Piṭ	Mār	175. Beat.
Piṭnā	Ṭipnā	176. To beat.
Piṭdā	Ṭipdā	177. Beating.
Piṭi, piṭiyā	Ṭipē-rō	178. Having beaten.
Āw piṭū sū, or sa	Āū ṭipū	179. I beat.
Tū piṭē sa	Tū ṭipō	180. Thou beatest.
Sē piṭ sa, piṭē sa	Sē ṭipō	181. He beats.
Āmē piṭā sa, piṭē sa	Hamē ṭipū	182. We beat.
Tūē piṭ sa, piṭē sa	Tumē ṭipō	183. You beat.
Sē piṭ sa, piṭē sa	Sē ṭipō	184. They beat.
Maū (or mā, maī) piṭā	Moē ṭipā (or ṭipyā)	185. I beat (<i>Past Tense</i>).
Tā piṭā	Toē ṭipā (ṭipyā)	186. Thou beatest (<i>Past Tense</i>).
Tēnē piṭā	Tēnnē ṭipā (ṭipyā)	187. He beat (<i>Past Tense</i>).

English.	Jaunsāri.	Sirmauri (Dhārṭhī).
188. We beat (<i>Past Tense</i>).	Āmẽ mārā . . .	Hāmẽ ṭipā . . .
189. You beat (<i>Past Tense</i>).	Tũõ mārā . . .	Tumẽ ṭipā . . .
190. They beat (<i>Past Tense</i>).	'Tiwõ mārā . . .	Tinẽ ṭipā . . .
191. I am beating . . .	Hāũ mārõ . . .	Ā ṭipṇõ-lāg-rõā . . .
192. I was beating . . .	Hāũ mārõ thā . . .	Ā ṭipṇẽ-lāg-rõā-thā . . .
193. I had beaten . . .	Mẽ mārā thā . . .	Mõ ṭip-diyā-thā . . .
194. I may beat . . .	.....	Ā ṭipñ . . .
195. I shall beat . . .	Hāũ marmā . . .	Ā ṭipñẽ . . .
196. Thou wilt beat . . .	Tā mardā . . .	Tā ṭiplā . . .
197. He will beat . . .	Sõ mardā . . .	Sẽ ṭiplā . . .
198. We shall beat . . .	Ām marmẽ . . .	Hām ṭipõgẽ . . .
199. You will beat . . .	Tum mardẽ . . .	Tum ṭiplẽ . . .
200. They will beat . . .	Sõjẽ mardẽ . . .	Sẽ ṭiplẽ . . .
201. I should beat . . .	... ..	Ā ṭipnẽ . . .
202. I am beaten . . .	Hāũ mārā jandā . . .	Ā ṭipñ . . .
203. I was beaten . . .	Hāũ mārā gõā . . .	Ā ṭip-diyā . . .
204. I shall be beaten . . .	Hāũ mārā jandā . . .	Mi ṭipñlẽ . . .
205. I go . . .	Hāũ jāũ, or nõthũ . . .	Ā jāñ . . .
206. Thou goest . . .	Tũ jāñ, nõthẽ . . .	Tā jāñ . . .
207. He goes . . .	Sõ jāñ, nõthõ . . .	Sẽ jāñ . . .
208. We go . . .	Ām jāũ, nõthũ . . .	Hām jāũ . . .
209. You go . . .	Tum jāñ, nõthõ . . .	Tum jāwõ . . .
210. They go . . .	Sõjẽ jāñ, nõthõ . . .	Sẽ jāwõ . . .
211. I went . . .	Hāũ gõā, nõthā . . .	Ā gauā, gõā, guwā . . .
212. Thou wentest . . .	Tũ gõā, nõthā . . .	Tū gauā . . .
213. He went . . .	Sõ gõā, nõthā . . .	Sẽ gauā . . .
214. We went . . .	Ām gõẽ, nõthẽ . . .	Hām gauẽ . . .

Sirmauri (Giripāri and Bīśau).	Baghātī.	English.
Āmē piṭā	Hamē ṭipā (ṭipyā)	188. We beat (<i>Past Tense</i>).
Tnē piṭā	Tumē ṭipā (ṭipyā)	189. You beat (<i>Past Tense</i>).
Tēniē piṭā	Tinnē ṭipā (ṭipyā)	190. They beat (<i>Past Tense</i>).
Āw piṭā lāgē rā sū	Aū, ṭipnē lagē rā	191. I am beating.
Āw piṭā thā	Aū ṭipnē lagē rā-thā	192. I was beating.
Maū piṭā thā	Moē ṭipā-thā	193. I had beaten.
.....	Aū ṭipā	194. I may beat.
Āw piṭulā	Aū ṭipū	195. I shall beat.
Tū piṭulā	Tū ṭiplā	196. Thou wilt beat.
Sē piṭlā	Sē ṭiplā	197. He will beat.
Āmē piṭlē	Hamē ṭipū, ṭipmē	198. We shall beat.
Tnē piṭlē	Tumē ṭiplē	199. You will beat.
Sē piṭlē	Sē ṭiplē	200. They will beat.
.....	Aū ṭipulā	201. I should beat.
Āw piṭā gōā sū	Aū ṭipā jān	202. I am beaten.
Āw piṭā gōā thā	Aū ṭipā gōā	203. I was beaten.
Āw piṭā jāulā	Aū ṭipā jānē	204. I shall be beaten.
Āw dēwū sū	Aū jān	205. I go.
Tū dēwē sa	Tū jān	206. Thou goest.
Sē dēwē sa	Sē jān	207. He goes.
Āmē dēwē sa	Hamē jān	208. We go.
Tū dēwē sa	Tumē jān	209. You go.
Sē dēwē sa	Sē chāl-rōyē, sē jān	210. They go.
Āw dēwā	Aū gōā	211. I went.
Tū dēwā	Tū gōā	212. Thou wentest.
Sē dēwā	Sē gōā	213. He went.
Āmē dēwē	Hamē gōē	214. We went.

English.	Jaunsāri.	Sirmauri (Dhārthi).
215. You went . . .	Tum gōē, nōthē . . .	Tum gauē . . .
216. They went . . .	Sōjē gōē, nōthē . . .	Sē gauē . . .
217. Go . . .	Jā, nōth . . .	Jā . . .
218. Going . . .	Jāndō, nōthdō . . .	Jādā . . .
219. Gone . . .	Gōā, gwā, nōthā . . .	Ganā, gōā . . .
220. What is your name ? .	Tūhārō nāw kā hō ? .	Tērā nāw kā ? .
221. How old is this horse ?	Ēs ghōrō-kī kā umar o ? .	Ēs gauṛō-ri umar kā, (or) ai gauṛā kitnō din-rā ?
222. How far is it from here to Kashmir ?	Kōsmir ētkī kōchhō dūrē o ?	Kāsmir āc-di kaitni dūr ? .
223. How many sons are there in your father's house ?	Tūhārō bābā-kē kōti bēṭō o ?	Tērō bāw-rē ghōr-dē kaitnō bēṭō ?
224. I have walked a long way to-day.	Haū ēlā dūrē lāg nōthā-thā	Ā āj bahōt chālā . . .
225. The son of my uncle is married to his sister.	Mērē kākā-kē bēṭē tēs-kē bōhni-kē sāth biā kiya.	Mērē chāchē-rē bēṭē-rā bayāh tēs-ri bōbō-sāthō hōā.
226. In the house is the sad- dle of the white horse.	Bhitrāsi sūklē ghōrō-kī jīn bhī o.	Sapōd gauṛō-ri jīn ghōr- mō sa.
227. Put the saddle upon his back.	Jīn pōṛaw . . .	Tēs-ri pīthi-pādī jīn pā . .
228. I have beaten his son with many stripes.	Mē tēs-kē bēṭē-kh chābukō- lēi pīṭā.	Maū tēs-rē chhōṭē-dē bōhtē chhīṭē lāē.
229. He is grazing cattle on the top of the hill.	Sō āpni gōrū dāḍē-kē mūḍiyārē-chh lō chārō.	Sō tībē-pādē dāgar chār . .
230. He is sitting on a horse under that tree.	Sō ghōrō-chh rōhā bēṭhi tēthn būṭō tōi.	Sō gauṛō-pālē tēs pair- hēṭhō asa.
231. His brother is taller than his sister.	Tēs-kā bhāi āpni bōhni-tē bēgē lābā o.	Tēs-rā bhāi tēs-ri bōbō-dā baṛā asa.
232. The price of that is two rupees and a half.	Tēthū-kē dām dhāi rupaiyē ō.	Tēti-rā mōl dhāi rupayā . .
233. My father lives in that small house.	Mērā bābā tēthū nāndrē kūrē pūḍā rōhō.	Mērā bāpū tēs chhauṭē-sē ghōr-dā raū-sa.
234. Give this rupee to him	Ējā rupaiyā tēsē-kh dē .	Ai rupayā tēs dē . . .
235. Take those rupees from him.	Tēs bhērī sōjē rupaiyē sambhāl.	Sē rupayē tēs-dō lā . . .
236. Beat him well and bind him with ropes.	Tēsō-kh khūb mār ōr pāgōiē lēi bād.	Tēs khūb tīp hōr pāguī-dā bād.
237. Draw water from the well.	Kūē-dī pāni khāēch . . .	Bās-dā chīs khaich . . .
238. Walk before me . . .	Mērē sāmnī ūḍā-pūḍā bād .	Mī-dē āgō chāl . . .
239. Whose boy comes be- hind you ?	Kōs-kā lāpkōṭṭā āḍ tāū pāchh ?	Tāi-pāchhō kas-rā chhōṭū iū ?
240. From whom did you buy that ?	Tumē sō kōs-bhērī mōlē gāḍo ?	Sō kas-dā lōū ? . . .
241. From a shopkeeper of the village.	Ēkō gāwō-kē bāniyē-bhērī .	Gāw-rē bāniyē-dō . . .

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Tũṣṣ dēwē	Tumṣṣ gōṣ	215. You went.
Sē dēwē	Sō gōṣ	216. They went.
Dēw	Jā	217. Go.
Dēwdā	Jāndā	218. Going.
Dēwā	Gōā	219. Gone.
Tumrū kā nāw sa ? . .	Tārā kāh nāw ? . .	220. What is your name ?
Ēs ghōrē-rē kā umar sa ? .	Sē gōhṛā kāi barsā-rā ? .	221. How old is this horse ?
Ēti-dū Kaśmir-kēti dūr sa ?	Kaśmir ai-dē kitni dūr ṣssō ?	222. How far is it from here to Kashmir ?
Tārē bāwē-rē ghar-dō kēṭō chhōṭē sa ?	Tērē bāpū-rē garē kitnē baghēr ?	223. How many sons are there in your father's house ?
Maṛ āj bhari bāt hāḍē .	Aṛ az bahut-hi haṇḍā .	224. I have walked a long way to-day.
Mērē kākē-rā chhōṭā tēs-ri bōyē sāthi gāḍar uṣ.	Mērē chāchē-rā baghēr tēs-ri baihnā-sāi byā ṣā.	225. The son of my uncle is married to his sister.
Chitē ghōrē-rē jin ghar bhitarē sa.	Dhanḷē gōhṛē-ri jin garē ṣssō.	226. In the house is the saddle of the white horse.
Tēs-ri piṭhē-gāsi jin pāṛō .	Jin piṭhē-pāṣ rākḥō . .	227. Put the saddle upon his back.
Maṛ tēs-rā chhōṭā chhitē pō piṭā.	Mōṣ tēs-rē baghērā-khō khūb ṭipa.	228. I have beaten his son with many stripes.
Sē ṭir gāsi bāchē chār sa .	Sē ṭibbē-pāṭē daṅgrā tsāṛō .	229. He is grazing cattle on the top of the hill.
Sē tēs bikh nithō ghōrē gāṣō bōṭhā sa.	Sē tēs ḍalā bēṭhō gōhṛē-pāṣ chāṛē rōā.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-ri dādī-dū lābā sa.	Tēs-rā bāyā tēs-ri baihnā-dē lābā-ṣssō.	231. His brother is taller than his sister.
Tēs-rā mōl dhāt rupayā sa	Tēs-rā mōl dāi rupayō ṣssō .	232. The price of that is two rupees and a half.
Mērā bābā tēs chhōṭō ghara-dā raṛ sa.	Mērā bāpū tēā chhōṭi chhānā-dō rauṣ.	233. My father lives in that small house.
Ē rupayā ṣs-khō dō . . .	Ēh rūpayā tēs-khē dō . .	234. Give this rupee to him.
Sē rupayā tēs-dū ṣrū kar .	Sē rūpayē ṣs-dē lō . . .	235. Take those rupees from him.
Tēs āchhā piṭ tyā pāgēṭnō bān.	Tēs khūb mār hōr rāsi-sāi bān.	236. Beat him well and bind him with ropes.
Kūē-dū chis gāṛō . . .	Kūē-dē pāni āp . . .	237. Draw water from the well.
Mā-dā āgū chāl . . .	Man-dē āṣkā haṇḍ . . .	238. Walk before me.
Tāmū-dē pāchhō kas-rā chhōṭā āj ?	Tārē pachhkā kōs-rā baghēr āṣ ?	239. Whose boy comes behind you ?
Tũṣṣ sē kas-dū ginā ? .	Sē tumṣṣ kōs-dē lōā ? .	240. From whom did you buy that ?
Gāwō-rē bāniyē-dū . . .	Gāw-rē bāniyē-dē . . .	241. From a shopkeeper of the village.

THE KIŪṬHALĪ GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrinagar thānā of Patiala. Here the language is Kiūṭhali, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiūṭhali tract other Western Pahārī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhali group. On the west, in the State of Nalagarh is Haṇḍūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirāji, Barāri, Kīrnī, and Śōrāchōlī. Finally belonging to the same group is the Kōchī, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barāri and Śōrāchōlī. The number of speakers reported for each of these dialects is as follows :—

Kiūṭhali	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	43,577
Haṇḍūrī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	50,211
Simla Sirāji	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	28,833
Barāri	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7,894
Śōrāchōlī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,128
Kīrnī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,938
Kōchī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	51,882
Total for Kiūṭhali Group																	188,763	

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kōtguru (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmaurī these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiūṭhali Group in *ō* or *ō̃*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

KIŪṬHALĪ.

Kiūṭhalī is properly the language of the State of Keonthal (Kiūṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiūṭhalī is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrīnagar thana of Patiala (see Baghātī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows :—

Keonthal	21,745
Simla	2,741
Patiala (Śrīnagar)	3,000
Bhami	3,924
Bhajji	12,167
TOTAL	43,577

To its east Kiūṭhalī has Sirmaurī, Simla Sirājī, Barāpī, Kīrnī, and Śōlhochī, to its south Baghātī, to its west Haṇḍūrī, and to its north Sukētī, all of which are closely allied to Kiūṭhalī.

The most striking peculiarities of Kiūṭhalī are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghātī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of Kiūṭhalī is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiūṭhalī poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiūṭhalī ballads (both Text and Translation), entitled, respectively, *Subāi kī Nāṭī, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye kī Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiūṭhalī, there is here given a Kiūṭhalī vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khasā language once spoken in these hills—

A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainī, innī,</i>	a fight.
<i>akhtī, ākhhī,</i>	the eye.
<i>āklēālā,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē duālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.

ālō,
āmā,
aṇḍkū,
āṇṇū,
ānthī,
aśyā,
auhl,
auṇū,

a brass pot, *lōṭā*.
a mother.
on this side.
to bring, to draw (water).
this much.
eighty.
a plough, *auhl bāhṇū*, to plough.
to come.

B

bād,
bādā,
bāḍā,
baḍāla,
baḍārō,
bāḍē dēṇū,
bādṇū,
baḍrā,
bādū,
bāḍḍā, *baiṇḍkū*,
bagēhr,
bāgur,
bāhrā,
bāī, bāiū,
baiṇḍkū, bāḍḍā,
bāl,
baḷāṇū,
baḷṇū,
bāḷṇū,
baḷlō,
bāmṇū,
bāmū,
bānī,
bāṇū,
bāō, bāpū,
bārakṭsārī,
baśī,
bastarū,
bāṭṇū,
bauhṇ,
bauhṇū,
bēbī,
bēdṇō,
bēghē, bēgē,
bēhḍ,
bēō, bīō, bōā,

a complaint in a law-court.
all, the whole.
a share.
a shepherd.
brotherhood, caste-fellows.
to divide out into shares.
to obey.
a bag.
the complainant in a law-case.
outside.
son, boy.
wind.
a load.
a brother.
outside.
hair.
to get made.
to become, be made.
to make.
a bracelet.
to put clothes on some one else.
clothes.
clothing, appearance.
to begin.
a father.
a feast.
rain.
a cultivator, a peasant.
to knead.
jungle.
to flow.
a sister.
penetrated.
very, much, very much.
sheep.
poetical for *ōā*, was. Cf. *bhūlā*.

<i>bērā,</i>	flock of cotton.
<i>bēśudā,</i>	senseless, unconscious.
<i>bhājñū,</i>	to refuse.
<i>bhalrā,</i>	much.
<i>bhātālē,</i>	oxen.
<i>bhātrī,</i>	an arrow.
<i>bhaurī,</i>	much.
<i>bhōlkā,</i>	parched, half-cooked.
<i>bhūñdā,</i>	down (adv.)
<i>bhūlā,</i>	poetical for <i>ōā</i> , was. Cf. <i>bēō</i> .
<i>bī,</i>	even, also.
<i>bīdñū,</i>	to call, summon.
<i>bīghā,</i>	broad.
<i>bīō,</i>	see <i>bēō</i> .
<i>bīōrā,</i>	a change in music (time or tune).
<i>bīṛ,</i>	a city.
<i>bīṛ,</i>	village lands.
<i>bīṛā,</i>	an exchange.
<i>bīṛñū,</i>	to bind.
<i>bītrē,</i>	within.
<i>bōā,</i>	see <i>bēō</i> .
<i>bōḷd</i> or <i>būḷd,</i>	ox,
<i>bōḷṛā,</i>	great, large.
<i>braiḷi,</i>	pussy-cat.
<i>būhṛ,</i>	sister.

C

<i>chāmbā,</i>	copper (<i>tāmbā</i>).
<i>chāñchakh,</i>	gratuitously, for no reason.
<i>chaykū,</i>	a bird.
<i>chāñd,</i>	silver.
<i>chann,</i>	three.
<i>chaurā</i> (1),	a verandah-platform.
<i>chaurā</i> (2),	a little (<i>thōṛā</i>).
<i>chēōrī,</i>	wife.
<i>chhāngtū,</i>	a son.
<i>chhānglī,</i>	a daughter (East Kiñṭhali).
<i>chhāp,</i>	a ring.
<i>chhāṛñū,</i>	to put, place, leave.
<i>chhēltū,</i>	a kid.
<i>chhījī,</i>	fulfilled.
<i>chīja, chīā, or chījṛā,</i>	third (<i>tīsrā</i>).
<i>chirwā,</i>	a baby.
<i>chīs,</i>	water.
<i>chītā,</i>	a blow, a stripe.
<i>chōhṭa, chōhṭū,</i>	a son, a boy.

D

dagūsā,

a small knife for cutting grass, on the principle of an axe.

*ḍaggā,*flesh (not eaten, as of a cow, horse). Cf. *ḍalkī*.*ḍāhē,*

two and a half.

dāhrō,

a hill.

daī,

a daughter.

daihrū,

a day.

ḍāl,

a tree.

*dalīchā,*a mat (*galīchā*).*ḍalīdrī,*

lazy.

*ḍalkī,*meat (for eating). Cf. *ḍaggā*.*dānd,*

a front-tooth.

ḍāphī,

a room.

dar,

a back-tooth.

daũ,

sunshine.

dēs,

the sun.

*ḍēuṇū,*to go; *ḍēuē-zāṇū*, to go away.*dhāchū,*

to feed.

*dhāī (1),*help! (*dōhāī*).*dhāī (2), dhāk, dhākī,*

on high.

*dharātī,*at midnight (*ādhīrāt*).*dhīsō, dhīsā,*

visible.

ḍīngā,

a club.

ḍīngū,

to take out.

ḍōkhar,

a field.

dōtē,

to-morrow.

dūlkē,

sunrise.

durāgī,

a kind of loud drum.

E

ēbhō,

thus.

ēbī,

now.

*ētē, ēthīā,*here, cf. *ī/īā*.*ēthiō,*

from here.

eunī,

here.

G

gā,

a village.

gāḍkā,

before.

gāś,

upon.

ghāl-mathōl.

fighting, mutual assault.

ghanā,

a wall.

ghīṇ,

compassion.

ghīṛā,
gīṇḍā,
gīṭhī,
gōḍḍū,
gōhr or gauhr,
gōhrchī,
gōhrī-bārī,
gōḷā,
gudḷā,
gunṭhī,

an earthen pot (*gharā*).
 tom-cat.
 a fire-place (*aṅgīṭhī*).
 to quarrel.
 a house.
 property, substance.
 property.
 the neck.
 sweet.
 a finger.

H

hādi, hāḍṛī,
hālī or ālī,
haṇḍḍū, hāṇḍḍū,
hījō,
hīrnū,
hīśu, iśū,

a word, thing (= *bāt*).
 a slave, a servant.
 to go, walk.
 yesterday.
 to look at, stare.
 like this, of this kind.

I

ī, ijī,
innī, ainī,
iśū, hiśū,
ītīā,

mother.
 a fight.
 like this.
 here, cf. *ēthīā*.

J

jagrō,
jētīā,
jhikhutā,
jhōṇ,
jīśū,
jōddē,
jōgā,
jubar,
jūhn,
jwānas,

the walls of a house.
 where (rel.).
 a garment.
 a person.
 like what (rel.).
 when (rel.).
 a place.
 a plain, a maidan.
 the moon.
 a woman, a wife.

K

kāchh,
kāl,
kanārē,
kaṇchhā,
kāṅg,
kārā,
karēgō,

a bank, high ground.
 a famine.
 in (a certain) direction (= *taraf*).
 young, small.
 a row, noise.
 revenue.
 a corpse.

kartā,
kaṭṇū, kaṭēlnū,
kētīā,
khātī,
khētā,
khīyānnū,
kīlō,
kīśū,
kōbbē,

kōddē,
kōē,
kōilī,
kūkū,
kutṣōzzō,
kyūṭh,

lāt,
lauṇū,
lāuṇū,
lēkhā-chōkhā,
līdā,
līṛō,
lōā,
lōṭi-pōṭi,

māchh,
māēchō,
majjal,
mānjā,
manrū,
mhāṭhō, mhāṭhrō,
mīrō,
mīṭṇū,
mōj,
mōl,
muknū,
mukṭī,
mūlē,

nā,
nā,
nabārnū,

great anxiety.
 to beat.
 where?
 revenue.
 a field.
 to give to eat.
 in the morning.
 like what?
 ever, sometimes; *kōbbē-nā*, never; *kōbbe kōbbē*,
 sometimes.
 when?
 why?
 a verandah.
 a cuckoo.
 bad, ugly, ignorant.
 clouds.

L

a foot.
 to take.
 to supply, fix, determine (*lagānā*).
 computation.
 crop-tailed.
 a cry.
 iron.
 goods and chattels.

M

a man.
 parents.
 an army.
 a bed.
 a betrothal.
 small.
 a roof.
 to be got, to be met.
 merriment, rejoicing.
 price.
 to complete.
 much, very much.
 below.

N

no, not.
 a name.
 to pierce.

nadrī,
nahār,
nāṇū,
narēlō, narēlṭā,
natsōzzō,
nauz, nauzō,
nāvi,
navirō, nēōrī,
nēṇū,
nēōrī, navirō,
nēūrē,
nhōṭhṇū,
nīh,
nīkrā,
nōkhī,

ōbā,
ōhṇū,
ōrē,
ōṭhṇū,

pachiā, pīchiā,
pagī,
pagrā (1),
pagrā (2),
pāhr,
pajāhr,
pākharō,
pandalē,
pāndē,
paṇḍkū,
panēṇū,
paṇī,
pāṇū,
pānz,
parchī,
pauēnō,
patēr,
pātrī,
pēhōrū-khē,
phābṇū,
pharād,
phāyā,

sight (*nazrī*).
 gut, leather string.
 to bring.
 a vessel, dish.
 bad, ugly, ignorant.
 bread, food.
 subject, ruled.
 likeness.
 to take.
 likeness.
 near.
 to run.
 no, not.
 small.
 an unfair injury (*anōkhī*).

O

up, above.
 to be.
 causelessly.
 to turn, return.

P

a paternal uncle.
 a vestibule, verandah.
 visible.
 a follower.
 a hill.
 a load of grass or firewood.
 opposition, enemy.
 a verandah.
 upon.
 beyond.
 to clothe.
 a shoe.
 to throw, place.
 five.
 a lance (*barchī*).
 sharp.
 remonstrance, appeasing.
 a field (East Kiūṭhali).
 (adv.) next.
 to meet.
 a complaint in a law-court.
 a kiss.

phrēzō,
pichhaũkā,
pichiā, pachiā,
piōnōlī,
pīrī,
pīlṣū or ṭipṇū,
pōnā,
pōrīā,
pōṛṇū,
pōśūē,
pūjṇū,
purā, purē, purō,
pyūlī, pyūwal,

rabālī,
rāchṇū,
rāḍ,
raghēs,
rakā, rēkā,
rakh,
rāmbī,
rauhṇū, rauṇū,
raunā,
rēgaṛū,
rēkā, rakā,
rēkhā,
rīgaṛī,
rīgaṛū, rēgaṛū,
rīṛṇū,
rōkṇū,
rōśṇū,
rōśśī,
rūbhan,

śād,
śādṇū,
śāh,
śāi,
sairī,
samān,
saṅgī,
sanḍ,
śarī,

on the day before yesterday.
 behind.
 a paternal uncle.
 yellow ink.
 a generation (*pīrhī*).
 to beat.
 an ear of corn.
 there.
 to fall ; to be proper.
 on the day after to-morrow.
 to arrive.
 back, beyond.
 a door.

R

a caress.
 to lose.
 a harlot.
 meaning, signification.
 another, other.
 alas !
 an instrument for uprooting grass, etc.
 to remain.
 a verandah, platform.
 see *rīgaṛū*.
 other, another.
 a rival (fem.).
 people, population.
 a member of the royal family.
 to fall.
 to stop, prevent.
 to be angry.
 a rope.
 before, in front (*rū-ba-ru*).

S

a sound.
 to call, summon.
 life, breath.
 made, completed.
 see *sērī*.
 a reward.
 with.
 treatment, conduct.
 opposed (*sarī*).

sardā,
sarlī,
sāthī (1),
sāthī (2),
śaukī,
śēkuṛā,
śēlā, śöllā,
serī, sairī, sētī,
siburē,
śīgā,
śīgī, śīgī,
śijlā,
śikhnū,
śilā,
śilī,
śīraś,
śīc,
sōā,
sōb, sōbbī,
sōēnā,
śōkā,
śöllā, śēlā,
śud,
śunnū,
śūran,
suttñū,

tātō,
tāunū,
tētīā,
ṭhēū,
ṭhind,
ṭhīgā,
thōkarī,
ṭipnū or pīṭnū,
tiśū,
ṭōl,
ṭsalnū,
ṭsāpnū,
ṭsār,
ṭsārñū,
ṭsārñū,
ṭsāṭsā,
ṭsauthē,

plenty.
 loud.
 a friend, companion.
 with.
 debauchery, lechery.
 a husk.
 cold (East Kiūṭhālī).
 a plain, flat place.
 always.
 swift.
 quickly.
 altogether.
 to learn.
 hemp.
 a jackal.
 mustard.
 a boundary.
 straight in front.
 all.
 gold.
 dry.
 cold.
 memory.
 to hear.
 astonishment.
 to lie down, to sleep.

T

hot.
 to warm up.
 there.
 a thing.
 man.
 a scoundrel, cheat.
 a handcuff.
 to beat.
 like that.
 service (*ṭahal*).
 to go, walk.
 to prepare, arrange.
 four.
 to graze (transitive).
 to cause to rise, to put up (*chaṛhāna*).
 an uncle (*chāchā*).
 on two days after to-morrow, on the fourth day.

tshē,
tsōzzarō,
tsugaunū,
tsungnū,
tuālh,
tūkṭukā,

six.
 good, beautiful, clean.
 to graze (transitive).
 to graze (intransitive).
 stormy wind.
 bread, food.

U

ūbhā,
uchṭā,
ummōr,
ūndhā,
urē ōṭnū,
urē launū,

up ; *ūbhā ōhṇū*, to stand up.
 high.
 age, time of life.
 down (adv.).
 to return, come back.
 to take away.

W

withkū,

inside.

Z

zāgnū,
zāṇnū,
zaṭṇū, zaṭhnū,
zōgā,
zōpnū,

to guard, watch, tend (cattle).
 to think, consider, know.
 to speak.
 fit, suitable.
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭū*, *-ṭā*, or *-ṭō* ; fem. *-ṭī*. In the specimens, this termination occurs in the word *chhēlṭū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiüthali Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiüthali words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tinīyē*, *tīnīyē*, *tīṇīē*, *tīnīē*, and *tinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

Pronunciation.—Kiüthali strongly resembles Sirmauri in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ū*. Both these are prominent features of Kiüthali. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both तबे and तोबे, then, will be transliterated as *tōbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus;

we have both *chōhṭā* and *chōhṭō*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhēlṭā* and *chēlṭū*, a kid; *kēā* and *kēū*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindī *ādhīrāt*), midnight; *gīṭhī* (Hindī *aṅgīṭhī*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kiūṭhālī we note for the first time a peculiar sound, resembling a much prolonged German *ü*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ü*. Thus, भयण, a sister, transliterated *būhṇ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmīrī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *hōr* or *ōr*, and; *hālī* or *ālī*, a servant; and *ṭōl* for *ṭahal*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāi*, for *bhāi*, a brother; *bītrē*, for *bhītrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both होण and ओण, meaning 'to be', the first is pronounced *ōhṇū*, and will be so transliterated. Similarly we shall find words such as घोड़ा, a horse, transliterated *gōhrā*; बघेर, a boy, transliterated *bagēhr*; घर, a house, transliterated *gōhr*; and छोटा, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśāchā peculiarity is the development of a *ts* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *tsōzzarā*, good, often written *chajarā*. In the vernacular character *ts* is indicated by the character for *ch* with a dot under it,—thus च, —and similarly *z* or *dz* by ज. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindī *sunā*); *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *r*, *ṛ* and *ḷ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *r*, which is a derivative of *ḷ*, never commences a word. When initial the sound is always a pure *ḷ*; but in the second specimen, we have a remarkable instance of *r* being used instead of *r* at the commencement of a word, as in the word *rōknē* (Hindī *rōknē*). So also in the preceding vocabulary, we have *rāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ḷōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chaurā* (Hindī *thōrā*), a little; *chījā* (Hindī *tījā*) third; *pihiā* (Hindī *pītiyā*), a paternal uncle. The same change occurs in Sirmaurī Biśāu. A further change of the *ch* so developed into

ts occurs in *khēts* (Hindī *khēt*), a field. In Kāshmīrī the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Piśācha languages, a soft consonant is hardened, as in *parchi* (Hindī *barchi*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchū* (Hindī *gālīchn* غالیچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सबी will be transliterated *sōbbī*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpūē*; *bēṭi*, a daughter, has *bēṭiē*; and *būhn*, a sister, has *bauhnē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *ā* in Kiūṭhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ā*. Thus *gōhrā* or *gōhrō*, a horse; *chhēlā* or *chhēlū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ē* and the vocative plural, by changing it to *ō*. Thus *gōhrēā*, O horse; *gōhrēō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiūṭhalī. Baghātī has here *ā*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

* Feminine nouns in *i* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭi*, a daughter, or daughters; *bēṭiē*, by or in a daughter or daughters; *bēṭiē*, O daughter! *bēṭiō*, O daughters! obl. sing. and plur. *bēṭi*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Būhn*, a sister, changes the *ū* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhnē*.

It will be observed that except in the nominative and vocative case, all Kiūṭhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i> (ō), a horse	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>gōhr</i> , a house	<i>gōhr</i>	<i>gōhrā</i>	<i>gōhrō</i>	<i>gōhrō</i>	<i>gōhrō</i>
<i>bāpā</i> , a father	<i>bāpā</i>	<i>bāpāā</i>	<i>bāpāō</i>	<i>bāpā</i>	<i>bāpā</i>
<i>bēṭi</i> , a daughter	<i>bēṭi</i>	<i>bēṭiē</i>	<i>bēṭiō</i>	<i>bēṭi</i>	<i>bēṭi</i>
<i>pharād</i> , a complaint	<i>pharād</i>	<i>pharādē</i>	<i>pharādō</i>	<i>pharādē</i>	<i>pharādē</i>

The commonest postpositions are :—

Accusative—*khē*, *hāgē*, *gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē*, *hāgē*, *gē*, *rī tēi*, *rī khātar*, to or for.

Ablative—*dā* (*dō*), *hāgō*, *phā*, from; *sāthi*, with.

Genitive—*rā*.

Locative—*dā* (*dō*), *mājē*, in; *pāndē*, upon.

Of the above *hāgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpnē āpnē hāgō-khē ḍēūē, they went away, each to his own home.

āpnē hāgē tūṭ daihrē-tēi bēśudā pōṛā rōhā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean 'during', equivalent to the Hindī *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrsō mōē tēri tōl ki, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural :—*ēki ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērē bābē-hāgē kitnē ālī ōssō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindī. Thus :—

kaṇchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father. Note that *bōlū* is transitive.

bāpūē āpnē hālī-khē bōlō, the father said to his servants.

bādūē sōbbī-rī gālī dittī, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindī dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kaṇchhē bagēhrē dūr pōrdēsō-khē ḍēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindī, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

sūr zāgnē-rī khātar bhējā, he sent him to guard swine.

sūrō-rē jūthē sékurē khāē-rō, having eaten the waste husks of the swine.

āchhē āchhē jhikutē lēō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

mōē tēs-rā chōhtā chīlē-sāthī tīpā, I have beaten his son with blows.

rōssī-sāthī bānh, bind with ropes.

Dative—

kañchhē bagēhrē dūr pōrdēsō-khē dēūā, the younger son went away to a far country.

bāpūē āpnē hālī-khē bōlō, the father said to the servants.

kañchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is to me, i.e. whatever I have.

gauhrō-rī tēi rājī khuśī ōtē-rō, having returned happy and well to the house.

bitrē zānē-rī lēi bhājā, he refused for entering (to enter).

mērī pharādē-rē rōkūē-rī tēi, for stopping (in order to stop) my complaint.

tinē sūr zāgnē-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīs ān, fetch water from the well.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

sē tussē kōs-phā lōā-thā ? gā-rē bāniyē-phā, from whom did you buy that?

From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindī, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

jō gōhrchī-rā mērā bādā āsā, (that) which is my share of the property.

sūrō-rē jūthē sékurē khāē-rō, having eaten the waste husks of the swine.

mērē kākē-rā chōhtā tēs-rī bauhnē-sāthī biā āsā, the son of my uncle is married to his sister.

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house?

ēs gōhrē-rī kāk ummōr ōssō, what is the age of this horse?

āw baḍārō ghaṇē-rī sīw lāundē lōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā*, (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus :—

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

mērā bāō tēs mhāṭhṛē gauhrō-dā rauhā, my father lives in that small house.

jēṭhā bāi khēṭō-dā thīā, the elder brother was in the field.

āw bī tēi-dō parā-nhōṭhā, thereon, I also ran away.

tēs mulkō-dē ēkī admī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

apnī lōṭi-pōṭi śauki-dī khōi, he lost his goods and chattels (fem.) in debauchery.

mā-khē apnē hālī-mājē rākh, keep me amongst thy servants.

sē ṭibbē-pāndē pāsū tsārō, he is grazing cattle upon the hill-top.

hamē sōbbī jhōṇē sīwē-pāndē pājē, we all arrived upon (at) the boundary.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative** :—

hē bāpūā, O father ! (I have sinned).

bagēhrā, O Son ! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus :—

tēs-rā jēṭhā bāi, his elder brother (was in the field).

kaṇchhē bagēhrē bōlō, by the younger son it was said.

sūrō-rē jūṭhē śēkurē, the waste husks of the swine.

apnī gōhrchī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṇḡāl ōē-gōā, he became poor.

dūr pōrdēsō-khē dēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus :—

ēs-dā bēh, better than this.

sōbbī-dā tsōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhnē-dā lābā āsā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in :—

ēkī admī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī admī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

I.		Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tū.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
Obl.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl.	<i>hamō, hāmō.</i>	<i>tussō.</i>
Gen.	<i>māhrā (ō), mārā (ō).</i>	<i>tumāhrā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē*, *tussē*, etc. This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns : —

ā ēti bhūkhā mōrnē lāgē-rōā, I am dying here of hunger.

junī ē āpnē sāthi-saṅgi khūs kōrdā, with which I might have made merry with my friends.

āw ēthiō bāpū-hāgē dēūā, I will go from here to my father.

mā-pāndē tēs-rī gālī dēpē-rī pharād, a complaint upon me of giving his abuse (of abusing him).

jō mērā bādā āsā, (that) which is my share.

mērē bābē-hāgē kitnē āli ōssō, how many servants are there in my father's house.

mērī pharādē-rē rōknē-rī tēi, in order to stop my complaint.

ekī ghaṇē-pāndē hamē gōdē, we quarrelled about a wall.

jōbē hāmē sōbbi jhōnē sīwē-pāndē pūjē, when we all arrived at the boundary.

āw tērā chōhtā bōlnē zōgā nū rōā, I am not worthy to be called thy son.

mōē pāp kēū, I did sin.

mōē tērī tōl kī, I did thy service.

mōē bādū nī tīpā, I did not beat the complainant.

mā-khē āpnē hālī-mājē rākh, keep me among thy servants.

sē mā-khē dēē-dē, give that to me.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is (belongs) to me.

āj ēh mā-tēi mīlā, to-day this (brother) was found for (got by) me.

hamō khūsī kōrnē pōrō, it is proper for us to be merry.

nā māhrā ghāl-mathōl ōā, we had not a fight.

māhrī tēi gālī ditti, abuse was given to us.

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

tōē mā-khē chhēltū bī nī dittō, thou didst not even give to me a kid.

tōē tēs-khē jūn īgānō, thou preparedst a feast for him.

mōē tā-hundē pāp kēū, I, while thou art (*i.e.* in thy presence), did sin.

tērā bāi ēthiā āc-rōā, thy brother hath come here.

tērē dēkhde mōē pāp kēū, in thy seeing (*i.e.* in thy presence) I did sin.

mōē tērī tōl kī, tērī agayā nī tōrī, I did thy service, I did not break thy orders.

sē tussē kōs-phā lōā thā, from whom did you buy that?

tussō-phā pichhaū-kā kōs-rā chōhā āō, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows :—

	This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>inīē</i>	<i>ēssē, issē</i>	<i>inīē</i>	<i>tinīē</i>	<i>tēssē, tisse</i>	<i>tinīē</i>
Obl.	<i>ēs</i>	<i>ēssau, ēssō</i>	<i>ētthī</i>	<i>tēs</i>	<i>tēssau, tēssō</i>	<i>tētthī</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>ihnē, inē</i>	<i>ihnīē, inīē</i>	<i>ihnē, inē</i>	<i>tihnē, tīnē</i>	<i>tihnīē, tīnīē</i>	<i>tihnē, tīnē</i>
Obl.	<i>ihnau, inau</i> <i>ihnō, inō</i>	<i>ihnī, inī</i>	<i>ihnau, inau</i> <i>ihnō, inō</i>	<i>tihnau, tīnau</i> <i>tihnō, tīnō</i>	<i>tihnī, tīnī</i>	<i>tihnau, tīnau</i> <i>tihnō, tīnō</i>

The neuter forms *ētthī* and *tētthī* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ētthī* and *tētthī*, we may compare the Kāshmirī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following :—

ēh rupōyā tēs-khē dā, give this rupee to him.

jhikhutē lēō ēs-dē panēō, bring garments (plur. masc.), put (them) on (plur. masc.) him.

ētthī-rī tēi, mērī pharādē-rē rōkhē-rī tēi, bādūē pharād kī, on account of this, in order to stop my complaint, the complainant has made a complaint.

inē kāh kōrē-rākhō, what are these doing?

sē kaṅgāl ōē-gōā, he became poor.

sē mā-khē dēē-dē, give that to me.

tinīē gōhrchī bādē-ditti, he divided out the property.

tinē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā tīp, beat him well.

tēs ghīn lāgī, compassion came to him.

tēs-khē bōlūā, I will say to him.

tōē tēs-khē jūn tsānō, thou preparedst a feast for him.

tēs-rā jēthā bāi, his elder brother (was in the field).

tēs-rē gōlē-dā lāgā, he fell on his neck.

tētthī-rī tēi tērē bāpūē bāraktsārī tsānī, on account of that thy father prepared a feast.

tētthī-rī pharād ēbī kōrnī ō, a complaint of that must now be made.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

tinē khuṣī manāwī, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpnā*, equivalent in meaning and use to the Hindī *apnā*, is of frequent occurrence. Thus :—

sē sūrō-rē jūthē sōkūyē khāē-rō āpnā pēṭ bōhrō-thā, he was filling his belly with the waste husks of the swine.

āw bī tēi-dō āpnē dōyē parā-nhōṭhā, thereupon, I also ran away in my fear.

bāpūē āpnē hālī-khē bōlō, the father said to his servants.

tinē āpnī gōhrchī bādē-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>
Ag.	<i>jūnīē</i>	<i>jōssē</i>	<i>jūnīē</i>	<i>junnō</i>	<i>junnī</i>	<i>junnō</i>
Obl.	<i>jōs</i>	<i>jōssau, jōssō</i>	<i>jōtthī</i>	<i>junnē</i>	<i>junnīē</i>	<i>junnē</i>

Examples are :—

jō gōhrchī-rā mērē bādā āsā, sē mā-khē dēē-dē, that give to me, which is my share of the property.

tōē mā-khē chhēltū bī nī dittō, jūnīē ā khuṣ kōrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōhtā, jūnīē āpnī gōrhī-barī rādē-dī khyānī, thy son, who wasted his property on harlots.

mērē bābē-hāgē kitnē ūlī ōssō, junnō-hāgē muktī rōṭī āsā, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kun</i>	<i>kun</i>	<i>kāh</i>	<i>kun</i>	<i>kun</i>	<i>kāh</i>
Ag.	<i>kunīē</i>	<i>kōssē</i>	<i>kunīē</i>	<i>kunnē</i>	<i>kunnī</i>	<i>kunnē</i>
Obl.	<i>kōs</i>	<i>kōssau, kōssō</i>	<i>kōnnī</i>	<i>kunnē</i>	<i>kunnīē</i>	<i>kunnē</i>

Examples are :—

īnē kāh kōrē-rākhō, what are these doing ?

tussō-phā pichhaū-kā kōs-rā chōhtā āō, whose boy comes behind you ?

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

The **Indefinite Pronouns** are *kōi*, anyone, someone ; and *kīē* or *kuchh*, anything, something. *Kōi* has an agent *kunīē*, and an oblique form *kōs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōi* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

tēs kōi khānē-khē nā dēō-thā, no one gave him to eat.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is mine (is thine).

Verbs. A.—Auxiliary Verbs and Verbs Substantive.—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>ōssū, āsū, or ū.</i>	<i>ōssū, āsū, ū.</i>
2. <i>ōssē, āsē, ai.</i>	<i>ōssō, āsō, ō.</i>
3. <i>ōssā, āssō, āsā, āsō, ā, ō.</i>	<i>ōssā, āssō, āsā, āsō, au.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *ōssō, āsā, ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nēh ānthi*, which is the same for all persons of both numbers.

The past is *thīā* or *thā* ; plur., *thīē* or *thē* ; fem. (both numbers) *thī*. Like the Hindī *thā* it does not change for person.

The verb 'to become' is *ōhū*, the past participle of which is *ōā*. *Rauhū* or *rauṇā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh nā ōssō, what is thy name ?

ēs gōhṛē-rī kāh ummōṛ ōssō, what is the age of this horse ?

jō gōhṛchī-rā mērā bāḍā āsā, (that) which is my share of the property.

junnō-hāgē muktī rōṭi āsā, to whom there is much bread.

jō-kīē mā-gē gōhṛī-bārī ā, sē sōbbī tērā ā, whatever property is mine that all is yours.

mērē bābē-hāgē kitnē āli ōssō, how many servants there are to my father !

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

tēs-rā jēṭhā bāi khētsō-dā thiā, his elder brother was in the field.

sē ēbī dūr thā, he was still distant (when his father saw him).

ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.

nā māhrā ghāl-mathōl ōā, no fight took place between us.

sōbbī jhōṇē śūran ōē, all the people became astonished.

āw tērā chōhṭā bōḷṇē zōgā nā rōā, I am not worthy to be called thy son.

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *ṭipnū* or *ṭipnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṇ*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*) ; thus, *ṭipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāgṇē-rī khātar, for feeding swine.

muktī rōṭi khāṇē-dēṇē-khē āsā, there is much bread for eating, and giving away.

bitrē zāṇē-rī-tēi bhājā, he refused to go inside.

khuṣī kōrnē pōṛō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōḷṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṭipdā*, striking, masculine oblique *ṭipdē*, feminine *ṭipdī*. Examples are :—

mērē kanārē ṭipdā daurā, he ran beating in my direction.

nhōḥdē nhōḥdē, while running, i.e. as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sīw lāundē lōē gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

dēuṇū, to go, has *dēundā* ;

rauṇū or *rauhṇū*, to remain, has *raundā* or *rauhndā* ;

zāṇū, to go, has *zāndā* ;

aṇū, to come, has *aundā*.

The verb *ōhṇū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples:—

māhrē nīh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nīh dēundō ānthī, (as for) thy (case), there is no going, *i.e.* thou canst not go.

mērī bauhnē-rē kitāb nīh pōrhdī, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *tipā* (*tipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

	Past Participle.
<i>ōhnū</i> , to become,	<i>ōā</i> .
<i>zānū</i> , go,	<i>gōā</i> .
<i>lanū</i> , to take,	<i>lōā</i> .
<i>raunū</i> or <i>rauhnū</i> , to remain,	<i>rōā</i> or <i>rōhā</i> .
<i>kōrnū</i> , to do,	<i>kēū</i> or <i>kiū</i> (fem. <i>kī</i>), or <i>kittā</i> .
<i>dēnū</i> , to give,	<i>dittā</i> .
<i>aunū</i> , to come,	<i>āyā</i> .
<i>khānū</i> , to eat,	<i>khāyā</i> .
<i>pīnū</i> , to drink,	<i>pīyā</i> .
<i>dēunū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *tipā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nī*). Thus, *tēttī-rī pharād kōrnī ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples:—

mērē bāi-rē nīh dēnū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chīs pīnī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.v.* The usual conjunctive participle adds *rō* to this, as in *tipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *tipē-au*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are:—

āpnī gōhrchī kaṭṭhī kōrē-rō, having made his property together.

tētī zāē-rō, having gone there (he wasted his substance).

sūrō-rē jūthē sēkurē khāē-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus, *tipnēwālā*, a striker. As an example, we can quote:—

gā Kōṭī-rā basnēwālā, (I am) an inhabitant of village Kōṭī.

¹ This is probably *tipē-rau* (*i.e.* *rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Pishcha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou ; *ṭipō* (or *ṭipā*), strike ye. Irregular are :—

	2nd Sing.	Imperative.	2nd Plur.
<i>aunū</i> , to come,	<i>ā</i> ,		<i>āō</i> or <i>ā</i> .
<i>dēnū</i> , to give,	<i>dē</i> ,		<i>dēō</i> or <i>dō</i> (<i>dā</i>).
<i>lauṇū</i> , to take,	<i>lau</i> or <i>lē</i> ,		<i>lēō</i> or <i>lō</i> .
<i>dēunū</i> , to go,	<i>ḍau</i> or <i>ḍē</i> ,		<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

sē mā-khē dēē-dē, give thou to me.
mā-khē āpṇē hālī-māḍjē rākh, keep me amongst thy servants.
tēs-pāndē zīn tsār, put the saddle upon him.
rōśśī sāthī bānh, bind him with ropes.
kuē-dā chīs āṇ, bring water from the well.
mā-dā gāō-kā ḍē, walk before me.

2nd Plural.—

āchhē āchhē jhikhutē lēō, ēs-dē panēō. Ilāthō-rī gunṭhī-khē chhāp, ōr lātō-khē pāṇī deō, bring ye very good garments, (and) put ye (them) on him.
 Give a ring for the finger of his hand and shoes for his feet.
ēh rupōyā tēs-khē dā, give ye this rupee to him.
sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipū</i> .
2. <i>ṭipē</i> ,	<i>ṭipō, ṭipā</i> .
3. <i>ṭipō, ṭipā</i> ,	<i>ṭipō, ṭipā</i> .

The **Present Subjunctive**, “I may strike”, “(if) I strike”, etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *aunū*, to come, has its 1st person singular *āū*; *dēunū*, to go, has *ḍēū*; and *lauṇū*, to take, *lau*, and so on respectively for the other persons.

Examples of the present Indicative are :—

sē ṭibbē pāndē pāsū tsārō, he is grazing cattle on the hill-top.
mērā bāō tēs mhāthṛē gauhrō-dā rauhā, my father dwells in that small house.
tussō-phā pichhaū-kā kōs-rā chōhṭā āō, whose boy comes behind you ?

For the Present Subjunctive, we have :—

khāū, piū, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *raunū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā tīpdā lāgē rōā* or *ā tīpnē lāgē rōā*, I am striking. The only example in the specimens is :—

ā ētī bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē tīpē rākhā*, by me, having beaten, he was kept, *i.e.* I am beating him. So in the parable, the elder son asks his servant *inē kāl kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā tīpū thā*, I was beating. Similarly, in the parable we have :—

sē sūrō-rē jūthē śekurē khāē-rō āpnā pēl bōhrō-thā, he was filling his belly with the waste husks of the swine.

tēs kōi khānē-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender :—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1	<i>tīpūā, tīpūmā</i>	<i>tīpūī, tīpūmī</i>	<i>tīpūnē</i>	<i>tīpūmī</i>
2	<i>tīpēla (-lō)</i>	<i>tīpēlī</i>	<i>tīpōlē</i>	<i>tīpōlī</i>
3	<i>tīpōlā (-lō)</i>	<i>tīpōlī</i>	<i>tīpōlē</i>	<i>tīpōlī</i>

As examples we have :—

āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindī, by using the present participle without any auxiliary. Thus, *tīpdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have :—

chhēltū, junē ā āpnē sāthī-sāngī khuś kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindī. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindī.

Thus, *mōē tīpū*, he was struck by me; *mōē tīpī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *tīpā* or *tīpō*. The masculine plural ends in *ē*, as in *tīpē*, and the feminine singular and plural in *ī* as in *tīpī*.

The following are examples of the past tense of intransitive verbs :—

bēsudā pōṛā rōhā, I remained fallen senseless.

ā āj bahutā haṇḍā, I have walked a long way to-day.

dūr pōrdēsō-khē dēūā, he went to a far country.

tētī bōṛā kāl pōṛā, there a great famine fell (cf. *pōṛō*, below).

sē kaṅgāl ōē-gōā, he became poor.

sē uṭhā, he arose.

jōbē sē gauhrō-rē nēuṛē āyā, when he came near the house.

hamō khuṣī kōrnē pōṛō, it fell to us to do rejoicing, *i.e.* it is proper for us to do rejoicing.

ēkī ghaṇē-pāndē hamē gōḷē, we quarrelled about a wall.

jōbē hamē sōbbī jhōṇē sṭwē-pāndē pūjē, when we all arrived at the boundary.

āpnē āpnē hāgō-khē dēūē, they went each to his own house.

jōbē tēs śud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōē tēs-rā chōḥṭā ṭipū, I have beaten his son.

mōē pāp kēū, I have done sin (cf. *kittā*, below).

tōē mā-khē chhēḷṭū bī nī dittō, thou didst not give me even a kid.

tōē tēs-khē jūn tsānō, thou preparedst a feast for him.

kaṇchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

tinīē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent him into the fields to feed swine.

bādūē mā-pāndē bād kittā, the complainant made a complaint upon me.

mōē tērī ṭōl kī, tērī agayā nī tōṛī, I did thy service, I did not break thy commands.

tinīē āpnī gohrchī bāḍē-dittī, he divided out his property and gave it.

tinē khuṣī manāwī, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipū ōssō*, I have struck him, or by a circumlocution, as in :—

tērā bāi ēthiā āē-rōā, thy brother having come here remained, *i.e.* thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērā choḥṭā mōrē gōā-thā, my son had died, *i.e.* died long ago.

rāchā-thā, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*vidā post*), as in :—

jōbē sōb khōṛ-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zānū*, to go, as in *ā ṭipā zānū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṭipauṇū* (with the *i* shortened), to cause to strike; *ṭaugauṇū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṭipāyā*.

Irregular is *khiyāṇṇū*, to cause to eat, Past *khiyānā*, as in *juniē āpṇi gōhrī-bārī rāḍē-dī khiyānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have:—

dēē-dēṇū, to give away.

bāḍē dēṇū, to share out.

ōē zāṇū, to take place.

mōrē zāṇū, to die.

lōē zāṇū, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīrē kōrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīrdā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

Completives are formed with *mukṇū*, to complete, with the full conjunctive participle in *-rō*, as in:—

jōbē sōb khōē-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कण्ठे बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे । तबे तिनीए दूई-खे आपणी घरची बाँडे दिक्ती । थोड़े-जए दैहड़े-दा फिरे कण्ठे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजआ होर तेती जाए-रो आपणी लटो-पटी शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कंगाळ ओए गोआ । तबे तेस मुलको-दे एकी आदमी-हागे रोआ । तबे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूर-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-था । रका तेस कोई खाणे-खे ना देओ-था । जबे तेस शुद्ध आई तबे बोली मेरे बाबे-हागे कितने आळी असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर आँ एती भूखा मरने लागे रोआ । आँव एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमे-श्वरो-रा बड़ा पाप केज । आँव तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाळी माँजे राख । से उठा अर बापू-हागे डेजआ । से एबौ दूर था बापूए देखा । तेस घिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँया दिक्ता । तेस-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आँव तेरा छोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाळी-खे बोलो जे आळे आळे भिखुते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देओ । खाज पीज मोज करू जे मेरा छोटा मोरे गोआ-था जीए गोआ । राचा-था फाबे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाई खेचो-दा थीआ । जबे से घौरो-रे नेजड़े आया तिनीए नाचणे गाणे-रा शाद शुणा । तिनीए तबे आपणा हाळी शादा अर पुछा जे ईने काह करे राखो । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

आए रोषा । चौरो-री तेई राजी खुशी चटे-रो आए रोषा तेथी-री तेई तेरे
 बापूए बारकचारी चाबौ । से तबे बड़े रोशे ओषो बीतरे जाणे-री तेई
 भाजा । तेस-रा बापू तबे बाएँडा चाया अर तेस पतेरो-खे लेए-गोषा । तबे
 तिनीए आपणे बापू-हागे बोलो जे इतने बरशो मोएँ तेरी टळ की तेरी अगया
 नी तोड़ी अर तोएँ आजो तेई माँ-खे छिलटू बी नी दितो जुनीए पाँ आपणे
 साथी संगी खुश करदा । अबे तेरा छोटा चाया जुनीए आपणी घरू-बारी
 राँडे-ही खियानी तोएँ तेस-खे जून चाणो । तिनीए तेस-खे बोलो जे बघिरा
 तू देहड़े-रा माँ-साथी रोषा । जो-कोएँ माँ-गे घरू-बारी आ से सबी तेरी आ ।
 आज एह माँ-तेई मीटा हामों खुशी करने पड़ो । कोए जे तेरा बाई मरे
 गोषा-था एबी जीए गोषा । राचे गोषा-था एबी मीटे गोषा ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekī-ādmī-rē dō bagēhr thē. Kaṇchhē-bagēhrē āpnē-bāō-hāgē
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bolā jē, 'jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 dēḍ-dē.' Tōbē tinīē dūi-khē āpnī gōhrchī bāḍē-ditti.
give-away.' Then by-him the-two-to his-own property was-divided-out.
 Thōrē-jaē dailrē-dā phirē kaṇchhē-bagēhrē āpnī gōhrchī kaṭṭhī
**A-few-indeed days-from after by-the-younger-son his-own property together*
 kōrē-rō dūr-pōrdēsō-khē dēūā, hōr tēti zāē-rō āpnī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭi-pōṭi śauki-dī khōi. Jōbē sōb khōē-rō mukā,
gods-chattels debauchery-in was-lost. When all been-lost-having was-finished,
 tōbē tēti bōrā kāl pōrā, hōr sē kaṅgāl ōē-gōā. Tōbē
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ēkī-ādmī-hāgē rōā. Tōbē tinīē sūr
that-country-in a-certain-man-to he-remained. Then by-him swine
 zāgnē-rī khātar khētsō-dā bhējā. Hōr sē sūrō-rō
watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of
 jūthē śekurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōi khānē-khē nā dēō-thā. Jōbē tēs śud āl, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bōlō, 'mērē-bābē-hāgē kitnō ālī ōssō, junnō-hāgē mukī
it-was-said, 'my-father-to how-many servants are, whom-to much
 rōṭi khānē-dēnē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.
 Āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mōḥ tã-hundē Pōrmēśwarō-rā bōrā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōhtā bōlnē zōgā nā rōā. Mā-khē āpnē-hālī-mājē
son to-say fit not remained. Me (acc.) thine-own-servants-among
 rākh." Sē uṭhā, ōr bāpū-hāgē dēūā. Sō ēbī dūr
keep." He arose, and the-father-to went. He still distant
 thā, bāpūē dēkhā. Tēs ghin lāgī, ōr daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tēs-rō gōlē-dā lāgā, ōr phāyā dittā. Tēs-rō chōhtē
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jē, 'hē bāpūā, tērē-dēkhē Pōrmēśwarō-rā mōḥ pāp
it-was-said that, 'O father, in-thy-seeing God-of by-me sin
 • kēū, ōr āw tērā chōhtā bōlnē zōgā nā rōā.'
was-done, and I thy son to-say worthy not I-remained.'
 Tōbē bāpūē āpnē-hālī-khē bōlō jē, 'āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, 'good good
 jhikhutē lēō, ēs-dē panēō. Hāthō-rī guṇṭhī-khē chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
 ōr lātō-khē pānī , dēō. Khāū, pīū, mōj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
 kōrū, jē mērā chōhtā mōrē-gōā-thā, jīē-gōā ;
let-us-make, that my son having-died-gone-was, having-lived-went ;
 rāchā-thā, phābē-gōā.' Tōbē tīnē khuṣī
lost-was, having-been-found-went.' Then by-them rejoicing
 manāwī.
was-celebrated.

Tōbē tēs-rā jēthā bāī khētsō-dā thīā. Jōbē sē gauhrō-rō
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēūrē āyā, tinīē nāchñē-gāñē-rā śād śuṇā. Tinīē tōbē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hālī śādā, ōr puchhā jē, 'inē kāh
his-own servant was-called, and it-was-asked that, 'by-these what
 kōrē-rākhō ?' Tinīē tēs-khē bōlō jē, 'tērā bāī ēthīā
is-being-done ?' By-him him-to it-was-said that, 'thy brother here
 āē-rōā. Gauhrō-rī-tēī rājī khuṣī ḍṭē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tētthī-rī-tēī tērē-bāpūē bārakṭsārī tsānī.' Sē
he-come-has, that-of-for by-thy-father feasting was-prepared.' He
 tōbē bōrē rōšē-āō, bitrē zāñē-rī-tēī bhājā. Tēs-rā
then much angered, within going-of-for it-was-refused. Him-of

bāpū tōbē bāēdā āyā, ōr tēs patērō-khē lēē-gōā.
the-father then outside came, and him appeasing-for took-away.
 Tōbē tiniē āpnē-bāpū-hāgē bōlō jē, 'itnē-bōrsō mōē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 tērī tōl kī, tērī agayā nī tōrī, ōr tōē
thy service was-done, thy command not was-broken, and by-thee
 ājō-tēi mā-khē chhēlū bī nī dittō, jūnē ā
today-up-to me-to a-kid even not was-given, by-which I
 āpnē-sāthī sangī khuś kōrdā. Jōbē tērā chōhtā
my-own-companions with rejoicing might-have-made. When thy son
 āyā, jūnē āpnī gōrhī-bārī rādē-di khiyānī, tōē
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee
 tēs-khē jūn tsānō.' Tinīē tēs-khē bōlō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihrē-rā mā-sāthī rōā. Jō-kīē mā-gē gōhrī-bārī
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbhī tērī ā. Āj ēh mā-tēi mīṭā hāmē
is, that all thine is. Today this-one me-to was-got for-us
 khuśī kōrnē pōrō; kōē jē tērā bāi mōrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,
 ēbī jīē-gōā; rāchē-gōā-thā, ēbī mīṭē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कोटी-रा
बसणेवाळा ॥

बादूए माँ-पांदे चानचख भूठिए बाद कित्ता । मोएँ बादू नी टीपा ।
ना म्हारा घाल-मथोल ओआ । एकी घणे पांदे हमें गडे । तेतीए आँव
बडारो घणे-री सीँव लाडंदे लोए गोआ था । जवे हामें सबी भणे सीँवे-पांदे
पूजे तवे बादूए सबी-री गाली दित्ती । जवे मेरे कनारे टीपदा दौड़ा सबी
भणे शूरण ओए । आपणे आपणे हागो-खे डेऊए । आँव बी तेई-दो आपणे
डरे परा-न्होठा । न्होठदे न्होठदे मेरा लात फोड़ूआ । आपणे हागे तीऊँ
देहड़े-तेई बेगुदा पड़ा रोहा । बादूए जाणो जे माँ-पांदे तेस-री गाली देणे-री
फराद करनी ओ । एथी-री तेई मेरी फरादे-रे डोकणे-री तेई बादूए ओड़े
फराद की । जो म्हारी तेई-गाली दित्ती तेथी-री फराद एबी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

· WESTERN PAHĀRĪ (KIŪTHĀLĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhō.	Mērē-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanait.</i>
Gā	Kōṭi-rā	basṇēwālā.					
<i>Village</i>	<i>Kōṭi-of</i>	<i>inhabitant.</i>					
Bādūē	mā-pāndē	chānchakh	jhūthiē	bād	kittā.		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Mōē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	čā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēki-ghanē-pāndē	hamē	gōḍē.	Tētīē	āw	baḍārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōṇē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjē,	tōbē	bādūē	sōbbī-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given.</i>	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbī	jhōṇē	śūraṇ	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-ran,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-lāgō-klē		ḍōūē.	Āw	bī	tēi-dō	āpnē-ḍōrē	
<i>Their-own-their-own-houses-to</i>		<i>they-went.</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>	
parā-nhōthā.	Nhōthdē-nhōthdē	mērā	lāt	phōrūā.	Āpnē-hāgē		
<i>away-ran.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
tiū-daihrē-tēi	bēsudā	pōrā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
jē,	‘mā-pāndē	tēs-rī	gālī	dōṇē-rī	pharād	kōrnī	ō.’
<i>that,</i>	<i>‘me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.’</i>
tēi	mērī-pharādē-rē	rōkṇē-rī	tēi	bādūē	ōrē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>causelessly</i>	<i>complaint</i>	
ki.	Jō	māhrī-tēi	gālī	dittī,	tētthī-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō.						
<i>to-be-made</i>	<i>is.</i>						

PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiūṭhalī is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiūṭhalī, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiūṭhalī of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand ; *khētso-dē*, (the elder son was) in the field ; *luṇḍī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *haṅgē* instead of *hāgē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what? is dropped, and the word for anything is *kōṭ*, not *kīṭ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ū!hō-rō*, having arisen.

In *bōlumā*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khāṭ*, let us eat, *hōṭ*, let us become.

[No. 3.]

INDO-ARYAN . FAMILY.**CENTRAL GROUP****WESTERN PAHĀRĪ (KIŪTHALĪ).****ŚRĪNAGAR DIALECT.****(PATIALA STATE.)**

ایکے آدمی رے دو بگہیر تھ تہنوں مانجے دے چھوڑے نے باپو
 هاگے بولا هین باپوآ جو مالو را بانڈا ماہے پہانبا تھا ماہے دے تہے
 ننڈے تینوں ہے سے مال بانڈے دتا ار تھواڑے دنو پاچے چھوڑے
 بگہیرے سبے ٹھیوں کٹھا کرے رو ایکے دورو رے ملکہو ہے ڈیوا ار تیتی
 آپنا سب ٹھیوں کپوتی مانجے کھوآ ارجے سبہ ٹھیوں کھوئے پایا ار
 تس ملکہو دا بڑا کال پڑا تہی سے کنگال اوھنے لاگا تہے سے تیس ملکہو
 رے ایکے رانے هاگے ڈیوا ننڈے سے آپے کھیچو دے سور جاگنے بھجا ار ننڈے
 سونچا کہ جے شیوکڑ سور کھاؤ سے تینو بے کھاؤ کہ کوئی تیس ہے کوئیں
 نہ دیو تھا تہے ننڈے ہوشی دے او رو بولا میرے باؤرے کا ما ہیرنے والے
 ہے لیکہاجی روٹی کھاو اوسو ار اھون بہوکھا مرو میرے اوٹھو رو آپے
 بار هاگے ہے ڈیونا ار تیس ہے بولماں باپوآ اھون گین را ر تیرا گنائی
 اوسو ایہے اھون تیتھی جوگا نے جو لوگ ماہے تیرا بیٹا بولو ایہے ماں
 نو آپنا ہالی جانیرو راکھ تہے اوٹھیرو آپے بارا هاگے چالا ار سے ایہو دور تھا
 تیس دیکھ رو تیسرے باؤ ہے ترش آیا ار دوڑے رو اونگٹی دتی ار
 بہت پہائیاں لوآ پٹے تیس ہے بولا باپوآ موھین تیرا ار گین را ہرا کیا

ار ایہے ایتہی جوگا نے جو لوگ ماہے تیرا بیٹا بولو باپوے آپے
 نوکرو ۛے بولا چنگی دے چنگی جیوکھتے لیو ار تیس دے بہماؤ اور
 تیسرے ہاتھو دے چھاپ اُر لاتو دے باہنی دیو ار ہم کھائیں ار
 گھش ہوئیں موئیں جانا تھا جے میرا بیٹا مرے گوا پر ایہے جیو
 گوا راجے گوا تھا پر ایہے میٹہ گوا تے سے گھش ہونے لگے *

ار تیسرا بڑا بیٹا کھیچو دے تھا جب گھرو رے نیوڑے آیا گانے ار
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا اسو تنے
 تیس ۛے بولا تیرا بھائی آیا ار تیرے بارے بڑی دھام دتی نتھے ری
 تئیں کی کہ راجی باجی آیا تنے روشے ہووے نہ سونچا کہ بہیترا جار
 تے تیسرے بارے باہر آوے رو تنے منیورا تنے باؤ ۛے جواب دتا
 دیکھہ اوں ایتنے برشون دے تیری ٹھول کردو ار کبھ تیرے بولے باہر
 نہ ڈیوا پر توئیں کبھ بکری را جھیلٹو ماہے نہ دتا جو اوں آپے ساتھ
 آئے سانھی گھش ہو او ار جے تیرا اے بیٹا آیا جنے تیرا لٹا پٹا
 آنڈی دے کھوا توئیں تیسری کھاتر بڑی دھام کین تنے تیس ۛے
 بولا اے پوتا تو سدا ماہنگے روھے جو کئیں ماہنگے اسو سب تیرا اسو
 گھش ہونا ار گھشی منانا پڑو تھا کوئے کہ تیرا بھائی موا تھا ایہے
 جیو گوا ار راجے گوا تھا سے ایہے میٹہ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thē. Tihnaũ-mājē-dē chhōtrē-nē bāpū-hagē bolā, 'haī bāpūā, jō mālō-rā bādā mā-khē phābā-thā, mā-khē dē.' Tōbē tinīē tinaũ-khē sē māl bādē-dittā. Ōr thwārē-dinō-pāchhē chhōtrē bagēhrē sōbbi-ṭhiyū katthā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tēti āpnā sōb-ṭhiyū kapūti-mājē khōā. Ōr jōbē sōbh-ṭhiyū khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kaṅgāl ōhṇē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rānē-hagē dēūā. Tinīē sē āpnē-khētsō-dē sūr zāgnē bhējā, ōr tinīē sōchā ki jē śyokur sūr khāō, sē tinau hī khāō, ki kōi tēs-khē kōī na dēō-thā. Tōbē tinīē hōsī-dē āō-(for āē-)rō bolā, 'mērē bāō-rē kāmā hīrnēwālē-khē lēkhāji rōṭi khāō-ōssō, ōr ahū bhūkhā mōrū. Mērē-ūṭhō (for ūṭhē)-rō āpnē-bāō-hagē-khē dēūā, ōr tēs-khē bōlumā, "bāpūā, ahū Gī-rā wa tērā gunāi ōssū; ēbī ahū tēthī zōgā nī, jō lōg mā-khē tērā bēṭā bolō. Ēbī mā tū āpnā hālī zānē-rō rākh." Tōbē ūṭhē-rō āpnē-bāwā-hagē tsālā. Ōr sē ēbū dūr thā, tēs dēkhē-rō, tēs-rē bāō-khē tarś āyā, ōr daurē-rō ūgai ditti, ōr buhat phāiyā lōā. Bēṭē tēs-khē bolā, 'bāpūā, mōhē tērā ōr Gī-rā burā kiā, ōr ēbī ēthī zōgā nī jō lōg mā-khē tērā bēṭā bolō.' Bāpūē āpnē-naukrō-khē bolā, 'tsaṅgi-dē tsaṅgi jūukhatē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-dī bāhni dēō; ōr ham khāē ōr khuś hōē; mōē zānā-thā jē mērā bēṭā mōrē-gōā, par ēbī jīō gōā; rāchē-gōā-thā, par ēbī mīṭhē-gōā.' Tōbē sē khuś ōhṇē lāgē.

Ōr tēs-rā bōrā bēṭā khētsō-dē thā. Jōb ghōrō-rē nēūrē āyā, gānē ōr nāchṇē-rā śād hōā. Tōbē ēk naukōr śādē-rō pūchhā ki, 'ē kā ōssō?' Tinīē tēs-khē bolā, 'tērā bhāi āyā, ōr tērē bāwē bōrī dhām ditti, tēthī-rī-tēī ki ki rāji-bāji āyā.' Tinīē rōsē hōē-rō na sōchā ki 'bīhtarā jāū.' Tōbē tēs-rē bāwē bāhar āwē-rō tinīē maṇēwā. Tinīē bāō-khē jawāb dittā, 'dēkh, āw itnē-bōrsō-dē tērī ṭahōl kōrdō, ōr kōbbhī tērī bolī bāhar na dēūā, pōr tōē kōbbhī bakrī-rā chhēlṭū mā-khē na dittā, jō āw āpnē-sāth-āē sāthī khuś hō-āū. Ōr jōbē tērā ē bēṭā āyā, junīē tērā lōṭā-pōṭā luṇḍī-dē khōā, tōē tēs-rī khātir bōrī dhām kī.' Tinīē tēs-khē bolā, 'ē pōṭā, tū sōdā mā-haṅgē rō-hai; jō-kīē mā-haṅgē ōssō, sōb tērā ōssō. Khuś ōhṇā ōr khuśī manānā pōrō-thā, kōē-ki tērā bhāi mōā-thā, ēbī jīō-gōā; ōr rāchē-gōā-thā, sē ēbī mīṭhē hai.'

HAṆḌŪRĪ.

The word 'Haṇḍūrī' means literally, the language of the State of Hindur (properly Haṇḍūr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Haṇḍūrī, spoken by an estimated number of 17,862 people. Haṇḍūrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kuthar where Baghāṭī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Haṇḍūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Haṇḍūrī merging into the Kahlūrī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Haṇḍūrī at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Haṇḍūrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Haṇḍūrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Haṇḍūrī in the following statement:—

Haṇḍūrī—										
East Nalagarh	.	.	.	.	.	.	.	.	.	17,862
Mailog	.	.	.	.	.	.	.	.	.	6,117
										<hr/> 23,979
Bāghalī—										
Baghal	.	.	.	.	.	.	.	.	.	24,384
Kunhiar	.	.	.	.	.	.	.	.	.	1,848
										<hr/> 26,232
- Total Haṇḍūrī of both kinds										<hr/> <hr/> 50,211

Haṇḍūrī itself is a transitional form of speech. It is a mixture of Kiūṭhālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūṭhālī and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiūṭhālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hāṛīyā-khē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūṭhali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūṭhali *ē*, or may be formed as in Pañjābī. Thus, we have *ḍōruyē*, (the elder son was) in the field, and *ḍōruā-bichē*, (sent him) into the fields (to feed swine), in which *bichē* represents the Pañjābī *richch*.

The postposition of the Dative-Accusative is the Kiūṭhali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūṭhali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rā* is *rī* with *rīyā* for its oblique form. Thus, *ghōrē-rī jīn*, the saddle of the horse; *tēs-rīyā baihaṇ-sāthī*, with his sister; *tēs-rīyā kyārī-tē*, on his neck.

The First two personal **Pronouns** are *hāñ*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*: plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāḍā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*: plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāḍā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have:—

ē, this; ag. *īnī* or *īnīyē*; obl. *ēs*, *ētē*, or *ē*: plur. *ē*; ag. *īnē*; obl. *īnā*.

sē or *ō*, that; ag. *tīnī* or *tīnīyē*; obl. *tēs*, *tētē* or *tē*: plur. *sē*; ag. *tīnē*; obl. *tīnā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

Kiō, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Añhū* is 'I am not.'

The principal parts of the verb *mārṇā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*laggā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārū*, 2. *mārē*, 3. *mārē*; plur. 1. *māre*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahū-hā*, thou remainest (always) with me; *bharū-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārūgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

dītā, given.

kītā, done.

lēyā, taken.

payā, fallen.

**gēyā* (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HANPŪRĪ DIALECT.

NALAGARH STATE.

एकी-माणूआँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेबे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुखो-खे चाली गया । तेती रई-की आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेबे से सब लटा-फटा खोई चुक्या तो तेते मुखो भारी काड़ पया । से बड़ा कंगड़ हुई गया । तेबे से तेते मुखो-रे एकी माणू साथे रहने लागेया । जे-सगे से रहा तीनी आपणे डोरुआँ बीचे सूर चरणे भेज-दीता । से सूरु-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-थे । तेबे तीनीयें सूँच्या के मेरे-बाबे-गे इतने हाड़ी हे । तीना-गे इतना रीजक हे खाणे होर बाँडणे-खे बतेरा हे । हाँजँ भूखा मरूँ हा । हाँजँ जठी-के आपणे-बाओ-गे जाऊँगा होर तस-खे बोलूँगा हे बाओ में पणमसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता । हाँजँ तेरा पुत बोलणे जोगा नीहूँ । जेड़े तेरे होर हाड़ी हे मूँ-जो बी राखी ले । होर जठी-के आपणे-बाओ-गे आया । से अजा दूर-ही था तेस-रे बाबे तेबे से देखेआ । तेबे ते-जो तरस आई-गा । होर दोड़ी-के तेस-रीया क्याड़ी-ते जाफ़ी दीती होर तेस-रे मूँहाँ-ते पूका लिया । पुत बोलणे लागेया हे बाओ में पणमसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता होर हाँजँ एबे तेरा पुत बोलणे जोगा नी रेहा । फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हाथो-थे मूँदी होर पाओँ-ते जूती पन्हाओ । आसा-खे खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था एबे जीजँदा हुई-गा । हाची गा-था एबे मीटी-गा । तेबे सेओ राजी होणे लागे ॥

तेस-रा बड़ा पुत डोरुये था । तेबे से घरा-रे नेड़े पूज्या तीनी गीत नाचणा सुणेया । तेबे एक हाड़ी अस्वार्ड-के पुकेया के एती क्या हाई राँहा ।

तीनी तेस-खे बोल्या जे तेरा भार्ड आया हे । तेरे-बाओ-ने तेस-रे-राजी-बाजी आवणे-रा जग कीता । तेबे से जड़ी गा होर भीतरो जाणे-खे मूकरी-गा । तेबे तेस-रा बाओ बार आया । तेस-खे पत्याणे लागा । पुते-ने बोल्या भर्ड इतनी बर्सा मने तुसा-री टेळ कीती । कदी तुसारा बोल नी मोड़ा । होर तें मा-खे बाकरीया-रा छेलू बी नी दीता । तेते-साथे जे हाँजँ आपणे-मिन्ना-जो खवार्ड-के राजी हुंदा । तेंते बखतो जो ए तेरा पुत्र आया जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर कीती । तेस-रे बाओ-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा । जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राजी होणा चाँदूँदा था । तेबे-जे तेरा भार्ड मरी गा-था तेबे से फेर जीवी गा हाची गा-था मीटी गा ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HAṆḌŪRĪ DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Ēkī-maṇṇūā-rē dō put thē. Chhōtē-putē-nē bōlyā, 'jō
One-man-of two sons were. The-younger-son-by it-was-said, 'what
 mērā bāḍā hai, sē mā-jō dēi-dē.' Tinīyē āpnē-gharō-rā laṭā-phatā
my share is, that me-to give.' By-him his-house-of property
 dū-jō bāḍī ditā. Chhōtē-putē-nē jēbē āpnā bāḍā
both-to having-divided was-given. The-younger-son-by when his-own share
 lēi-lēyā baṛī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti raī-kē
was-taken a-very-far-of country-to it-was-gone. There having-remained
 āpnā laṭā-phatā sārā ūtō-pātō-bichē khōi-ditā. Tēbē sē sab
his-own property whole debauchery-in was-lost. When he whole
 laṭā-phatā khōi-chukyā, tō tētē-mulkhō bhārī kār payā.
property wasted-completely, then that-country(-in) a-great famine fell.
 Sē baṛā kaṅgār huī-gēyā. Tēbē sē tētē-mulkhō-rē ēkī māṇṇū-sāthē
He very poor became. Then he that-country-of one man-with
 rēhnē-lāgēyā; jē-sagē sē rahā, tinī āpnē dōruā-bichē sūr
to-dwell-began; whom-with he dwelt, by-him his-own field-in swine
 chārṇē bhēj-ditā. Sē sūrō-rē bachūrē-salēōkrā-tē āpnā pēt
to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
 bharū-thā; tēs-khē hōr māṇṇū kichh nā dēō-thē. Tēbē tinīyē
filling-was; him-to other men anything not giving-were. Then by-him
 sūchyā kē, 'mērē-bābē-gē itnē hārī hē, tinā-gē itnā
it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rījk hē khāṇē, hōr bāḍnē-khē batērā hē; hāṭh bhūkhā marū-hā.
food is to-eat, and distributing-for sufficient is; I hungry dying-am.
 Hāṭh ūṭhī-kē āpnē-bāō-gē jāṭgā, hōr tēs-khē bōlūgā, "hē
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Paṇmēs-rō-khē nī jāṇī-kē tā hundiyo pāp kitā;
father, by-me God-to not known-having thee in-being sin was-done;
 hāṭh tērā put bōlṇē jōgā nihū; jērē tērē hōr hārī hē,
I thy son to-be-called worthy am-not; such-as thy other servants are,

mũ-jō bī rākhi-lē." ' Hōr ūṭhī-kō āṇṇē-bāō-gō āyā. Sē
me-to even keep." ' *And arisen-having his-own-father-to he-came.* *He*
 ajā dūr-hī thā, tēs-rē-bābē tēbē sē dēkhēā. Tēbē tō-jō taras
yet far-even was, by-his-father then he was-seen. *Then him-to compassion*
 āi-gā, hōr dōrī-kē tēs-riyā kyārī-tē jāphī diti, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkā lēyā. Put bōṇṇē lāḡeyā, ' hē bāō, mē
mouth-of kiss was-taken. The-son to-say began, ' O father, by-me
 Paṇmēs-rō-khē nī jāṇī-kē tã hundiyē pāp kitā, hōr hāñ
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōṇṇē jōgā nī rēhā.' Phērī tēs-rē-bāō-nē
now thy son to-be-called worthy not remained.' *Again his-father-by*
 hāriyā-khō bōlēyā, ' sōḷtē sōḷtē tālē lyāō, hōr tēs-khē panhāō;
the-servants-to it-was-said, ' good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thō mūḍī hōr pāō-tē jūṭī panhāō; āsā-khō khāṇṇē pīṇē
his hand-on ring and feet-on shoe put-on; us-to eat (and) drink
 dēō, hōr rāji hōṇṇē dēō; mērā put marī-gā-thā, ēbē jūḍā
allow, and glad to-be allow; my son having-died-gone-had, now living
 huī-gā; hrāchī-gā-thā, ēbē mīṭī-gā.' Tēbē sēō rāji hōṇṇē
became; having-been-lost-gone-had, now was-found.' *Then they happy to-be*
 lāḡē.
began.

Tēs-rā barā put dōrūyō thā. Tēbē sē gharā-rē nēre pūjyā,
His elder son field-in was. When he the-house-of near arrived,
 tinī gīt nāchnā sunēyā. Tēbē ēk hāri balwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, ' ētī kyā hāi-rāhā? ' Tinī tēs-khē bōlyā
it-was-asked that, ' here what is-going-on? ' By-him him-to it-was-said
 jē, ' tērā bhāi āyā-hē; tērē-bāō-nē tēs-rē rāji-bāji āwṇṇē-rā
that, ' thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēbē sē jāri-gā, hōr bhitrō jāṇṇē-khē mūkrī-gā.
feast was-made.' *Then he angry-went, and inside going-for refused.*
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyāṇē lāḡā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, ' bhāi, itnī barsā manē tusāri tēḷ kitī, kadī
it-was-said, ' lo, so-many years by-me thy service was-done, ever
 tusārā bōl nī mōrā, hōr tē mā-khē bākriyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
 hī nī dītā, tētē-sāthē jē hāñ āṇṇē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētē-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jiniyē jē tērā ghar-bār rādā-jō kharwāyā, tē
 son came, by-whom that thy property harlots-to was-given-to-eat, thou
 tēs-rē āwnē-rī khātar kitī.' Tēs-rē bāō-nē bōlyā jē, 'hē
 his coming-of feast was-made.' His father-by it-was-said that, 'O
 put, tū sadā mērē-sāthē rahū-hā; jē-kichh mērē-gē hē, sē tērā
 son, thou always me-with dwelling-art; whatever me-with is, that thine
 hī hē; āsā rāji hōṇā chāindā-thā; tēbē-jē tērā bhāi
 alone is; to-us happy to-be proper-was; then-that thy brother
 mari-gā-thā, tēbē sē phēr jīwī-gā; hrāchī-gā-thā,
 having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
 mīti-gā.'
 was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Siva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhalī and Kōṭkhāī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhalī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur :—

Keonthal	9,110
Kumharsain	4,275
Darkoti	595
Balsau	5,457
Bashahr	2,514
Kotkhai	6,882
TOTAL	28,833

Simla Sirājī closely resembles Standard Kiūṭhalī. Immediately to its south lies the Biśsau dialect of Sirmaurī spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhalī.

As in Sirmaurī, a final *z* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindī *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhalī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The **Declension** of nouns is nearly the same as in Kiūṭhalī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēs*, a country, is either *dēsō* or *dēsō*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āgō* instead of *hāgō*, but *dō* (*dī*) is more common. If the sentence *tēs-rē sūchwō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	<i>ā</i>	<i>tū</i>
Agent	<i>mō, mōē</i>	<i>tō, tōē</i>
Obl.	<i>mū, mā</i>	<i>tū, tā</i>
Plur.		
Nom.	<i>ē, aimū, ēū</i>	<i>tūē</i>
Agent	<i>ē</i>	<i>tūē</i>
Obl.	<i>āō</i>	<i>tūō</i>

The genitives are as in Kiūṭhalī, except that according to Mr. Bailey the genitive plural 'your' is *tuaurō* or *tūaurō*.

The **Demonstrative Pronouns** are thus declined :—

This, he				That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>ēnē, ēnnē</i>	<i>īssē</i>	<i>ēnē, ēnnē</i>	<i>tēnē, lēnnē</i>	<i>tīssē</i>	<i>tēnē, tēnnē</i>
Obl.	<i>ēs</i>	<i>īssau</i>	<i>ētthī</i>	<i>tēs</i>	<i>tīssau</i>	<i>tētthī</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īnē</i>	<i>īnīē</i>	<i>īnē</i>	<i>tīnē</i>	<i>tīnīē</i>	<i>tīnē</i>
Obl.	<i>īnō, īnau</i>	<i>īnī</i>	<i>īnō, īnau</i>	<i>tīnō, tīnau</i>	<i>tīnī</i>	<i>tīnō, tīnau</i>

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	<i>ū</i>	<i>ū</i>
2.	<i>ai</i>	<i>ō</i>
3.	<i>au, ō, ō</i>	<i>au, ō, o</i>

or *sō, ōsō* or *ōsō* may be used for any person of any number as in the Biśsau dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ī*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhājī-gōā*, he refused, and *rūśē-gōā*, he became angry. More commonly, however, *yō* is used instead of *ī*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Girīpārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is :—

‘I beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭū</i>	<i>pīṭū</i>
2.	<i>pīṭā</i>	<i>pīṭō</i>
3.	<i>pīṭō</i>	<i>pīṭō</i>

Similarly, the **Future** masculine is :—

‘I shall beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭulā</i>	<i>pīṭūmē, pīṭmē</i>
2.	<i>pīṭelā</i>	<i>pīṭōlē, pīṭlē</i>
3.	<i>pīṭelā, pīṭlā</i>	<i>pīṭōlē, pīṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā pīṭū tā*, I was striking. Or a periphrasis is used, as in *ā pīṭē rōhā tā*.

The only other point to notice is the use of the verb *ājnū*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकी माछरे दो छोटू थे । छोटे छोटे आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडेरे आजो से मूँके दे । तेने सब खेचे दोने छोटे बाँडी । छोटे छोटे आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा । तेथे रहय आपणे खेचे जाँदपणे-दे खोए । जवे सब खेचे खरचय मूका तवे तेश देशदा भारी काळ पड़ा । तवे से कांगाळ हुआ । तवे तेस देशरे एकी बसन् आगे रहंदा लागा । तेने बसन् से सँगर चारदा खेचदा छाड़ा । तवे से सँगररे बचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माछ किछ ना देखो था । तवे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असोँ जीनरे रोटोरा चोटा नईँ आँ भूखा मोईँ रआ । आँ ऊँठय आपणे बाबे आगे डेऊ तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुँदे कीया । एवे आँ तेरा छोटा बोलने जोगा नईँ रआ । जेरे तेरे रीगड़ असोँ एरा मूँके बी रख । तवे से ऊँठय आपणे बाबे आगे आजा । जवे से दूर आजा तो तेसरे बाबे देखा । घीण करय तेसरे गळदे हूँड़ी देय घवाळ दी मूँहदे खोवे दिती । छोटे बोलो जे बाबा मों भगवानोरा पाप ताँ सामने कीया । एवे आँ तेरा छोटा बोलने जोगा नईँ रआ । बाबे आपणे रीगड़ोके बोलो जे एसके सभीदो आळे भूड़के बमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आओँके खाणे पीणेरे बधाए होणे देखो । कँईँरी तँईँ जे मेरा छोटा मरय जीवा । खोआ था एवे मिली गोआ । तवे बधाईँ करदे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जवे से घरो नेड़ा पूजा तवे तेने नाचणो गाणो शुणो । एकी रीगड़ वोदय पूको जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भाईँ आजा अ । तेरे बाबे तेसरी राजी खूशीरे बधावीरे पावणचारे की अ । तवे से रूशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आजा । तेस पतेऊँदा लागा । छोटे बोलो जे मों तो तेरी

चाकरी एतनी बरयो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एक
 खेलटू बी ना दित्तो जो आँ आपणे मित्रो संगे मिलय खूशी करदा । जबे ए
 तेरा छोटा भाजा जेने बादे घरचे छेवड़ीदो खेवे तूएँ एसके एतणे पावणचारे
 दी अ । बाबे उत्तर दित्ता जे छोटया तू तो धेड़ी मूँ साथे रहे । जो
 काह मूँ आगे असो से सबे तेरा असो । आआँ खूशी होणा पड़ो था ।
 कौई जे तेरा भाई मूँइय जीवा खोए गोआ था एवे मिले गोआ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SIMLA SIRĀJĪ DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtū thē. Chhōṭrē-chōhtūē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bāḍē-rē ājō, sē mū-kē dē.' Tēnē sab khēchē dōnē-chōhtū-kō bāḍi. Chhōṭē-chōhtūē āpnā bāḍā lēyō ēk-dūrō-dēsō-rē hāṭō-kō dēwā. Tēthē rōhyō āpnē khēchē jāḍpanē-dē khōē. Jōbē sōb khēchē khōrohyō-mūkā, tōbē tēs-dēsō-dā bhārī kāl pōrā. Tōbē sē kaṅgāl huā. Tōbē tēs-dēsō-rē ēki-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnūē sē sūgōr chārdā khēchō-dā chhārā. Tōbē sē sūgōr-rē bōchē-dō śōlēkhṛē-sōngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (*other*) māchhī kichh nā dēō-thā. Tōbē tēs-rē sūchwō jē, 'mērē-bābē-āgē ērē rīgōr ōsō, jīnō-rē rōṭi-rā chōṭā (*scarcity*) naī; ā bhūkhā mōi-rōā. Ā ūṭhyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiyā. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mū-kē bi rōkb." Tōbē sē ūṭhyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghīn kōryō, tēs-rē gōḷō-dē hūṛi-dēyō (*having run*) gōhwāl dī (*embraced*) mūh-dē khōbē dittī. Chōhtūē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnō kiyā. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōrō-kē bōlō jē, 'ēs-kē sabhī-dō āchhē jhūrkē bōmāō. Hāthō-dē kāgnī, lātō-dē pānī lāō. Āḍ-kē khānē pīnē-rē badhāc hōnē dēō. Kēī-rī-tēī jē mērā chōhtā mōryō, jiwā; khōā-thā, ēbē milī-gōā.' Tōbē badhāi kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nāṭsnō gānō śunō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāi ājā-ō. Tērē-bābē tēs-rī rājī khūśi-rē badhāvi-rē pāwaṇchārē kī-ō.' Tōbē sē rūśē-gōā, bhitrē dēwdā bhāji-gōā. Tēs-rā bābā bāhōr ājā. Tēs patēūdā lāgā. Chōhtūē bōlō jē, 'mō tō tērī chākri ētni-bōrsō kōrē, nā kōbhī tērō-hukōm tsōrō. Tūē mū-kē ēk chēhltū bi nā dittō jō ā āpnē-mitrō sōngē milyō khūśi kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (*all*) ghōrchē chhēōṛi-dō khēwē, tūē ēs-kē ētnō pāwaṇchārē dī-ō.' Bābē uttōr dittā jē, 'chōhtyā, tū tō dhērī mū sāthē rōhē. Jō-kāh mū-āgē ōsō, sē sōbē tērā ōsō. Āḍ khūśi hōnā pōrō-thā, kēī jē tērā bhāi mūiyō jiwā; khōē gōā-thā ēbē milē-gōā.'

BARĀRI.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows :—

Jubbal (Barār)	3,898
*Keonthal (Panur)	434
Bashahr	2,624
Kotkhai	938
Total number of speakers of Barāri	7,894

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirāji, somewhat mixed with the Biśsau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōatā* as in Biśsau. This is evidently an attempt to represent the sound of *chōhtā*, the true pronunciation of the word spelt *chhōtā* in the vernacular character. We may also note the word *tēchhē*, there, for *lēttlē*, another instance of the common change of *t* to *ch*.

The interchange of *ī* and *ē*, and the oblique form in *ō* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āḥ* instead of *ā*, I; *mōḥ* instead of *mō*, by me; and *tāḥ* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tēḥ*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthuē* instead of *tētthi*. Here again, compare the Kāshmirī *tih*, that (neut.), dative *tath*.

Another word for 'that' is *sējē* as in Giripārī. In the neighbouring Jaunsārī *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhī*.

In Sirmauri the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

एकी माणछ रे दुई छोचटे थे । काणछे आपणे बाबे खे लिखो जे ऐ बाबू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरू दे । तेणे आपणे घरची बरोबर दुई छोचटे खे बाँडी । काणछे छोचटे ज बादो लये हेड़ो तबे एकी दूर देश दा डेवा । तेछे रई जू आपणे घरचे थे बादे खार्दे खंगाले । ज किछी ने रओ सेजे देश दा काळ पड़ा । से हुआ दाळजी । तबे रआ तेथुए देश रे बसण साथी । तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर चारद । जू सुंगरे खाये हंदे शेकले बच तेअ खार्दे आपणे पेट भरा । रेका ने देअ किछी ने कोइए । तेणे सूँचो जे मेरे बाबे काए जेती रीगड़ स तेस खे आपू खे ओ बाँडणे खे मुक्ती रोटी स । आँअँ मरि लागा भूखा । आँअँ आपणे बाबे काए डेऊला ओ बोलूला जे मँएँ पणसर री खुशी खू बार ताँअँ आगू पाप किया स । ऐबे तेरा छोअटा बोलणे योगा ने रआ । मूँ भी आपणे चाकर न्हीरा जाण ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Eki-māñchha-rē dui chhōaṭē thē. Kāñchhē āpnē-bābē-khē
One-man-of two sons were. By-the-younger his-own-father-to
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-dī ā-ō, tēō
it-was-written that, 'O Father, what property my-share-in comes, that
 mū ōrū dē.' Tēñē āpnē ghōrchī bōrōbōr dui-chhōaṭē-khē
to-me here give.' By-him his-own property equally two-sons-to
 bāḍī. Kāñchhē-chhōaṭē jō bādō layē-hērō, tōbē ēkī-dūr-dēsō-dā
was-divided. By-the-younger-son when all was-taken, then a-far-country-in
 dēwā. Tēchhē rōī, jū āpnē ghōrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely
 khāī khōñgālē. Jō kichhī nē rōō, sējē-dēsō-dā
having-eaten it-was-wasted. When anything not remained, that-country-in
 kāl pōrā. Sē huā dālji. Tōhē rōā tēthūc-dēsō-rē
a-famine fell. He became poor. Then he-remained that-country-of
 hōsōñ sāthī. Tēñē-bōsñē chhārā āpnē-dōkhrē-dā suñgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.
 Jū suñgrē khāyē-handē śēklē bōchō, tēō khāī
What by-the-swine being-eaten husks remained-over, those having-eaten
 āpnē pēt bhōrā. Rēkā nē dēō kichhī nē kōīc.
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēñē sūichō jē, 'mērē-bābē-kāē jētī rīgōr sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bāḍñē-khē muktī rōṭī sō. Āō mōrī-lāgā bhūkhā.
themselves-for and distributing-for much bread is. I dying-am hungry.
 Āō . āpnē-bābē-kāē dēulā, ō bōlulā jē, "mōē Pōñēsōrō-rī
I my-own-father-near will-go, and I-will-say that, "by-me God-of
 khushī-khū hār tādō āgū pāp kiyā-sō. Aibē tērā chhōaṭā bōñē
desire-to outside thee before sin done-is. Now thy son for-calling
 yōgā nē rōā. Mū bhī āpnē-chākōr nhōrā jāñ."
fit not I-remained. Me also thine-own-servants like consider."

ŚORĀCHŌLĪ.

Śorāchōlī is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barār Pargana of Jubbal. The number of speakers is estimated to be 2,428.

Śorāchōlī is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiūṭhālī. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words :—

- āhth*, a hand.
- āṇū*, to bring.
- āśū*, to come.
- bādā*, all, the whole.
- bāmū*, to put clothes on a person.
- chhāṅṭū*, a son.
- chhāṅṭī*, a daughter.
- chhōkū*, in *khāyō chhōkū*, to eat completely, to finish eating.
- dālji*, poor, poverty-stricken.
- ḍōkhōrā*, a field.
- gauhr* or *gōhr*, a house.
- jhukā*, a garment.
- kāṅṭī*, a ring.
- khāb*, the mouth.
- khāṅṭū*, to waste.
- khōbā*, a kiss.
- māṭī*, a girl, a daughter.
- māyū*, a boy, a son.
- ōr-dēū*, to give away.
- paunchārī*, a feast.
- rēkā*, other, another.
- śād*, a sound.
- śekhḷā*, a husk.
- ṭāḍō*, property, goods and chattels.
- ṭīkū*, angry.
- ujūū*, to rise, to arise.
- uṭī*, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *paunchārē dīṇē*, a feast was given, where we should expect *paunchārī dīṇī*, etc.; for 'by him' we have *tīṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhūkhāī*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are: *āmārā*, *āmārō*, *āmōrā*, *āmōrō*, *āmre* or *āmro*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṃū* (or *ōṃō*, or *ōṃā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahārī change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūṭhalī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirāji this *ō* often becomes *ō*, and this is also the case in Śōrāchōlī. Thus, in the first few lines of the parable, we have *māṇchhō-rē*, *bāyō-kē*, and *dēsō-khē*. The same termination is even added to a noun ending in a vowel; in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirāji *kē*. For *hāgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōślē kōrī bānh*, bind (him) with ropes; *śēkhlē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the **Locative** there is the usual *dā* (*dō*). 'On' is *gās* or *gāśī* (*gāśē*).

For the **Personal Pronouns** there are several forms. We may note:—

	I.	Thou.
Sing.—		
Nom.	<i>ā</i> , <i>āū</i>	<i>tū</i>
Agent	<i>mūī</i>	<i>tūī</i> , <i>tāī</i>
Obl.	<i>mū</i>	<i>tā</i>
Gen.	<i>mērā</i> (<i>ō</i>)	<i>tērā</i> (<i>ō</i>)
Plur.—		
Nom.	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Agent	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Obl.	<i>āmū</i>	<i>tumū</i>
Gen.	<i>āmārā</i> (<i>ō</i>), <i>āmōrā</i> (<i>ō</i>), <i>āmṛā</i> (<i>ō</i>)	<i>tumārā</i> (<i>ō</i>), <i>tuārā</i> (<i>ō</i>), <i>tuōrā</i> (<i>ō</i>)

The **Demonstratives** are:—

	This.	That.
Sing.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īṇī</i> , <i>īṇē</i> , <i>īṇē</i> , neut. <i>ēthūē</i>	<i>tīṇī</i> , <i>tēṇē</i> , <i>tīṇē</i> , neut. <i>tēthūē</i>
Obl.	<i>ēs</i> , neut. <i>ēthū</i>	<i>tēs</i> , neut. <i>tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īnē</i>	<i>tīnē</i>
Obl.	<i>iū</i>	<i>tiū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīṇī*. *Jun-jō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *ōsū, āsū, sū.*

2. } *ōsō, sō, ōsō, sō, āsā (ō), sā, ō, ō.*

3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīṇā(ō)*, given ; *gōā* or *gō*, gone ; *rōā(ō)*, remained ; and *uā(ō)*, become.

The conjunctive participle ends in *i* (*ē*) as in *phēlī*, having run ; *āśē*, having come ; but the Sirājī form in *yō* is more common, as in *ōiyō*, having become ; *pīṭiyō*, having struck ; *lōyō*, having taken ; *rōyō*, having remained ; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.	Plur.
1. <i>pīṭū.</i>	<i>pīṭū, pīṭē.</i>
2. <i>pīṭō.</i>	<i>pīṭō, pīṭē.</i>
3. <i>pīṭō, pīṭō, pīṭā.</i>	<i>pīṭō, pīṭē.</i>

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

'I shall strike,' etc.

Sing.	Plur.
1. <i>pīṭūlō</i>	<i>pīṭūlē.</i>
2. <i>pīṭlō</i>	<i>pīṭlē.</i>
3. <i>pīṭlō</i>	<i>pīṭlē.</i>

The Past is quite regular, and need not detain us.

So is the Perfect. Thus : *āsō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *aṭāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō* ; *ōē* (for *hōi*) *gō*.

A completive is *tīṇē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khāṇē pīṇē dēō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORĀCHŌLĪ DIALECT.

एकी माणछरे दुई छाँगटू थे । आपणे बायकी तेणे काणछे छाँगटूए बोलो मेरे ओ बाया जूणजो टाँडो मेरे बाँडेदो आश तेथू मूँ बी ओर-दे । तीणी आपणो टाँडो दुई बिल बाँडो । जबे काणछे छाँगटूए बादो लय एड़ो तेबा सेओ छाँगटू दूर देशखे डेवो तेछे तेणे रय आपणो टाँडो खाओ खंगालो । जबे तीणे बादो खाय छेको तेबा तेस देशदो बड़ो काळ पड़ो । तेबा सेओ दाळजी उओ । तेबा सेओ तेस देशदो एकी माणछ माँजी रंदो लागो । तेबा तीणी माणछे सेओ डोखरेदो सूँगर चारदो छाड़ो । सेओ सूँगरारे खाए हुंदे शेखळे करे आपणो पेट भर थो । औरी माणछे तेस किछी ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे बाय काए असो तीजँ रीगड़ आगे खाणे बाँडनेखी मुकती असो आँ मूआ भूखाई । आँ उजूइय आपणे बाय बिल डेऊ ज मूईँ तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । आजँ तेरो छाँगटू बोलणे जोगो ना रआ । मूँ बी रीगड़ भाशे चाण । उजूइय आपणे बाय काछी आशो । एबी सेओ दूर आशे लागो थो तीणी बाये आशदी बेर देखो घीण कीये फेटी आशिय गळा उटे दीणे तेसरी खाबदे खोबे दीणे । तेसरे छाँगटूए तेसखे बोलो ए बाया मूईँ तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । एबा आजँ तेरो छाँग टू बोलणे जोगो ना रआ । बाबे आपणे रीगड़खे बोलो बादेखू आछड़े भुड़के आणो तेसखे बामो । तेसरे हाथदे रेके काँगणे लाओ नई पाणी लाओ । मूँ खाणे पीणे देखो आछे रोणे देखो । मूईँ जाणो ज मेरो छाँगटू मरे गो थो तबे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एबै तेसरो बड़ो छाँगटू डोखरेदो थो । तेबा सेओ घौर नेड़ा पूजा तबे नाचणे गाणेरा श्राद शुणा । तीणी एकी रीगड़टू बोदिय श्रादो की तेसरो का मतलब अस । तेणे तेसखे बोलो ज तेरो भाई आशो अ । तेरे बाये

પૌણચારે દીણે સેઓ જીંડંદો મિલો । સે ટીંકા ઉઆ ભીતરે હેંડંદો ભાજો ।
 તેયૂંતૂ તેસરો બાય બારે આશો । તેબા તેસ સમભાંડંદો લાગો । સેઓ ભાજો
 જ ઇટીં બરશ તેરો કાજકામ કિયો કૈબી તેરો બોલણો ન અટાઓ થિયો ।
 મૂંકે બી તારૂં લોકડો ચેઠટૂ ના દીણો જેથે આજૂં આપણે ભલમાણકેદા આજો
 રંદો થિયો । જબે તેરો સે છાંગટૂ આશો જીણી બાદે ઘરચે ક્વેવડીટૂ ચેવે તૂંડૂ
 તેસચી પૌણચારે દીણે । તીણી નાઈ કિયે તૂ દુસકૂરી મૂં હારે રઆ । જૂ
 મૂં આગૂ અસો બાદો તેરો । આમૂં ચુશી ઓળા થિયો જ તેરો ભાઈ મરે ગો
 થિયો એવે તૂંડૂ જીંડંદા ઓળ ગોઆ । ચોળ ગો થો એવે મિલે ગો ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORACHOLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Eki-māṇchhō-rē	duī	chhāṅtū	thē.	Āṇṇē-bāyō-kē
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>
tēṇē-kāṇchhē-chhāṅtūē	hōlō,	‘mērē-ō-bāyā,	jūṇ-jō	ṭāḍō
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>‘my-O-father,</i>	<i>whatever</i>	<i>property</i>
mērē-bāḍē-dō āsō,	tēthū mūī bī	ōr-dē.’	Tiṇī āṇṇō	ṭāḍō
<i>my-share-in comes,</i>	<i>that to-me also</i>	<i>give-away.’</i>	<i>By-him his-own</i>	<i>property</i>
duī-bil bāḍō.	Jōbē kāṇchhē-chhāṅtūē	bādō	lōyō-ērō,	tēbā sēō
<i>two-near was-divided.</i>	<i>When by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up,</i>	<i>then that</i>
chhāṅtū dūr-dēsō-khē	dēwō.	Tēchhē tēṇē	rōyō	āṇṇō
<i>son a-far-country-to</i>	<i>went.</i>	<i>There by-him</i>	<i>having-remained</i>	<i>his-own</i>
ṭāḍō khāō	khaṅgālō.	Jōbē tiṇē	bādō	khāyō-chhēkō,
<i>property was-eaten</i>	<i>was-wasted.</i>	<i>When by-him</i>	<i>all</i>	<i>was-eaten-completely,</i>
tēbā tēs-dēsō-dō	bōrō kāl	pōrō.	Tēbā sēō	dālji uō.
<i>then that-country-in</i>	<i>a-great famine</i>	<i>fell.</i>	<i>Then he poor</i>	<i>became. Then</i>
sēō tēs-dēsō-dō	ēki-māṇchhō-māji	rōndō	lāgō.	Tēbā tiṇī-māṇchhē
<i>he that-country-in</i>	<i>a-man-among</i>	<i>remaining</i>	<i>began.</i>	<i>Then by-that-man</i>
sēō dōkhōrē-dō	sūgōr	chārdō	chhārō.	Sēō sūgōrā-rē
<i>he the-field-in</i>	<i>swine</i>	<i>feeding</i>	<i>was-deputed.</i>	<i>He the-swine-of</i>
khāc-hundē-śēkhlē-kōrē	āṇṇō pēt	bhōrō-thō.	Aurī-māṇchhē	tēs
<i>eaten-being-husks-with</i>	<i>his-own belly</i>	<i>filling-was.</i>	<i>By-another-man</i>	<i>to-him</i>
kichhī nē	dīṇō.	Tēs-rē	sūichōyō	jē,
<i>anything not</i>	<i>was-given.</i>	<i>Him-of</i>	<i>it-was-thought</i>	<i>that, ‘as-many-servants</i>
mērē-bāyō-kāc	ōsō,	tiṭi-rīgōrō-āgē	khāṇē	bāḍnē-khī
<i>my-father-to</i>	<i>are,</i>	<i>those-servants-to</i>	<i>eating</i>	<i>dividing-for</i>
bhūkhāi.	Ā	ujūiyō	āṇṇē-bāyō-bil	dēū
<i>by-hunger.</i>	<i>I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will-)go</i>
tērē-mūḍ-āgū	Pōṇēsōr-dō	bōdkō	āglō	kōrū-ō.
<i>thy-face-before</i>	<i>God-in</i>	<i>sin</i>	<i>formerly</i>	<i>done-is.</i>
bōṇē	jōgō	nā	rōā.	Mūī
<i>to-be-called</i>	<i>worthy</i>	<i>not</i>	<i>remained.</i>	<i>Me</i>
Ujūiyō	āṇṇē-bāyō-kāchhō	āsō.	Ēbī	sēō
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he</i>
			<i>distant</i>	<i>having-come</i>

lāgō-thō, tīṇī-bāyē āsō-dī bēṛ dēkhō ghīṇ
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion
kiyē, phēṭī āsiyō gōlā uṭē dīṇē, tēs-rī-khābō-dē
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on
khōbē dīṇē. Tēs-rē chhāṅṭūē tēs-khē bōlō, 'ē bāyā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,
mūī tērē-mūō-āgū Pōṇēsōr-dō bōdkō āglō kōrū-ō. Ēbā āñī tērō
by-me thy-face-before God-in sin formerly done-is. Now I thy
chhāṅṭū bōlṇē jōgō nā rōā.' Bābē āpnē-
son to-be-called worthy not I-remained.' By-the-father his-own-
rīgōṛō-khē bōlō, 'bādē-khū āchhṛē jhupkē āṇō, tēs-khē bānō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.
Tēs-rē āhthō-dē rēkē kāṅṇē lāō, nāī pāṇī lāō. Mñī khāṇē pīṇē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink
dēō, āchhē rōṇē dēō. Mūī jāṇō jō mērō chhāṅṭū
allow, well to-remain allow. By-me it-is-thought that my son
mōrē-gō-thō, tōbē jīundō ōē-gō.' Sēō khuṣī undē lāgē.
died-gone-was, then living he-became.' They rejoicing being began.

Ēbai tēs-rō bōrō chhāṅṭū dōkhōrē-dō thō. Tēbā sēō gauhrō-nērī
Now him-of the-elder son the-field-in was. Then he the-house-near
pūjā, tōbē nāchṇē-gāṇē-rā sād śunā. Tīṇī ēkī-rīgōṛ-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on
bōdiyō sādō kī, 'tēs-rō kā mōtlōb ōsō?' Tēṇē
having-called it-was-asked that, 'that-of what meaning is?' By-him
tēs-khē bōlō jō 'tērō bhāī āsō-ō. Tērē-bāyē paṇchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast
dīṇē, sēō jīundō milō.' Sē tīkā uā, bhītōrē dēundō bhājō.
was-given, he living was-got.' He angry became, within going refused.
Tēthū-khū tēs-rō bāy bārē āsō. Tēbā tēs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining
lāgō. Sēō bhājō jō, - 'ēṭī bōrōś tērō kāj-kām kiyō;
he-began. He refused that, 'so-many years thy business was-done;
kaibī tērō bōlṇō nā aṭāō-thiyō. Mñī-kē bī tāī lōkrō chēltū
ever thy saying not put-aside-was. Me-to also by-thee a-small goat
nā dīṇō, jēthē āñī āpnē-bhōl-māṇchhē-dā āchhō rōṇḍō-thiyō.
not was-given, by-which I my-own-friends-among well might-have-remained.
Jōbē tērō sē chhāṅṭū āsō, jīṇī bādē ghōrchī chhēwṛī-dū
When thy that son came, by-whom the-whole possession harlots-on
khēwē, tūī tēs-khī paṇchārē dīṇē.' Tīṇī nāñē
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyē, 'tū dus-kūrī mñ hārē rā. Jū
was-done, 'thou days-a-score (i.e. always) me with remainedst. What
 mñ-āgū ōsō, bādō tērō. Āmñ khuśī ōṇā thiyō, jō tērō bhāi
me-to is, all thine. For-us rejoicing to-be was, as thy brother
 mōrē-gō-thiyō, ēbē tai jīundā ōē-gōā; khōē-gō-thō, ēbē milē-gō.
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barār Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biśsau dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kirn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *kī* corresponding to the Simla Sirājī *kē*; and *kichhē*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *naśūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhālī. The Jaunsārī forms would be *naśmā* and *bōlmā*. In the Conjunctive Participle *kharī-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *ṛō* added, as in Rājasthānī, to the Past Participle, as in *māḡīē-ṛō* and *bēchīē-ṛō*. The word *āsī* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āsī* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bāṭō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndā* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hondā* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwarī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ.)

(KĪRNĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकी आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो कीं बोलो जो मेरे होन्दे को बाँटो ओरो दे । तेने घरेजँची दोनो काँ बाँटे दिनौ । जब तिने आपणो बाँटो ओरो माँगैएड़ो तबे सेओ दूरी देसो नशो । तेथो तिने बादो खाओ बेचो । जबे तिने आपणो बाँटो खाई बेचैएड़ो तब पड़ो तेस देसो काळ । तब तेस खरी बेरु आशी । तब तेस-के जिऊ दी एसी आशी हाँ केसिके धाँन साँडो । तेने से आपणे खेचो दा सुँक्रो चारदी छाड़ा । तेस सुँगे कीं जो तूस जबराओ थो से खायो आफु ओर तिस कोई किछे न देथे । तब तिने आपणे जीओ दो सुँच्यो मेरे बापू के ठाँई तो नोक्रो चाक्रो को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ एईके मरु भोके । हाँ आपणे बा कीं न नशूलो तेस कीं बोलूलो बा मूँ भगवानो की कचली की ताजँ आगे हाँ न तेरो बेटो भटेजँदो । जसने तेरे नोकर एशो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

KIRNĪ DIALECT.

(STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bēṭē āpnē-bāpō-kī
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō jō, 'mērē-hōndē-kō bāṭō, ōrō-dē.' Tēnē gharēūchī dōnō-kō
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 bāṭē-dinī. Jab tinē āpnō bāṭō ōrō-māgiērō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
 dūri-dēsō naśō. Tēthō tinē bādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
 tinō āpnō bāṭō khāi-bēchīērō, tab parō tēs-dēsō kāl.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
 Tab tēs khārī-bērū āsī. Tab tēs-kē jiū-dī ēsī āsī, 'hā
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēsi-kē dhān sādō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chhārā. Tēs-sūgrō-kī jō tūs ūbrāō thō, sē khāyō
was-sent. That-pig-for what husks remained-over were, that was-eaten
 āphu, ōr tis kōi kichhē na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpnē-jiō-dō sūchyō, 'mērē-bāpū-kē thāī tō nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghāṭō nī, jiū-khē khānē-kē bāṭnē-kē bāwalē chāprē, hā ēikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlulō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "bā, mū Bhagawānō-kī kachli ki tāī āgē. Hā na tērō
"father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhaṭēīdō. Jasnē tērē-nōkar-ēsō mū bhī jān."'
son to-be-called. As thy-servant-like me also consider."'

KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barār tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw*ri or Kanauri and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūṭhali, closely allied to Simla Sirājī and Śōrāchōli. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūṭhali.¹

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *ṭha* and *ḍha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *ḍha*, *dha*, and *bha*) :—

¹ There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahame Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ī* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

a	ᱠ	da	ᱛ
ā	ᱡ, ᱢ, ᱣ:	dha	ᱤ
i, ī	ᱤ	na	ᱦ
u, ū	ᱥ	pa	ᱧ
ē	ᱦ ᱦ	pha	ᱨ
ai	ᱦ	ba	ᱩ
ō	ᱦ, ᱧ	bha	ᱪ
au	ᱧ	ma	ᱫ
ka	ᱨ	mha	ᱬ
kha	ᱨ, ᱩ	ya	ᱭ
ga	ᱩ	ra	ᱮ
gha	ᱪ	la	ᱯ
cha	ᱪ	va	ᱰ, ᱱ
chha	ᱫ	śa, sha, sa	ᱲ
ja	ᱫ	ha	ᱳ
jha	ᱫ	kā	ᱴ, ᱵ:
ṭa	ᱬ	ki, kī	ᱶ
ṭha		ku, kū	ᱷ
ḍa	ᱬ, ᱭ	kē	ᱸ, ᱹ, ᱺ
ḍha		kai	ᱻ
ṛa	ᱮ, ᱯ	kō	ᱼ
ṭa	ᱯ	kau	ᱽ
ṭha	ᱰ		

The Kōchī alphabet is as careless as the Ṭākṛī in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpnē* is written चपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथीवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाघाटे for *lwāṭē* and गाघांणी for *gāṇō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सर; or even सच (for सचे) for *sē*; and तेणये for *tēṇē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसओ for *pardēsō*, while still more extreme cases are दाव for *dō*, and even चरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकडेवो for *pākōriyō*, and similarly *ō* is used instead of *u*, as in हावो for *hāū*.

The letters *ē* and *ai* are continually confused, as in तेबे for *tēbē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Ṭākṛī) merely an indication of length.

As regards consonants, it may be noted that *u* is always written with *anunāsika* (or, rather, *anusvāra* instead of *anunāsika*) over the preceding vowel. Thus, *tēṇē* is written तेणे .

As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ē* and *i*, as in *ghōrchī* or *ghōrchē*, property; *dīṇī* or *dēṇē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *īthā* and once *īchhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūṭhalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchī spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (छोहटु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirājī change of *ō* to *õ*, as in *mānsō-rē*, of a man, but *sūgōrõ-rē*, for *sūgōrō-rē*, of the swine. In other respects the oblique form is made as in Kiūṭhali.

In addition to the usual Kiūṭhali postpositions, we may note *lē* (borrowed from Kulu Sirājī), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *māñjī*, with, together with; and *kōrē* (or *kōrī*), with, by means of. The Kiūṭhali *hāgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhali. Thus we have *hāũ* or *hā̃*, I; agent *mōē* or *mō̃*; obl. *mũ*; *hāō̃*, us; *mhārā*, our. *tū*, thou; agent *tāē* or *tē̃*; obl. *tāō̃*.

ē or *yah*, this, has its emphatic form *ē̃*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēṇē* (*tīṇī*), and its oblique *tēs*, *tē̃*, or *tēh*. The relative pronoun *jē* has its agent *jē̃iē*, referring to a goat, and *jēṇē* (*jīṇī*), referring to a human being. *Kā* is what? *Kōē* (*kōī*), anyone; *kichh*, anything; *jē-kīē̃*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsō̃*, and a conjunctive participle *āsiyō*, with which forms we may compare the Kāshmīrī *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhali. The present participle of *hōṇū* (*hōṇā* or *hōṇō*), to be, is *hōndā*, not *hundā*.

The past participle of *dēṇū* (-ā, -ō), to give, is *dīṇā* (*dēṇō*, etc.) or *dittā* (*dittō*). In the phrase *dēuā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē*) or *iyō*, as in Simla Sirājī. The *ī* (*ē*) forms are principally used in compound verbs, as in *phēṭī dēwiyyō*, having run, in which *phēṭī dēṇū* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhārō*, appointed him to feed (swine).

Inceptive compounds are formed with *lagṇū* (past part. *lāgā*) and the present participle, as in *manāōndā patēōndā lāgā*, he began to reconcile and coax.

Completive compounds are formed with *mukṇū* and the conjunctive participle, as in *ghōrchē khā(i)yō bēchiyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted:—

<i>ād</i> ,	memory.
<i>ājṇū</i> ,	to come.
<i>bōḍṇā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē</i> (<i>dhērī</i>),	always, continually.
<i>dus</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.

<i>kēr,</i>	the neck.
<i>khōbū,</i>	a kiss.
<i>laukhrō,</i>	small, younger.
<i>muknū,</i>	to complete.
<i>nāsñū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phēññū,</i>	to run.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŮTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAUR.

IN KŌCHĪ CHARACTERS.

ਹੁਣੀ ਮਨਿਮੈਂਕੇ ਯੁਗ ਕੰਤੁ ਬੇ ਗੋਬਿੰਦ ਕੰਤੁਏ ਕੀ ਬੇ ਬੰਨੀ ਹੁ ਕੀ
 ਨ ਤੇਰੇ ਘਰੇ ਤੇ ਤੁਹਾ ਚੰਦੀ ਮੁਗੇ ਚੰਦ ਤੇ ਤੇਰੇ ਤੁਹਾ ਚੰਦ
 ਘਰੇ ਤੁਹਾ ਕੀਨੇ ਕੰਤੁਏ ਦੀਲੇ ! ਤੇਰੇ ਚੰਦੇ ਦੁਰਮ ਪਾਏ ਚੰਦ ਕੰਤੁ
 ਚੰਦ ਕੰਤੁ ਪਾਏ ਤੇਰੇ ਘਰੇ ਸੁਖੇ ਨਿਧੇ ਤੇਰੇ ਤੁਹਾ ਚੰਦੇ ਚੰਦੇ ਮੇਰੇ

5. ਘਰਸੀ ਦੁਨੀਏ ਨੇ ਬੋਲੇ । ਹੋਵੇ ਤੁਸੇ ਸਭੇ ਯੁਧੇ ਸਿਰੇ ਘਰਸੇ ਜਿਨੇ ਕੇਸੇ
ਮੁਢੇ ਤੇਥੈ ਤੇਸ ਮੁਠਾਫ ਨੇ ਸਿਧਾ ਪੜ੍ਹੀ ਤੇਥੇ ਸਭੇ ਸਿਧੇ ਹੋਏ ।

ਤੇਥੇ ਸਭੇ ਏਨੀ ਜੀਆਇਸ਼ਾਂਸੀ ਹੋਏ ਜਿਥੇ ਤੁਲੇ ਜੰਗਲੀ
 ਹੋਥੇ ਦੇ ਜੁਗਰ ਸਿਰਫ ਕਰਨੇ । ਤੇਥੇ ਸੇ ਜੁਗਰ ਦੇ ਕਸੇ ਤੰਦੇ ਸਭੇ-
 ਦੁਕੈ ਦੁਕੈ ਧੁਪਾਂਦਨੇ ਪੇਕਰੇ ਭਰਨੇ ਸਿਰੇ ਥੇ । ਤੇਥੇ ਨੇ ਦੋਨੇ ਥੇ

10. ਜੇਹੀ ਲੀਕ ਤੇਜ਼ਾਨੇ ਤੈਥੋਂ ਤੇਜ਼ਾਨੇ ਚੁਪਾਂਦੇ ਕੰਪਰੇ ਸੀਗਰੂ ਚਗਗਰੂ
 ਰੋਹਿਤ ਚੁੰਦੇ ਦੇ ਤੀਰ ਤੇ ਚੁੰਦੁ ਜਾਗੇ ਧੋਂ ਜੋਟੀ ਪੋਲੀ ਕਸਨੀਥੀ
 ਤਿੰਨ ਫੇਰ ਭਰਾ ਮਰਾ । ਤੈਲੇ ਚੁਪਾਂਦੇ ਸੀਰੋਂ ਸੰਨ ਸੁੰਦੇ
 ਫੇਰ ਚੁਪਾਂਦੇ ਕੰਪ ਕੀਨਾਂ ਰੋਏ ਤਿੰਨ ਤੇਜ਼ਾਨੇ ਕੰਪਰੂ ਦੇ ਜੋਧੇ ਪਾਂਦੇ-
 ਮਰਾ ਨੇ ਦੇਸੀਥੇ ਤਿੰਨ ਚੁੰਦਰੇ ਮੀਰਾ ਲੀਧਾ ਹੁਥੈ ਤਿੰਨ ਤੇਜ਼ਾਨੇ ਕੰਪਰੂ

15. ਘੀਰੇ ਸੋਧੇ ਨੇ ਮਧੇ ਤੁਭੰ ਚਮੰਦੇ ਏਕੀ ਜੀਗਰਨੇ ਮਧੇ ਕੁਪੁ ਕੀ

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

- एकी मानसो रे दुदः छोहटु थे । लोखड़े छोहटुए बाबे खे बोलो ए बाबा
 जो तेरे घरचे हौ तेदः रा बांडा मु ले ओरु दे । तेबै तेंगे अपंगे
 घरची दुदः वीले बांडीयो दींगे । तेबे हकड़े दुसो पाके कांगकः छोहटु
 अपंगा बांडा पाकड़ेवो परदेसवो लेः नासो । तेबे तेंगये अपंगे सारे
 5. घरची देआके दे खोए । जेबे तेहरे सए अपंगे सारे घरचे खावो बेचवो
 मुके तेबै तेस मुलका दो काळ पड़ो । तेबे सए दाळजे हुअः ।
 तेबे सए एकी जीमीदारो मांजी रंहदा लागा । तेंगे से अपंगे
 डाखरे दे सुंगरा चारदः छाड़वोः । तेबै से सुंगर रे वचे होंदे सके-
 कड़ै करे अपंगवोः पेछड़ा भरना चावो था । होर ना देवो थे
 10. कोए कीक तेस ले । तेबै तेस रे अपंगे बाप रे रीगड़ धग्गड़
 रे आद आजे जे तीन रे आपु खादःयो रोट्टी पोळी बचदी थी
 हाँवो दःछा भूखा मरु । तेंगे अपंगे जीवो दाव सुँचो हाँवो
 दःथा अपंगे बाप वीले डेउ हाँवो तेस खे बोलु जे मोयें पंग-
 सर ना देखीयो ताँवो आसदे पाप कीय । एबै हाँवो तेरो छोहटु
 15. फौरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहोरे अयु आगे

- कहि । उवै महे उखीहँ छपल्ले वीर वीरों सँगि । असी महे दूर ब
 व उमरे वीर उमरे महे वीरों असी महे । उल्लेखनी कहैये उम
 कहैये महे महे महे महे महे महे महे । उमरे कहैये
 वीरों महे वीर पल्लम महे महे महे महे महे महे महे ।
5. उवै उवै कहैये छपल्ले महे महे महे महे महे महे महे ।
 वीरों महे महे महे महे महे महे महे । उल्लेखनी कहैये
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
10. पुरी उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 वीरों महे महे महे महे महे महे महे । उल्लेखनी कहैये
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
15. कहैये वीरों महे महे महे महे महे महे महे ।
 वीरों महे महे महे महे महे महे महे । उल्लेखनी कहैये
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।
 उल्लेखनी कहैये महे महे महे महे महे महे महे ।

- छाड़ । तेबे सए तेथीवो अपंगे बाप वीलो चाला । अ:जी सए दुरइ:
था तेस रे बापे तेस देखीवो घीण की । तेंगे फेटी डेवेयो तेस
छोहटु री कीरवो दे घ्याळ देइ:यो मुंह दे खोबु देंगे । तेस रे छोहटुए
बोलआ: मों बाबा पंगसर ना देखीयो तांवा आसदे पाप कीयो
8. एबै तेरो छोहटु फीरने जोग: ना रह: । तीणयें अपंगे रीगड़वो: खे
बोलो: जे एस खी भीतरा गाड़ीयो आछे आछे जुड़के वमांवा ।
हाथ दे कांगंगे लातवो दे लवाआटे लावो । जे आज ये मेरा छोहटा
मुआ होंदा जीवा खोआ होंदा मीला । तेबे सए दुइ: सुखा दे पड़े ॥
- तेहरा बडड़ा छोहटा डोखरे दे डेउआ दो था: । जेबे सअ घरव: नेड़े
10. पुजा तीणयें नाचंगो गाआंगो सुंगवो । तेबै तेंगे एक रीगड़
बोदीयो पुछो जे म्हारे काये य: का: होए रवो: । तेंगे तेस खी बोलो
जे तेरा दाद आए रओ सवो: । तेरे बाबे तेए खी भले चांगे आणे
री तेंइ: खांगोकारी की सवो: । एंइ: सुंगेयो रुसे गोआ । भीतरे डेवोंदा
भाजे गोआ । तेह रा बाब बाहारे आसेयो तेस खे मनावोंदा पतेवोंदा लागा: ।
15. छोहटे बोलो जे मोंये तेरे टहल टकुरी क:ये बरसो की । तेरो
बोलो नेइ: टाला । तेंइ: मुंखे एक छेळटु बी ना दीतो जेंइ:ये हां अपंगे
साउ संगे खुसी करदा । जेबै ए तेरा एजा छोहटा आज्ञा जेणयें
तेरे सारी घरचे छेवोड़ीयो दे खेवे तेस खे तयें खंगोकारी देंगे ।
बाबे तेस ख जवाब दीणा जे तु तो मुं संगे घड़ी रये स: जे

ਦੀਸੇਂ ਮੁੰ ਡਿੱਗੇ ਡੁਬੇਂ ਸੇ ਸਭ ਤੋਂ ਸਹੁ ਤਿੰਨ੍ਹ੍ਹਾਸੀ ਤਿੰਨ੍ਹ੍ਹਾਸੀ
 ਫੇਰੇਂ ਹੈ ਤੋਰ੍ਹੇਂ ਮਰੇ ਗੇਠੇਂ ਬੀ। ਥਵੇਂ ਨੀਠੇਂ ਤੁਠੇਂ ਸਭਾ
 ਗਹ੍ਹੇਂ ਗੇਠੇਂ ਬੀ ਮੀਠੇਂ ਗੇਠੇਂ

कौर्ये मुं चागे चःसो से सब तेरो सब । हांवे खुसी होणा पड़व था
 कीवोदः जै तेरा हाद मरे गोआ था । एवै जीउंदा हुआ सबः
 गड़ावे गोआ था मौले गोआ ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Ēkī-mānsō-rē	duī	chōhtū	thē.	Laukhrē-chōhtūē	bābē-khē			
One-man-of	two	sons	were.	By-the-younger-son	the-father-to			
bōlō,	‘ē	bābā,	jō	tērē	ghōrchē	hau,	tēī-rā	bāḍā
it-was-said,	‘O	father,	what	thy	property	may-be,	that-of	share
mūl-lē	ōrū-dē.’	Tēhē	tēnē	āpnē	ghōrchī	duī-wilē		
me-to	give-away.’	Then	by-him	his-own	property	the-two-near		
bāḍiyō	diṇē.	Tēhē	hōkrē-dusō-pāchhē	kāṇchhā	chōhtū			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	bāḍā	pākōriyō	pōrdēsō-lē	nāsō.	Tēbē	tēnē	āpnē	
his-own	share	having-taken	a-far-country-to	went.	There	by-him	his-own	
sārē	ghōrchī	dēālē-dē	khōē.	Jēbē	tēh-rē	sē	āpnē	sārē
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrchē	khāyō	bēchiyō	mukē,	tēbē	tēs-mulkā-dō			
property	having-eaten	having-sold	was-finished,	then	that-country-in			
kāl	pōrō.	Tēbē	sē	dāl-jē	huā.	Tēbē	sē	ēkī-jimidārō-māji
a-famine	fell.	Then	he	poor	became.	Then	he	a-farmer-with
ralindā	lāgā.	Tēnē	sē	āpnē-dōkhrē-dē	sūgrā	chārdā		
remaining	began.	By-him	he	his-own-fields-in	swine	feeding		
chhārō.	Tēbē	sē	sūgōrō-rē	bōchē-hōndē-sōlēkrē-kōrē	āpnō			
was-appointed.	Then	he	the-swine-of	remained-becoming-husks-with	his-own			
pēchhrā	bhōrnā	chāō-thā,	hōr	nā	dēō-thē	kōē	kichh	
belly	to-fill	wishing-was,	and	not	giving-was	anyone	anything	
tēs-lē.	Tēhē	tēs-rē	āpnē-bāpō-rē	rīgōr-dhōggōrō-rē	ād	ājē		
him-to.	Then	him-of	his-own-father-of	servants-menials-of	memory	came		
jē,	‘tīn-rē	āpū	khāiyō	rōṭī-pōlī	bōchdī-thī,			
that,	‘them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
hāū	īchhā	bhūkhā	mōrū.’	Tēnē	āpnē-jīwō-dō	sūchō,		
I	here	hungry	dic.’	By-him	his-own-soul-in	it-was-thought,		
‘hāū	īthā (for īchhā)	āpnē	bāpō-wilē	dēū.	Hāū	tēs-khē	bōlū	
‘I	here	my-own	father-near	may-go.	I	him-to	may-say	

jē, "mōē Pōṇsōr nā dēkhiyō tāō āsde pāp kīy(ō).
that, "by-me God not having-seen thee in-being sin was-done.
 Ebē hāū tērō chōhtū phirne jōgā nā rōhā. Tū mū
Now I thy son to-be-called worthy not remained. Thou me
 āpnē-rigōrō-nōhōrē āpū-āgē chhār." Tēbē sē tēthiyō
his-own-servants-like thyself-before keep." Then he from-there
 āpnē-bāpō-wilō chālā. Āji sē dūr-i thā, tēs-rē bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father
 tēs dēkhiyō ghīn kī. Tēnē phēti dēwiyō
him having-seen compassion was-made. By-him having-run having-gone
 tēs-chōhtū-rī kērō-dē ghyāl dēiyō mūhō-dē khōbū dīnē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
 Tēs-rē chōhtūē bōlā, 'mō, bābā, Pāṇsōr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen
 tāō āsde pāp kiyō. Ebē tērō chōhtū phirne jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
 'rōhā.' Tēnē āpnē-rigōrō-khē bōlō jē, 'ēs-khī
I-remained.' By-him his-own-servants-to it-was-said that, 'this-one-to
 bhitrā gāriyō achhē achhē jhurke bōmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
 kāgnē, lātō-dē lwātē lāō. Jē āj yē mērā chōhtā muā
a-ring, feet-on shoes put. That to-day this my son dead
 hōndā, jiwā; khōā hōndā, milā.' Tēbē sē duī sukhā-dē
being, lived; lost being, was-got.' Then they two happiness-in
 pōrē.
 fell.

Tēh-rā bōdīā chōhtā dōkhrē-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he
 ghōrō-nērē pūjā, tēnē nāchnō gānō suṇō. Tēbē tēnē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
 ēk rīgōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what
 hōi rōō? Tēnē tēs-khī bōlō jē, 'tērā
having-become remained?' By-him him-to it-was-said that, 'thy
 dād āē rōō-sō. Tērē-bābē tē-khī bhōlē
younger-brother having-come remained-is. By-thy-father him-for well
 chōngō ānē-rī tēi khāpō-kārī kī-sō.' Eī suṇiyō
healthy coming-of for a-feast made-is.' This having-heard
 rusē-gōā. Bhitrē dēōndā bhājē-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē āsiyō tēs-khē manāōndā patēōndā lāgā. Chōhtē
outside having-become him-to reconciling coaxing began. By-the-son
 bōlō jē, 'mōē tērē tōhōl tōkurī kāē-bōrsō kī,
it-was-said that, 'by-me thy service attendance for-several-years was-done,
 tērō bōlō nēi tālā. Tēi mū-khē ēk 'chhōltū
thy said-thing not-even was-disobeyed. By-thee me-to a kid
 bī nā dittō, jēiō hā āpū-sāū-sōngē khusī
even not was-given, by-which I my-own-friends-with rejoicing
 kōrdā. Jēhē ē tērā ējā chōhtā ājā, jēnō
might-have-made. When this thy such son came, by-whom
 tērē sārī ghōrchī chhēwīō-dē khēwē, tēs-khē tāē
thy all property harlots-on was-caused-to-be-eaten, him-for by-thee
 khāpō-kārī dēpē.' Bābē tēs-khē jāwāb dīnā jē,
a-feast was-given.' By-the-father him-to answer was-given that,
 'tū tō mū-sōngē dhērī rōē-sō. jē-kīē
'thou indeed me-with for-days (i.e. always) remained-art. Whatever
 mū-āgē āsō, sē sōb tērō sō. Hāō • khusī hōnā
me-to is, that all thine is. For-us rejoiced to-become
 1 ōrō-thā, kōāī jē tērō dād mōrē-gōā-thā, chē
proper-was, because that thy younger-brother died-gone-was, now
 jīundā huā-sō; gōrāē-gōā-thā, milē-gōā.'
living become-is; lost-gone-was, got-went.'

STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIŪṬHALĪ GROUP.

STANDARD LIST OF WORDS AND

English.	Kiūṭhali.	Haṇḍūri.
1. One . . .	Ēk . . .	Ēk . . .
2. Two . . .	Dō . . .	Dō . . .
3. Three . . .	Chaun . . .	Tin . . .
4. Four . . .	Tsār . . .	Chār . . .
5. Five . . .	Pānz, pāñjh . . .	Pāch . . .
6. Six . . .	Tshē . . .	Chhē . . .
7. Seven . . .	Sāt . . .	Sat . . .
8. Eight . . .	Atth . . .	Ath . . .
9. Nine . . .	Nau . . .	Nē . . .
10. Ten . . .	Daś . . .	Das . . .
11. Twenty . . .	Bis . . .	Bi . . .
12. Fifty . . .	Pajāh . . .	Pañjah . . .
13. Hundred . . .	Śau . . .	So . . .
14. I . . .	Ā . . .	Hāū . . .
15. Of me . . .	Mērā, mērō . . .	Mērā . . .
16. Mine . . .	Mērā, mērō . . .	Mērā . . .
17. We . . .	Hamē . . .	Āsē . . .
18. Of us . . .	Māhrā (or -ō), mārā (or -ō)	Asāqā . . .
19. Our . . .	Māhrā (or -ō), mārā (or -ō)	Asāqā . . .
20. Thou . . .	Tū . . .	Tū . . .
21. Of thee . . .	Tērā, tērō . . .	Tērā . . .
22. Thine . . .	Tērā, tērō . . .	Tērā . . .
23. You . . .	Tumē, tussē . . .	Tusē . . .
24. Of you . . .	Tumāhrā (or -ō) . . .	Tusāqā . . .
25. Your . . .	Tumāhrā (or -rō) . . .	Tusāqā . . .

PHRASES FOR THE KIÜTHALI GROUP.

Sĩmle Sĩaĩĩ.	Sĩrĩchĩĩ.	English.
Ek	Ek	1. One.
Dĩ	Dĩ	2. Two.
Chĩ	Chĩ	3. Three.
Chĩr	Chĩr	4. Four.
Pĩĩĩ	Pĩĩ	5. Five.
Chĩ	Chĩ	6. Six.
Sĩt	Sĩt	7. Seven.
Āĩh	Āĩh	8. Eight.
Nĩ	Nĩ	9. Nine.
Dĩĩ	Dĩĩ	10. Ten.
Bĩĩ	Bĩĩ	11. Twenty.
Pĩĩ	Āĩĩĩ	12. Fifty.
Sĩ	Sĩ	13. Hundred.
Ā	Āĩ	14. I.
Mĩrĩ	Mĩrĩ, mĩrĩ	15. Of me.
Mĩrĩ	Mĩrĩ, mĩrĩ	16. Mine.
Āĩ, ĩ, Āĩĩ, ĩĩ	Hĩmĩ, Āĩĩ	17. We.
Mĩrĩ	Āmĩrĩ, Āmĩrĩ, Āmĩrĩ, Āmĩrĩ, Āmĩrĩ, Āmĩrĩ.	18. Of us.
Mĩrĩ	Āmĩrĩ, Āmĩrĩ, Āmĩrĩ, Āmĩrĩ, Āmĩrĩ, Āmĩrĩ.	19. Our.
Tĩ	Tĩ	20. Thou.
Tĩrĩ	Tĩrĩ, tĩrĩ	21. Of thee
Tĩrĩ . . . .	.....	22. Thine.
Tĩĩĩ, tĩĩ	Tĩmĩ	23. You.
Tĩĩrĩ	Tĩmĩrĩ, tĩmĩrĩ, tĩĩrĩ, tĩĩrĩ, tĩĩrĩ, tĩĩrĩ.	24. Of you.
Tĩĩrĩ	Tĩmĩrĩ, tĩmĩrĩ, tĩĩrĩ, tĩĩrĩ, tĩĩrĩ, tĩĩrĩ.	25. Your.

English.	Kiñṭhali.	Haṇṭhali.
26. He . . .	Sə . . .	Sə . . .
27. Of him . . .	Təs-rā . . .	Təs-dā . . .
28. His . . .	Təs-rā . . .	Təs-dā . . .
29. They . . .	Sə . . .	Sə . . .
30. Of them . . .	Tin-rā, tihnau-rā . . .	Tinā-rā . . .
31. Their . . .	Tin-rā, tihnau-rā . . .	Tinā-rā . . .
32. Hand . . .	Hāth . . .	Hāth . . .
33. Foot . . .	Lāt . . .	Pair . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākkhə . . .	Hākh . . .
36. Mouth . . .	Mūh . . .	Mūh . . .
37. Tooth . . .	Dānd . . .	Dānd . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāl . . .	Kəs . . .
40. Head . . .	Mūṇḍ . . .	Sir . . .
41. Tongue . . .	Jīb . . .	Jīb . . .
42. Belly . . .	Pət . . .	Pət . . .
43. Back . . .	Piṭh . . .	Piṭh, piṭhi . . .
44. Iron . . .	Lōā . . .	Lohā . . .
45. Gold . . .	Sōṇā . . .	Soinā . . .
46. Silver . . .	Chāṇḍ . . .	Chḥḍi . . .
47. Father . . .	Bāpū, bāo . . .	Babā . . .
48. Mother . . .	Āmā, ījī . . .	Ammā . . .
49. Brother . . .	Bāiā, bās . . .	Dādā . . .
50. Sister . . .	Bēbi, bāhp . . .	Bōbo . . .
51. Man . . .	Māchh, ṭhiṇḍ . . .	Māpū . . .
52. Woman . . .	Jwānas, chhēwṛi . . .	Jawṇas . . .

Simla Sirājl.	Sōrābhōll.	English.
Sə	Səṣ, sə	26. He.
Təs-rā	Təs-rō	27. Of him.
Təs-rā	Təs-rō	28. His.
Sə	Səṣ, sə	29. They.
Tinau-rā	Tiũ-rō	30. Of them.
Tinau-rā	Tiũ-rō	31. Their.
Hāth	Āhth	32. Hand.
Lāt	Bāṇṇ	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākh	35. Eye.
Mũ	Khāb	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kōnthū	38. Ear.
Bāl	Māḍal	39. Hair.
Mūḍ	Mūḍ	40. Head.
Jib	Jib	41. Tongue.
Pēt	Pēt	42. Belly.
Pīthi	Pīth	43. Back.
Lōh	Lōh	44. Iron.
Sāno	Sunḍ	45. Gold.
Rūpō	Rūpō	46. Silver.
Bābā	Bābū, bāy	47. Father.
ī	Ije, āy	48. Mother.
Dādā, bhāl	Bhāl, bhāyā	49. Brother.
Dās	Dādā, bōṇē	50. Sister.
Māchh	Māṇichh, māṇohh	51. Man.
Astrē	Chhēwṛi	52. Woman.

English.	Kiūṭhall.	Haṇḍūrī.
53. Wife . . .	Chhewrī . . .	Bahū . . .
54. Child . . .	Bagēhr . . .	Bhāū . . .
55. Son . . .	Bēṭā, bagēhr . . .	Barā bhāṭ . . .
56. Daughter . . .	Bēṭī . . .	Chhōṭī . . .
57. Slave . . .	Āḷī . . .	Kāmā . . .
58. Cultivator . . .	Bastarū . . .	Pāū . . .
59. Shepherd . . .	Badālā . . .	Gawāl . . .
60. God . . .	Ṭhānkur . . .	Paṛmés̄war . . .
61. Devil . . .	Bhāt . . .	Lūḍ . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .
63. Moon . . .	Jāhṇ . . .	Chaud . . .
64. Star . . .	Tārā . . .	Tār . . .
65. Fire . . .	Āg . . .	Āg . . .
66. Water . . .	Chis . . .	Pānī . . .
67. House . . .	Gauhr . . .	Ghar . . .
68. Horse . . .	Gōhrā . . .	Ghōrā, kōrā . . .
69. Cow . . .	Gāū . . .	Gāyē . . .
70. Dog . . .	Sakārī, kukkar . . .	Kītā . . .
71. Cat . . .	Gīṇḍā (<i>m.</i>), braiḷī (<i>f.</i>) . . .	Bilī . . .
72. Cock . . .	Kukkrā . . .	Kukhrā . . .
73. Duck . . .	.....	Bātakh . . .
74. Ass . . .	Gadhā . . .	Gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Charkī, pañchhi . . .	Panchhi . . .
77. Go . . .	Dē . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Bēṭh . . .	Baith . . .

Sinla Sirāji.	Sōrāchōli.	English.
Chhēōṛi	Bōṭi	53. Wife.
Chōhṭū, chōhṭā	Lōbrē	54. Child.
Chhāngṭū	Chhāṅṭū, māyñ	55. Son.
Chhāngṭi	Chhāṅṭi, māi	56. Daughter.
Kāmōṇ	Kāmin	57. Slave.
Bōṣuñ	Bōsin	58. Cultivator.
Bōphālā	Bēphālā	59. Shepherd.
Ṭhākūr	Pōṇēsōr	60. God.
Rīḍ	Satān	61. Devil.
Dōs	Śunaj	62. Sun.
Jñ	Jūhan	63. Moon.
Tārā	Tārō	64. Star.
Āg	Āg	65. Fire.
Pāñi	Pāni	66. Water.
Gauhr, gōhr	Ghaur, gauhr	67. House.
Gōhrā	Ghōṇō, gōhrō	68. Horse.
Gāo	Gāo	69. Cow.
Kūkar	Kukur	70. Dog.
Ḍhōḍā	Birāli	71. Cat.
Kūkhṛā	Kukhrō	72. Cock.
Bōtōkh	Bōtōk	73. Duck.
Gādā	Gādō	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pōkhrā	Chōṛkā	76. Bird.
Ḍō	Ḍō	77. Go.
Khā	Khā	78. Eat.
Bōh	Bēs	79. Sit.

English.	Kiññhalī.	Heppūri.
80. Come . . .	Ā . . .	Ā . . .
81. Beat . . .	Tip . . .	Mār . . .
82. Stand . . .	Ūbhā . . .	Ubē-hō . . .
83. Die . . .	Mōr . . .	Mar . . .
84. Give . . .	Dō . . .	Dō . . .
85. Run . . .	Daur . . .	Daur . . .
86. Up . . .	Ūbhā . . .	Ubē . . .
87. Near . . .	Nēūrō . . .	Nērō . . .
88. Down . . .	Bhāñdā, āndhā . . .	Udō . . .
89. Far . . .	Dūr . . .	Dūr . . .
90. Before . . .	Gāñkā . . .	Āgō . . .
91. Behind . . .	Pāchhukā, picchhāñkā . . .	Pichhā . . .
92. Who . . .	Kuñ . . .	Kiō . . .
93. What . . .	Kāh . . .	Kyā . . .
94. Why . . .	Kōnni-khō, kōō . . .	Kañ . . .
95. And . . .	Hōr . . .	Phēr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jai . . .	Jō . . .
98. Yes . . .	Āh . . .	Hā . . .
99. No . . .	Nīh, na . . .	Nā . . .
100. Alas . . .	Rakh . . .	Dukh . . .
101. A father . . .	Bāpū . . .	Bāō . . .
102. Of a father . . .	Bāpū-rā . . .	Bāō-rā . . .
103. To a father . . .	Bāpū-khō, -hāgō . . .	Bāō-khō . . .
104. From a father . . .	Bāpū-dā, -hāgō . . .	Bāō-tō . . .
105. Two fathers . . .	Dō bāpū . . .	Dō bāō . . .
106. Fathers . . .	Bāpū . . .	Bāō . . .

Simla Strāji.	Śōrāohāli.	English.
Āj	Āś	80. Come.
Pit	Pit	81. Beat.
Ubā o	Ubā-hā	82. Stand.
Mōr	Mū	83. Die.
Dē	Dē	84. Give.
Phōt	Śig	85. Run.
Gāsh	Gāś	86. Up.
Nērā	Nērī	87. Near.
Nīthō	Nīūdo	88. Down.
Dār	Dār	89. Far.
Āgō	Āgū	90. Before.
Pāchhō	Pichhā	91. Behind.
Kūn-jā	Kuṇā	92. Who.
Kā	Kā	93. What.
Kāī	Kēukhi	94. Why.
Tāī	Tāī, tās	95. And.
Sidhō	Par	96. But.
Jai	Jē	97. If.
Ō	Hābā	98. Yes.
Nā	Nā	99. No.
Jhaurī	Erā	100. Alas.
Bābā	Bābū	101. A father.
Bābō-rā	Bābū-rā	102. Of a father.
Bābō-ka	Bābū-khō	103. To a father.
Bābō-dō	Bābū-dō	104. From a father.
Dō bābō	Dui bābū	105. Two fathers.
Bābō	Bābū	106. Fathers.

English.	Kiñṭhali.	Haṇḍūrī.
107. Of fathers . . .	Bāpñ-rā . . .	Bāō-rā . . .
108 To fathers . . .	Bāpñ-khē, -hāgō . . .	Bāō-khē . . .
109. From fathers . . .	Bāpñ-dā, -hāgō . . .	Bāō-tē . . .
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .
112. To a daughter . . .	Bēṭi-khē, -hāgō . . .	Bēṭi-khē . . .
113. From a daughter . . .	Bēṭi-dā, -hāgō . . .	Bēṭi-tē . . .
114. Two daughters . . .	Dō bēṭi . . .	Dō bēṭiyā . . .
115. Daughters . . .	Bēṭi . . .	Bēṭiyā . . .
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭiyā-rā . . .
117. To daughters . . .	Bēṭi-khē, -hāgō . . .	Bēṭiyā-khē . . .
118. From daughters . . .	Bēṭi-dā, -hāgō . . .	Bēṭiyā-tē . . .
119. A good man . . .	Ēk bhalā māchh . . .	Kharā ādmī . . .
120. Of a good man . . .	Ēkī bhalō māchhō-rā . . .	Kharē ādmī-rā . . .
121. To a good man . . .	Ēkī bhalō māchhō-khē, -hāgō . . .	Kharē ādmī-khē . . .
122. From a good man . . .	Ēkī bhalō māchhō-dā, -hāgō . . .	Kharē ādmī-tē . . .
123. Two good men . . .	Dō bhalō māchh . . .	Dō kharē ādmī . . .
124. Good men . . .	Bhalō māchh . . .	Kharē ādmī . . .
125. Of good men . . .	Bhalō māchhō-rā . . .	Kharē ādmīyā-rā . . .
126. To good men . . .	Bhalō māchhō-khē, -hāgō . . .	Kharē ādmīyā-jō . . .
127. From good men . . .	Bhalō māchhō-dā, -hāgō . . .	Kharē ādmīyā-tē . . .
128. A good woman . . .	Ēk tsōzzari jwānas . . .	Ēk khari jawānas . . .
129. A bad boy . . .	Ēk natsōzzā (or natsōzzarō) bagēhr. . .	Ēk burā chhōṭṭi . . .
130. Good women . . .	Tsōzzari chhōwṛi . . .	Khariyā jawānasā . . .
131. A bad girl . . .	Ēk natsōzzi chhōṭṭi . . .	Ēk burī chhōkrī . . .
132. Good . . .	Tsōzzarā (or -rō) . . .	Kharā . . .
133. Better . . .	(Ēs-dā) bēh (better than this). . .	(Tēs-tē) kharā . . .

Simla Sirāṇi.	Śōrāchōli.	English.
Bābē-rā	Bābū-rā	107. Of fathers.
Bābē-kā	Bābē-khē	108. To fathers.
Bābā-dō	Bābē-dō	109. From fathers.
Chōhṭi	Chhāṅṭi	110. A daughter.
Chōhṭi-rā	Chhāṅṭi-rā	111. Of a daughter.
Chōhṭi-ka	Chhāṅṭi-khē	112. To a daughter.
Chōhṭi-dō	Chhāṅṭi-dō	113. From a daughter.
Dō chōhṭiyā	Dūi chhāṅṭi	114. Two daughters.
Chōhṭi	Chhāṅṭi	115. Daughters.
Chōhṭi-rā	Chhāṅṭi-rā	116. Of daughters.
Chōhṭi-ka	Chhāṅṭi-khē	117. Two daughters.
Chōhṭi-dō	Chhāṅṭi-dō	118. From daughters.
Bhōlā māchh	Bhōlō māchh	119. A good man.
Bhōlē māchh-rā	Bhōlē māchhō-rā	120. Of a good man.
Bhōlē māchh-ka	Bhōlē māchhō-khē	121. To a good man.
Bhōlē māchh-dō	Bhōlē māchhō-dō	122. From a good man.
Dō bhōlē māchh	Dūi bhōlē māchh	123. Two good men.
Bhōlē māchh	Bhōlē māchh	124. Good men.
Bhōlē māchh-rā	Bhōlē māchhō-rā	125. Of good men.
Bhōlē māchh-ka	Bhōlē māchhō-khē	126. To good men.
Bhōlē māchh-dō	Bhōlē māchhō-dō	127. From good men.
Bhōli chhēṇṇi	Bhōlē chhēwṇi	128. A good woman.
Burō chōhṭi	Ek nikāmō chhāṅṭi	129. A bad boy.
Bhōli chhēṇṇi	Bāṭhṇi chhēwṇi	130. Good women.
Rihī chōhṭi	Ek nikāmi māī	131. A bad girl.
Āchhō, bhōlō	Āchhō	132. Good.
Āchhō, bhōlē	(Tēs-kiñ) āchhō	133. Better.

English.	Kiūṭhali.	Haṇḍūrī.
134. Best . . .	Sōbbī-dā tsōzzarā (-rō)	(Sab-tō) kharā
135. High . . .	Uchṭā (or -tō) . . .	Ūchā . . .
136. Higher . . .	(Ēa-dā) uchṭā (-tō) . . .	(Tēs-tō) ūchā . . .
137. Highest . . .	Sōbbī-dā uch ^a ṭā (-tō)	(Sab-tō) ūchā . . .
138. A horse . . .	Gohṛā . . .	Kōṛā . . .
139. A mare . . .	Gohṛī . . .	Kōṛī . . .
140. Horses . . .	Gohṛē . . .	Kōṛē . . .
141. Mares . . .	Gohṛī . . .	Kōṛiyā . . .
142. A bull . . .	Sān . . .	Bald . . .
143. A cow . . .	Gāuī . . .	Gāyē . . .
144. Bulls . . .	Sān . . .	Bald . . .
145. Cows . . .	Gāuī . . .	Gayē . . .
146. A dog . . .	Sakārī . . .	Kūtā . . .
147. A bitch . . .	Sakāran . . .	Kūtī . . .
148. Dogs . . .	Sakār . . .	Kūtē . . .
149. Bitches . . .	Sakārī . . .	Kūtīyā . . .
150. A he goat . . .	Bākrā . . .	Bakrā . . .
151. A female goat . . .	Bākri . . .	Bakri . . .
152. Goats . . .	Bākrē . . .	Bakrē . . .
153. A male deer . . .	Aran . . .	Hiran . . .
154. A female deer . . .	Arni . . .	Hirni . . .
155. Deer . . .	Aran . . .	Hiran . . .
156. I am . . .	Ā ōssā, āsū . . .	Hāū hē . . .
157. Thou art . . .	Tū ōssē, āsē . . .	Tū hē . . .
158. He is . . .	Sē ōssā, ōssō, āsā, āsō	Sē hē . . .
159. We are . . .	Hamē ōssū, āsū . . .	Āsē hē . . .
160. You are . . .	Tumē ōssō, āsō . . .	Tusē hē . . .

Simala Sirañji.	Śōrāchōli.	English.
Sabhi-dō ōchho . . .	Bādō-khū ōchho . . .	134. Best.
Uchhō	Gās	135. High.
Uchhō	(Tēs-khū) gās . . .	136. Higher.
Sabhi dō uchhō . . .	Bādō-khū gās . . .	137. Highest.
Gōhrā	Gōhrō	138. A horse.
Gōhrī	Gōhrī	139. A mare.
Gōhrō	Gōhrō	140. Horses.
Gōhrī	Gōhrī	141. Mares.
Bōlōd	Bōlōd	142. A bull.
Gāo	Gāo	143. A cow.
Bōlōd	Bōlōd	144. Bulls.
Gāo	Gāwī	145. Cows.
Kākōr	Kukur	146. A dog.
Kukri	Kukrō	147. A bitch.
Kākar	Kukōr	148. Dogs.
Kukri	Kukri	149. Bitches.
Bākṛā	Bākṛō	150. A he goat.
Bākri	Bākṛō	151. A female goat.
Bākṛō	Bākṛō	152. Goats.
Hōrin	Ōrin	153. A male deer.
Hōrni	Ōrin	154. A female deer.
Hōrni	Ōrin	155. Deer.
Āñ sō, ōsō, ōsō . . .	Āñ ōsṛ, āsṛ sū . . .	156. I am.
Tū ai, sō, ōsō, ōsō . .	Tū ōsō, sō, āsā, sā . .	157. Thou art.
Sē au, ō, ō, sō, ōsō, ōsō	Sē, ōsō, sō, āsā, sā . .	158. He is.
Āñ ū, sō, ōsō, ōsō . .	Āñō, ōsṛ, āsū, sū . .	159. We are.
Tūñ ō, sō, ōsō, ōsō . .	Tūñō ōsṛ, sō, āsā, sā . .	160. You are.

English.	Kiñṭhall.	Haṇḍūri.
161. They are . . .	Sē ōssā, ōssō, āsā, āsō . . .	Sē hē
162. I was . . .	Ā thā, thiyā . . .	Hāñ thā
163. Thou wast . . .	Tā thā, thiyā . . .	Tñ thā
164. He was . . .	Sē thā, thiyā . . .	Sē thā
165. We were . . .	Hamē thē, thiyō . . .	Āsē thē
166. You were . . .	Tumē thē, thiyō . . .	Tusē thē
167. They were . . .	Sē thē, thiyē . . .	Sē thē
168. Be . . .	Ō	Hō
169. To be . . .	Ōṇ, ṣhṇ . . .	Hōṇ
170. Being . . .	Hundā	Hundā
171. Having been . . .	Ōē-rā (or -rō) . . .	Hōi-kē
172. I may be . . .	A ṣṇ, ṣhū . . .	Hāñ hōñ
173. I shall be . . .	Ā ṣhāmā . . .	Hāñ hñgā āgā . . .
174. I should be . . .	Ā ṣṇ, ṣhū . . .	.....
175. Beat . . .	Ṭip	Mār
176. To beat . . .	Ṭipṇ	Mārṇ
177. Beating . . .	Ṭip-dā	Mārḍ
178. Having beaten . . .	Ṭipē-rā (or -rō) . . .	Mārī-kē
179. I beat . . .	Ā ṭipñ	Hāñ mārñ
180. Thou beatest . . .	Tā ṭipō	Tñ mārō
181. He beats . . .	Sē ṭipā, ṭipō . . .	Sē mārō
182. We beat . . .	Hamē ṭipā	Āsē mārō
183. You beat . . .	Tumē ṭipā, ṭipō . . .	Tusē mārō
184. They beat . . .	Sē ṭipā, ṭipō . . .	Sē mārō
185. I beat (<i>Past Tense</i>) . . .	Mōñ ṭipā	Mē mārōyā
186. Thou beatest (<i>Past Tense</i>). . .	Toē ṭipā	Tē mārōyā
187. He beat (<i>Past Tense</i>) . . .	Tiniē ṭipā	Tiniyē mārōyā . . .

Simla Sirāji.	Sōrachōli.	English.
Sē au, ā, ō, sō, ōsō, ōsō	Sō ōsō, sō, āsā, sā	161. They are.
Ā tā, thā	Ā thō	162. I was.
Tā tā, thā	Tā thō	163. Thou wast.
Sē tā, thā	Sē thō	164. He was.
Ā tā, thō	Āmē thō	165. We were.
Tā thō, thō	Tumē thō	166. You were.
Sē thō, thō	Sē thō	167. They were.
Hō	Ō	168. Be.
Ōhā	Ōpā	169. To be.
Hundā	Ōndā	170. Being.
Hōē-ro	Ōiyō	171. Having been.
Hōū	Āū ōū	172. I may be.
Ā hūlā	Āū ōulō	173. I shall be.
.....	.....	174. I should be.
Piṭ	Piṭ	175. Beat.
Piṭpā	Piṭpā	176. To beat.
Piṭdā	Piṭdā	177. Beating.
Piṭē-ro	Piṭiyō	178. Having beaten.
Ā piṭā	Āū piṭā	179. I beat.
Tā piṭā, piṭā	Tā piṭā	180. Thou beatest.
Sē piṭā	Sē piṭā	181. He beats.
Ā piṭā	Āmē piṭā	182. We beat.
Tā piṭā	Tumē piṭā	183. You beat.
Sē piṭā	Sē piṭā	184. They beat.
Mōṣ piṭā	Māṭ piṭā	185. I beat (<i>Past Tense</i>).
Toṣ piṭā	Tāṭ piṭā	186. Thou beatest (<i>Past Tense</i>).
Tōunō piṭā	Tiṭ piṭā	187. He beat (<i>Past Tense</i>).

English.	Kiūṭhali.	Haṇḍūri.
188. We beat (<i>Past Tense</i>)	Hamē ṭipā . . .	Āsē mārōyā . . .
189. You beat (<i>Past Tense</i>)	Tumē ṭipā . . .	Tusē mārōyā . . .
190. They beat (<i>Past Tense</i>).	Tihnē ṭipā . . .	Tinē mārōyā . . .
191. I am beating . . .	Ā ṭipdā lāgē-roā . . .	Hāñ mārñ lāgi-rayā . . .
192. I was beating . . .	Ā ṭipñ-thā . . .	Hāñ marī rayā-thā . . .
193. I had beaten . . .	Moā ṭipā-thā . . .	Mē mārōyā-thā . . .
194. I may beat . . .	Ā ṭipñ . . .	Hāñ mārñ . . .
195. I shall beat . . .	Ā ṭipñmā, ṭipñā . . .	Hāñ mārñgā . . .
196. Thou wilt beat . . .	Tñ ṭipolā . . .	Tñ mārñgā . . .
197. He will beat . . .	Sē ṭipolā . . .	Sē mārñgā . . .
198. We shall beat . . .	Hamē ṭipñmē . . .	Āsē mārñgē . . .
199. You will beat . . .	Tumē ṭipolē . . .	Tusē mārñgē . . .
200. They will beat . . .	Sē ṭipolē . . .	Sē mārñgē . . .
201. I should beat . . .	Ā ṭipñ . . .	.....
202. I am beaten . . .	Ā ṭipā jāñ . . .	Hāñ mārōyā gōyā . . .
203. I was beaten . . .	Ā ṭipā gōā . . .	Hāñ mārōyā gōyā-thā . . .
204. I shall be beaten . . .	Ā ṭipā jāñmā . . .	Hāñ mārōyā gayā-hñgā . . .
205. I go . . .	Ā dēñ . . .	Hāñ jāñ . . .
206. Thou goest . . .	Tñ dēwē . . .	Tñ jāñ . . .
207. He goes . . .	Sē dēwā, dēwō . . .	Sē jāñ . . .
208. We go . . .	Hamē dēñ . . .	Āsē jāñ . . .
209. You go . . .	Tumē dēwā, dēwō . . .	Tusē jāñ . . .
210. They go . . .	Sē dēwā, dēwō . . .	Sē jāñ . . .
211. I went . . .	Ā dēwā . . .	Hāñ gōyā . . .
212. Thou wentest . . .	Tñ dēwā . . .	Tñ gōyā . . .
213. He went . . .	Sē dēwā . . .	Sē gōyā . . .
214. We went . . .	Hamē dēwē . . .	Āsē gñyē . . .

Simla Sirāji.	Śōrāchōli.	English.
Ē piṭā	Āmē piṭō	188. We beat (<i>Past Tense</i>).
Tāṣ piṭā	Tumē piṭō	189. You beat (<i>Past Tense</i>).
Tinē piṭā	Tinē piṭō	190. They beat (<i>Past Tense</i>).
Ā piṭō rōhā ũ	Ā ũ piṭū-lāgō-rōā-sñ, ā ũ piṭū-sñ.	191. I am beating.
Ā piṭō rōhā tā	Ā ũ piṭū-thā	192. I was beating.
Moṣ piṭā tā	Mañ piṭō-thō	193. I had beaten.
Ā piṭū	Ā ũ piṭū	194. I may beat.
Ā piṭulā	Ā ũ piṭalo	195. I shall beat.
Tā piṭolā	Tā piṭlo	196. Thou wilt beat.
Sē piṭolā, piṭlā	Sē piṭlo	197. He will beat.
Ē piṭomē, piṭmē	Āmē piṭulē	198. We shall beat.
Tāṣ piṭolē, piṭlē	Tumē piṭolē	199. You will beat.
Sē piṭolē, piṭlē	Sē piṭlē	200. They will beat.
.....	.....	201. I should beat.
Ā piṭā goā	Ā ũ piṭō-jāu-sū	202. I am beaten.
Ā piṭā goā tā	Ā ũ piṭō-goā	203. I was beaten.
Ā piṭā jāulā	Ā ũ piṭō-jāulā	204. I shall be beaten.
Ā dēū	Ā ũ dēū	205. I go.
Tā dēā	Tā dēwō	206. Thou goest.
Sē dēō	Sēō dēwā	207. He goes.
Ē dēū	Āmē dēū	208. We go.
Tāṣ dēō	Tumē dēwē, dēō	209. You go.
Sē dēō	Sē dēwē, dēō	210. They go.
Ā dēwā	Ā ũ dēwō	211. I went.
Tā dēwā	Tā dēwō	212. Thou wentest.
Sē dēwē	Sē dēwō	213. He went.
Ē dēwē	Āmē dēwē	214. We went.

English.	Kiūṭhali.	Haṇḍūri.
215. You went . . .	Tumē dēwē . . .	Tusē gayē . . .
216. They went . . .	Sē dēwē . . .	Sē gayē . . .
217. Go . . .	Ḍē . . .	Jā . . .
218. Going . . .	Ḍeundā . . .	Jāndā . . .
219. Gone . . .	Gāā . . .	Gayā . . .
220. What is your name ?	Tērā kāh nā ḍso ?	Tērā kyā nāw ?
221. How old is this horse ?	Es gōhrē-ri kāh ummōr ḍso ?	Is ghōrē-ri kyā umar hē ?
222. How far is it from here to Kashmir ?	Ēthiā-dā Kāsmīr kitnā dūr āsā ?	Kāsmīr ēthā-tē kitni dūr hē ?
223. How many sons are there in your father's house ?	Tērē bāō-rē gauhrē kitnē bagēhr āsā ?	Tērē bāwā-rē ghar kitnē maṭhē hai ?
224. I have walked a long way to-day.	Ā āj bahutā haṇḍā . . .	Hāū āj baṛiyē dūrnā-tē āyā
225. The son of my uncle is married to his sister.	Mērē kākē-rā chōḷṭā tēs-ri bauhṇē-sāthi biā āsā.	Mērē chāchū-rā put tēs-riyā baihaṇ-sāthi byā hē.
226. In the house is the saddle of the white horse.	Chitṭē gōhrē-ri zīn tēs gauhrē āsā.	Bagō ghōrē-ri jīn ghar-hi rakhū-ri.
227. Put the saddle upon his back.	Tēs pāndē zīn tsār . . .	Jīn piṭhi-parō rākhi-dō . . .
228. I have beaten his son with many stripes.	Moē tēs-rā chōḷṭā chitṭē-sāthi ṭipā.	Mai tēs-rē putō-jō bahut kuṭyā.
229. He is grazing cattle on the top of the hill.	Sē ṭibbē-pāndē pāsū tsārō . . .	Ō uthṛi dhārā par pasuā chārāyā karō-ā.
230. He is sitting on a horse under that tree.	Sē tēs dālō nhētē gōhrē-īāndē bēṭhā āsā.	Ō dālō-hēṭh ghōrē-parō chaṛū-rā.
231. His brother is taller than his sister.	Tēs-rā bhāī tēs-ri bauhṇē-dā lābā āsā.	Tēs-rā bhāī tēs-tē (than him) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl dāhē rupōyā āsā.	Tētē-dā mōl dhāī rupaiyē ā.
233. My father lives in that small house.	Mērā bāō tēs mīhāṭhrē gauhrē-dā rauhā.	Mērā bāō tēs chhōṭiyā jhuā-giyā ruā.
234. Give this rupee to him	Eh rupōyā tēs-khē dā . . .	E rupaiyā ē-jō dō . . .
235. Take those rupees from him.	Sē rupōyō tēs-bāgō urō lō . . .	E rupaiyē tēs-tē lēi-lō . . .
236. Beat him well and bind him with ropes.	Tēs achhā ṭip ōr rōssī-sāthi bānh.	Es-jō ain kuṭi-kō rasō-kanē bādho.
237. Draw water from the well.	Kūē-dā chis āṇ . . .	Kūē-tē pāṇi chaki-lō . . .
238. Walk before me . . .	Mā dā gāṭh-kā ḍē . . .	Mā-tē āgē chal . . .
239. Whose boy comes behind you ?	Tussō-phā picḥhāṇ-kā kōs-rā chōḷṭā āō ?	Tā-tē picḥhē kōs-rā bhāū hai ?
240. From whom did you buy that ?	Sē tussē kōs-phā loā-thā ? . . .	Ē tē kōs-tē lōyā-hai ? . . .
241. From a shopkeeper of the village.	Gā-rō bāṇiyē-phā . . .	Gāw-rō haṭāṇiyē-tō . . .

Simla Sirājl.	Śōrāchōli.	English.
Tuē dēwē	Tūmē dēwē	215. You went.
Sē dēwē	Sē dēwē	216. They went.
Dē	Dē	217. Go.
Dēundā	Dēundā	218. Going.
Dēwā	Dēwā	219. Gone.
Tērō nāwō kâ ō ? . .	Tērō kâ nāō rō ? . .	220. What is your name ?
E ghōrā keti umari-rā ? .	Ēs ghōrō-rē kâ umōr āsā ?	221. How old is this horse ?
Ith-dā Kashmir kitnō dūr sō ?	Ichhē-kiñ Kōsmir kēṭṭi dūr āsā ?	222. How far is it from here to Kashmir ?
Tērō bāp-rē kēti chōhṭō ō ?	Tērō bābū-rē kēṭṭō chhaṅg-tū āsā ?	223. How many sons are there in your father's house ?
Āj ā dūr tēṭ hāṇḍā . .	Āñ āj bhōutō hāṇḍā . .	224. I have walked a long way to-day.
Mērō kākē-rē chōhṭō ēs-ri būhṇ āṇi sō.	Mērō kākē-rē chhāṅg-tū tēs-ri dādī-rō jāṇō huō.	225. The son of my uncle is married to his sister.
Śuklē ghōrō-ri jīn gauhrō ō.	Śuklē ghōrō-rē kāṭhō ghōrō bihrō āsā.	226. In the house is the saddle of the white horse.
Jin ēs-ri piṭhī-gās chhār .	Tēs-ri piṭhē gāsī kāṭhō pāṇō.	227. Put the saddle upon his back.
Mō ēs-rō chōhṭā chihṭō piṭā.	Mūñ tēs-rō chhāṅg-tū chhiṭē-kōrō piṭō-sō.	228. I have beaten his son with many stripes.
Sē tēs dāhrō gōrū dēwāṇḍā.	Sēō ṭir gāsī bōhchō chārō āsā.	229. He is grazing cattle on the top of the hill.
Sē tēs-rukḥ-niṭhō ghōrō gās ō.	Sēō tēs bikh-thōli ghōrō-gāsō bōṭhā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāi tēs-ri bauhṇō-dā lāmbā ō.	Tēs-rā bhāyā tēs-ri bōṇō-kiñ lābā āsā.	231. His brother is taller than his sister.
Tēs-rō māl dhāi rupō .	Tōṭhā-rō māl dhāi rupayā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēs nāḍō gauhrō-dā rō-ō.	Mērō bābū chhōṭō ghōrō-dō rōā-sā.	233. My father lives in that small house.
Ē rupē tēs dō	Ēs rupayē ēs dō	234. Give this rupee to him.
Tēs-dā sejā rupeā āṇ .	Tiyō rupayō tēs-kiñ ōr kōr.	235. Take those rupees from him.
Tēs āchhō piṭē bī ōr rāsiyō bi bānē.	Tēs āchhō piṭ tēō rēṣṭō kōri bānh.	236. Beat him well and bind him with ropes.
Bāo-dō pāṇi khich . .	Kāō-kiñ pāṇi gār . .	237. Draw water from the well.
Mū-dō gāñ-kā chāl . .	Mūñ āgū chāl	238. Walk before me.
Tāñ pāchhō kōs-rā chōhṭā ājō ?	Tumūi pāchhi kās-rā māyū āsā ?	239. Whose boy comes behind you ?
Tñē kōs-dā ginā ? . .	Tumē sēō kās-dō ginō-thō ?	240. From whom did you buy that ?
Gāō-rē ōki bōniyē-dā .	Gōrō-rē bāniyē-kiñ . .	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukēti, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Biās, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōṭgurū (Kotgarh) 'alāqa of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiñṭhali. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōṭgurū 'alāqa. This tract is locally known as Sadōch or Śōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Biās side of the watershed, is different, and is allied to Kuluī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Śōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Śōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirāji is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Śōdōchi—												
Sangri . . . . .	.	.	.	.	.	.	.	.	.	.	.	2,606
Keonthal . . . . .	.	.	.	.	.	.	.	.	.	.	.	3,026
Kumharsain . . . . .	.	.	.	.	.	.	.	.	.	.	.	6,039
Bashahr . . . . .	.	.	.	.	.	.	.	.	.	.	.	3,658
Kotgarh . . . . .	.	.	.	.	.	.	.	.	.	.	.	3,564
												<u>18,893</u>
Outer Sirāji . . . . .	.	.	.	.	.	.	.	.	.	.	.	20,000
												<u>38,893</u>
TOTAL												38,893

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.' :—

- āgdē*, before.
- ākkh*, the eye.
- āl*, a weaving machine (O. S.).
- ārṇau*, to be defeated.
- ārśā*, on this side.
- ātghau*, see *hātghau*.
- anhṇau*, or *auṇau*, to be, to become.
- aul*, a plough.
- bāb*, a father.
- bāghṇau*, to run.
- bāgur*, wind, air.
- bāhrṭau*, a load.
- bāī*, *bāē*, *bhāī*, a brother.
- baiṇ*, see *būṇ*.
- bailī*, the evening meal (O. S.).
- barērā*, a brother (O. S.).
- banhrī*, much.
- baun*, a forest, jungle.
- bāvtā*, one of the slanting roofs of a house (O. S.).
- bēdṇau*, or *bōdṇau*, to call, summon.
- bēdzau*, seed.
- bēḥ*, a sheep.
- bēsṇau*, to sit.
- bēḥū*, a low-caste servant, a slave.
- bhōrī*, great, excessive.
- bijā*, drought (O. S.).
- bītau*, good, beautiful.
- bōḍḍau*, great, large.
- bōḍkau*, great, excessive.

- bōdṇau*, see *bēdṇau*.
bōld, an ox.
bṛailau, fem. *bṛailī*, a cat.
bū, a grandfather (O. S.).
būhṇ, *baihṇ*, a younger sister.
būt, a tree.
chān, ready.
chanṇau, to make.
chaun, three.
chēi, a younger sister.
chkēōrī, see *tshēōrī*.
chhōtū, see *tshōtū*.
chīr, a plot of cultivated land (O. S.).
chiūkhū, fem. *chiūkhī*, a small bird.
dāhr, a hill.
dāi, an elder sister.
daihrau, a day, the sun.
daihrē, daily, continually, always.
dālji, poor, indigent.
dāṇau, to place.
dānd, a tooth.
dan, sunshine.
dēṇau, to go.
dhan, the belly (O. S.).
dhōlī jāṇau, to tumble down (O. S.).
dhōṇī, the master of a *bēthū* (O. S.).
dōl, a plain (O. S.).
dzādan, cold.
dzai, if, that.
dzibh, the tongue.
dzōṇau, a man, a person.
dzōrkī, a fish (O. S.).
dzōt, a hill-top, pass (O. S.).
dzōth, *dzōth*, the moon.
gāē, upon.
gās, up.
gauhr, a house.
gēō, ghī.
ghīn, compassion.
ghōrchī, property, possessions.
gōrāṇau, to be lost.
gōhrau, a horse.
grāsnī, a household god (O. S.).
graū, a village.
gulūau, sweet.

- hāṇḍṇau*, to walk.
hātth, a hand.
hātṣhau, *hātṣau*, *ātṣhau*, good.
hīdē, yesterday. In (O. S.) *hīj*.
hōkṇau, little, small.
hōr'h, a wife (O. S.).
hōṭṣau, little, small (O. S.).
hūbhā, up.
hūndī, down.
ī, *īj*, a mother.
ichhṇau, to come (O. S.).
jāt, the mouth.
jhētṇau, to fight.
jhīrṇau, to draw (water).
jhūṭṇau, to drink (O. S.).
jōchṇau, to yoke, *aul jōchṇau*, to plough.
jōlkā, clothes (O. S.).
kāē, near.
kāṅṇī, a ring.
kāllē, to-morrow.
kēṇkī, alone, separate (O. S.).
khākkh, the corner of the mouth (O. S.).
khāssau, much (O. S.).
khēch, *khētṣ*, a field.
khēṇṇau, to give to eat.
khōrānt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).
khōrau, upright, standing.
khōṭṇau, to serve, to do service.
kōṇak, wheat (O. S.).
kōṇōrā, a winnowing tub (O. S.).
lāḡṭī, a field.
laiṇau, to take.
lāṇau, to apply, appoint (*lagānā*).
lāt, a foot.
lōlōṭā, a haystack (O. S.).
lōṭṇau, to fall.
māhṭrau, i.q. *mhāṭrau*.
māndḡau, a bed (O. S.).
māndḡhā, in, within, from in.
māṇōchh, *māṇś*, a man.
māss, meat.
mātrī, a mortgage (O. S.).
mērā, kindness (O. S.).
mhāṭrau, little, small.

- möndör*, a roof (O. S.).
mũh, the face.
naitau, hot.
nãñi, a wife.
naũ, a name.
nēdđhĩ, *nēřĩ*, near.
nēcōl, low-lying land (O. S.).
nikkau, bad (O. S.).
nĩñau, to take away (O. S.).
ōr, other, another ; and.
ōrtā *pōrtā*, hither and thither (O. S.).
ōrũ lainau, to take away.
ōtāñau, to put to one side.
ōlñau, to go to one side, to turn.
painau, sharp.
pāñđ, the top story of a house (O. S.).
pañcūñau, to give to drink.
pārśā, beyond.
pātshā, behind.
phābñau, to meet.
phuāl, a shepherd.
phörōz, the day before yesterday (O. S.).
piñđĩ, a house (O. S.).
pinnĩ, an egg.
piññau, to beat.
pitshũ, behind (O. S.).
piññh, the back.
pōhlũ, *pōñōhōl*, hay (O. S.).
pōlñau, a shoe.
pör, but.
pōt, *pēt*, the belly.
pōtsēli, a blanket (O. S.).
rāch, *rāchĩ*, night.
rāmlau, clean (O. S.).
rāñđũ, a husband.
rauhñau, *raññau*, *rōñau*, to remain.
rīau, bad, ugly.
rīgōr, a servant.
saigōrñau, to make (O. S.).
śailñau, a fox.
sāũ, a friend, companion.
śēlau, cold.
sithē, with, together with ; with, by means of.
śittau, white (O. S.).
śōbhlaui, good, beautiful, well (O. S.).
sōhrāj, highland (=Sirāj) (O. S.).
śōlōkhñau, chaff, husk.

sorlau, a plain (O. S.).
śorū, a boy, a son (O. S.).
śrāl, hair.
suhōn, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulai, lazy (O. S.).
sūnanu, gold.
suttṇau, to lie down, to sleep.
ṭhurnau, to run.
tichchhau, sharp (O. S.).
tōl, *tōl*, down, below.
tsāṅgau, well, healthy (*chaṅgā*).
tsāh, buttermilk.
tsāhkanu, swift (O. S.).
tsāhōṛī, *chhēōṛī*, a woman, a wife.
tsāṅṇau, to beat (O. S.).
tsāhōṭū, *chhōṭū*, a boy, a son.
tsōrnau, to graze, eat grass.
ulī, a cave (O. S.).
utṣṭrau, *utṣṭau*, *utṣṭrau*, high, lofty.
uzṇau, *uzṇau*, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tsāhōṭā*, but much more often *tsāhōṭū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *hōnā*, to become, is represented in Śōdōchī by *aṇau* or *auṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindi *rahnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindi *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōṭū* or *tsāhōṭū*, a son, and similarly *j* becomes *z*, as in *uzṇau*, for *ujṇau*, to arise, or *dz*, as in *dzībḥ*, for *jībḥ*, the tongue.

The letter *h* is often dropped, as in *oṭṇau*, to go to one side, Hindi *haṭnā*; *śēlau*, equivalent to the Kāshmīrī *śēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *aṇau* or *auṇau*, the Hindi *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmīrī *gēv*), clarified butter (*ghī*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhrā*, a horse; and in *daiḥrau*, usually written *dhairau*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindi *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthiō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindi *jōtnā*, to yoke; and *rāch*, Hindi *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *tau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrtau*, a load, Hindi *bhār*; and *utṣṭau* or *utṣṭrau*, high, Hindi *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōṭī*, a girl, *tshōṭīau*. It may be noted that in Sainjī, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōṭīai* (-*ē*), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ā*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhṛau*, a horse, the genitive (singular or plural) *gōhṛēau* (*gōhṛēō*), and the agent (singular or plural) *gōhṛēyai* (-*ēyē*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse, oblique singular or plural, *gōhṛai* or *gōhṛē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ī*. Thus, *būhṇ* or *baiṇṇ*, a sister; oblique form, singular or plural, *baiṇṇī*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse; *gōhṛai* or *gōhṛē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *ī*. Thus, *baiṇṇ*, a sister; *baiṇṇī*, sisters. Outer Sirājī, however, has no nasalization (*baiṇṇī*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form :—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhṛau</i> (<i>ā</i> , <i>ō</i>), a horse	<i>gōhṛai</i> (<i>ē</i>)	<i>gōhṛēau</i> (<i>ō</i>)	<i>gōhṛēyai</i> (<i>ē</i>)	<i>gōhṛai</i> (<i>ē</i>)	<i>gōhṛēā</i>	<i>gōhṛēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhrau</i> (<i>ō</i>)	<i>gauhrai</i> (<i>ē</i>)	<i>gauhrā</i>	<i>gauhrē</i>	<i>gauhrō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>bāthīau</i> (<i>ō</i>)	<i>hāthīai</i> (<i>ē</i>)	<i>hāthī</i>	<i>bāthīē</i>	<i>hāthīō</i>
<i>tshōṭī</i> , a girl	<i>tshōṭī</i>	<i>tshōṭīau</i> (<i>ō</i>)	<i>tshōṭīai</i> (<i>ē</i>)	<i>tshōṭī</i>	<i>tshōṭīyē</i>	<i>tshōṭīyō</i>
<i>būhṇ</i> or <i>baiṇṇ</i> , a sister	<i>baiṇṇī</i> (O. S. <i>baiṇṇī</i>).	<i>baiṇṇau</i> (<i>ō</i>)	<i>baiṇṇai</i> (<i>ē</i>)	<i>baiṇṇī</i>	<i>baiṇṇē</i>	<i>baiṇṇō</i>

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (-ē) or *gōhrāi* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *rī*. This is evidently borrowed from Kiūṭhali.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhali adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two personal pronouns are declined as follows:—

		I.	Thou.
Sing.	Nom.	<i>mũ</i> (O. S. <i>hũ</i>)	<i>tũ</i> .
	Agent	<i>maĩ</i>	<i>tuĩ</i> .
	Obl.	<i>mũ</i> , <i>mũ</i>	<i>tā</i> , <i>tā</i> .
	Gen.	<i>mērau</i> (-ō)	<i>tērau</i> (-ō).
	Plur.		
	Nom. } Agent }	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
	Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i> .
	Gen.	<i>māhrau</i> (-ō)	<i>thārau</i> (-ō).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tēlth*) *mulkhā-rē ēkī māṇsā sōngē*, with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jau</i> (<i>jō</i>), <i>ēu</i> , <i>ēh</i> (O. S. also <i>ē</i>)	<i>jau</i> (<i>jō</i>), <i>ēu</i> , <i>ēh</i>	<i>jau</i> (<i>jō</i>), <i>ēu</i> , <i>ēh</i>	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. also <i>ōh</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. <i>ōh</i>)
Agent	<i>ēuai</i> (<i>-ē</i>)	<i>ai</i> (<i>ē</i>)	<i>ēuai</i> (<i>-ē</i>)	<i>tīnī</i> (O. S. <i>tēī</i>)	<i>tai</i> (<i>tē</i>) (O. S. <i>tai</i>)	<i>tīnī</i> (O. S. <i>tēī</i>)
Obl.	<i>ēu</i> , <i>ēs</i>	<i>aiā</i> (<i>ēā</i>)	<i>ētth</i>	<i>tēu</i> , <i>tēs</i> , <i>tēh</i>	<i>taiā</i> , <i>tēā</i>	<i>tētth</i>
Gen.	<i>ēh-rau</i> (<i>-rō</i>)	<i>aiāu</i> (<i>-ō</i>) (O. S. <i>ēsō</i>)	<i>ētthau</i> (<i>-ō</i>)	<i>tēuau</i> (<i>-ō</i>), <i>tēh- rau</i> (<i>-rō</i>), <i>tēs- rau</i> (<i>-rō</i>)	<i>taiāu</i> (<i>-ō</i>) (O. S. <i>tēsō</i>)	<i>tētthau</i> (<i>-ō</i>)
Plur.—						
Nom.		<i>jai</i> (<i>jē</i>), <i>ēu</i>			<i>sai</i> (<i>sē</i>)	
Agent		<i>īnai</i> (<i>īnē</i>)			<i>tīnē</i>	
Obl.		<i>īnā</i>			<i>tīnā</i>	
Gen.		<i>īnau</i> (<i>īnō</i>), <i>īnāu</i> (<i>-ō</i>)			<i>tīnau</i> (<i>tīnō</i>), <i>tīnāu</i> (<i>-ō</i>)	

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthānī.

The **Relative Pronoun** *d̥zau* or *d̥zun*, who, which, is declined as follows. Sing. ag. *d̥zunī* or *d̥zīnī*, obl. *d̥zauā*, gen. *d̥zau-rō*. The plural is the same as the singular, except that the ag. is *d̥zunīyai* or *d̥zīnīyai*.

The **Interrogative Pronoun** *kuṇ*, who, is declined exactly like *d̥zun*. Its neuter is *kai* (*kē*), gen. *kiūwō*.

Indefinite Pronouns are: *kōi*, anyone, someone (ag. *kuṇī*, gen. *kōsuī*), and *kichh*, anything, something. *D̥zau kuṇī* or *d̥zun kuṇī* is 'whoever,' and *d̥zau kichh* or *d̥zun kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā̃*. O. S. has also *ū̃* in the first person singular.

The past tense is *tau* (*tō*), pl. *tai* (*tē*); fem. sing. and plur. *tī*. We occasionally come across the Kiūṭhālī forms *thau* (*thō*), *thai* (*thē*), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhĩ ainthĩ*, I am not. It does not change for number or person. Outer Sirājī has *āthĩ* instead of *ainthĩ*.

B. Active Verb.—Infinitive *piṭṇau* (-ṇā, -ṇō), to strike. After *r* we have *ṇau* instead of *ṇau* as in *ṭṣōrṇau*, to graze. Outer Sirājī has optionally -ṇū instead of -ṇō.

Present Participle *piṭḍau* (-dā, -dō), striking. After a vowel the termination is *ṇḍau*, as in *jāṇḍau*, going. So *rauḥṇḍau*, *rauṇḍau*, or *rōṇḍau*, remaining, from *rauḥṇau*, *rauṇau* or *rōṇau*, to remain.

Past Participle, *piṭau* (-ā, -ō), struck.

Irregular are :—

auḥṇau or *auṇau*, to be, to become,

past part. *ūḥau*, *ūau*

ḍēuṇau, to go,

ḍēūau

laggṇau, to be joined,

lāgau

jāṇau, to go,

gōau or *gau*, plur. *gēai*, *gai*; fem. *gēi*

kōrṇau, to do,

kīau

dēṇau, to give,

dīṇau (O. S. *dēnnau*)

laiṇau, to take, is regular.

The Outer Sirājī *ichhṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭṣō*, having struck (in compounds, *piṭi*). Outer Sirājī, *piṭṣ-kōrē*.

Adverbial Pres. Part., *piṭdā*, while striking.

Noun of Agency, *piṭṇēālā*.

Imperat. 2 sing. *piṭ*, strike thou.

2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭ*, *piṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirājī as a Future; I strike; I may strike (O. S. I shall strike), etc.

	Sing. -	Plur.
1.	<i>piṭū</i>	<i>piṭi</i> , <i>piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āṇau, to come, has :—

	Sing.	Plur.
1.	<i>āū</i>	<i>āi</i> , <i>ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>

dēuṇau, to go, has:—

	Sing.	Plur.
1.	<i>dēū</i>	<i>dēwī, dēwā</i>
2 & 3.	<i>dēwā</i>	<i>dēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mū piṭḍau lāgau aundau*, I am beating, equivalent to the Hindi *maī mārtā lagā hōtā (hū)*.

The Imperfect is formed from the present by adding *tau (tō)* (plur. *tai (tē)*; fem. *ti*) to the present. Thus *mū piṭū tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mū piṭḍau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mū piṭḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṭmū, piṭū</i>	<i>piṭmē, piṭī, piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *dēuṇau*, to go, makes *dēmū, dēmē*. Outer Sirājī has no forms in *mū* or *mē*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

mū dēūau, I went.
maī piṭau, I struck him.
mū dēūau tau, I had gone.
maī piṭau tau, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mū piṭḍau rauhū*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tṣārdau lāau*, he appointed him to feed swine.

The conjunctive participle in *ī* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēūē nēhī pōrhdī*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *mērē nēhī dēundau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *dēuṇau*. *Jāṇau* is mainly employed in composition.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (ŚODŌCHI).

एकी बाबे दोई छोटू तै । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जौ मेरी बाँडी पड़ा तेज मूलहै दे । तेबी तीनी तीना लै आपणी घरची बाँडी । थोड़े धैड़े जए तै तीनी छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली के डेजअौ । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बड़ौ काळ पड़ौ । तेबी सौ बड़ौ दाळजी जअौ । तेबी सौ तेज मुलखा रे एकी माण्शा संगे रौंदौ लागौ । तीनी सौ आपणी लाँगटी दो सुंगरे चारदौ लाअौ । तेबी सौ सुंगरे रे बचे औंदे शलोकड़े सिथे आपणौ पोट भरा तौ । तेज लै ओर कोई किछ ना देआ तौ । तेबी तेज लै सोच आई । आपणे जी दे सूँची जै मेरे बाबा काए जेतेरे रीगड़ बेठू आसा तीना काए खाणे बाँडणे लै रौटी मुक्ती ओआ । मूँ लागौ औंदो भूखौ मरदौ । मूँ एबी उजुयो आपणे बाबा काए लै डेज । तेज के बोलू जै बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी जअौ । मूँ एबी तेरी छोटू-बोलणे जोगौ ना रौहौ । मू लै एकी रीगड़ा बराबरी रख । तेबी सौ खड़ौ उजुअौ । आपणे बाबा काले आअौ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरौ । देखी घीण की । ठूरयो तेजए मूँहा दी पोप्पी दीनी । तेजए छोटूए तेज लै बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी जअौ । मूँ एबी तेरी छोटू बोलणे जोगौ ना रौअौ । तेजए बाबे आपणे रीगड़ा लै बोलौ जै सभी का बीते जुड़के आणौ एज लै बटेअौ । एजए हाथा दे काँगणी लाअौ लाता दे पोलड़े खाअौ । हामाँ लै खाणौ पीणौ खुशी औणे देअौ । की लै जै मेरी जौ छोटू मुअौ तौ फिरे जीउंदौ जअौ गड़ाअौ तौ एबी मिली गोअौ । सै खुशी औंदी लागी ॥

तेजअौ बड़ौ छोटू खेचा दो तौ । जेबी सौ घौरा सेठे पूजौ तीनी नाचणौ गाणौ शुणौ । तौ एकी रीगड़ा लै बोदिय पूछौ जै कै जौ लागे औंदे करद । तीनी बोलौ तेज लै तेरी भाज आअौ तेरे बाबे खानाकासी की की लै जै तेज लै सौ भकौ चाँगौ जीउंदौ मिलौ । तेथी गाए सौ नराज

जअौ । भौचे डेउंदौ भाजौ । तेथी गाए तेजअौ बाब बारे आअौ । तेज
 ले पतेउंदौ लागौ । तीनी बोलौ जै एत्री बरश ताँ सिथे रौहंदे खटदे
 ऊई । कीबीए तेरौ बोल ना अटाअौ । तँ मेरी तार्ई कीबी एक केऊ बी
 ना दीनौ जेत्य का मूँ बी साज संगे खुशी रअंदौ । जेबी तेरौ छोटू आअौ
 जीनी तेरी सारी घरची केवड़ी के मराई तँ एह री तार्ई खानाकारी की ।
 बाबे तेज ले बोलौ ए छोटू तू तो मूँ संगे धेड़ी रौहा । जौ मूँ काए आ, सौ
 सब तेरौ आ । हमाँ ले खुशी मनाउणी चेइजे । की ले जै तेरौ भाई मोरी
 गोअौ तौ तेबी जीउंदौ फिरौ गड़ाई गोअौ तौ एबी मिली गोअौ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Ekī-bābē dōi tshōtū tai. Tīnā-mā hōknē-tshōtūē
Of-one-father two sons were. Them-from-among by-the-younger-son
 hōlau, 'hē bābā, āpnī-ghōrchī-māndzhā dzau mērau bāḍau ṛōṛā,
it-was-said, 'O father, thine-own-property-from-in what my share falls,
 tēū mū-lhai dē.' Tēbī tīnī tīnā-lai āpnī ghōrchī bāḍī.
that me-to give.' Then by-him them-to his-own property was-divided.
 Thōrai daihrai ūai-tai, tīnī-tshōtūē āpnē-bāḍēi ghōrchī kōtthī
A-few days become-were, by-that-son of-his-own-share the-property togethe,
 kōrēō dūr-dēsā-rī sailī-kē dēūau. Tēti āpnī ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jādpōṇē-dī lōpōḍāwī dīnī. Jēbī sārī ghōrchī
debauchery-on having-squandered was-given. When all property
 lōpōḍāwī mukau, tēbī tēū-mulkhā-dē bōḍḍau kāl pōrau.
having-squandered he-completed, then that-country-in a-great famine fell.
 Tēbī sau bōḍḍau dālji ūau. Tēbī sau tēū-mulkhā-rē ēkī-māṇṇā-sōṅgē
Then he very poor became. Then he that-country-of a-man-with
 raundau lāgau. Tīnī sau āpnī-lāḡti-dō suṅgrai tsārdau lāau.
dwelling began. By-him he his-own-fields-in swine feeding was-appointed.
 Tēbī sau suṅgrē-rē bōchē-aundē-śōlōkrē-sithē āpnau pōt bhōrā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.
 Tēū-lai ōr-kōi kichh nā dēā-tau. Tēbī tēū-lai sōch āi.
Him-to other-anyone anything not giving-was. Then him-to thought came.
 Āpnē-jī-dē sūchau dzai, 'mērē-bābā-kāē jētrē rīgōṛ bēthū
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āsā, tīnā-kāē khāṇē-bāḍḍē-lai rōṭi muktī ōā. Mū lāgau-aundau
are. them-near eating-dividing-for bread much was. I occupied-being
 bhūkhau mōrdau. Mū ēbī uzuēō āpnē-bābā-kāē-lai dēū.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēū-kē bōlū dzai, "bābā, mū tā-kāē Pōrmēsā-kāē bōḍkau pāpī
Him-to I-may-say that, "father, I thee-near God-near great sinner
 ūau. Mū ēbī tērau tshōtū bōḷḷē jōgau nā rauhau. Mū-lai
became. I now thy son to-say worthy not remained. Me(acc.)
 ēkī-rīgōṛā-bōrābōrī rōkh." Tēbī sau khōrau uzau. Āpnē-bābā-kālai
a-servant-like keep." Then he standing arose. His-own-father-near

āau. Tēbī sai bhōrī dūr tau, tētrī tēūē-bābē hērau.
he-came. Then he great distance was, then by-his-father he-was-seen.

Dēkhi ghīn kī. Thūrēō tēūē-mūhā-dī pōppī dīnī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshōtūē tēū-lai bōlau, 'ē bābā, mū tã-kāē Pōrimēsra-kāē bōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great
 pāpī ūau. Mū ēbī tērau tshōtū bōlōē jōgau nā rauau.'
sinner became. I now thy son to-say worthy not remained.'

Tēūē-bābē āpñē-rīgōrā-lai bōlau dzai, 'sōbhī-kā bitai jurkai
By-his-father his-own-servants-to it-was-said that, 'all-than good garments
 ānau, ēū-lai bōdhēau; ēūē-hātthā-dē kãgnī lāau, lātā-dē pōlrai lāau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmā-lai khānau pīnau khuṣī auñē dēau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that
 mērau jau tshōtū muau-tau, phirē jiundau ūau; gōrāau-tau, ēbī
my this son dead-was, again living became; lost-was, now
 mili-gōau.' Sai khuṣī aundi lāgi.
got-went.' That happiness being began.

Tēūau bōddau tshōtū khētsā-dō tau. Jēbī sau gauhrā-sēthē
His elder son the-field-in was. When he the-house-near
 pūjau, tinī nātsnau gānau śunau. Tō ēkī-rīgōrā-lai bōdēō
arrived, by-him dancing singing was-heard. Then a-servant-to having-called

pūchhau dzai, 'kai jau lāgē-aundē-kōrdē?' Tinī
it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him

bōlau tēū-lai, 'tērau bhāū āau; tēre-bābē khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,

kī-lai dzai tēū-lai sau bhōlau tsāgau jiundau milau.' Tētth-i-gāē
what-for that him-to he well healthy living was-got.' That-eren-upon

sau nōrāj ūau. Bhitrē dēundau bhājau. Tētth-i-gāē tēūau
he angry became. Within going he-refused. That-eren-upon his

bāb bārē āau. Tēū-lai pōtēundau lāgau. Tinī bolau
father outside came. Him-to remonstrating began. By-him it-was-said

dzai, 'ētrī bōrōs tã-sithē rauhndē khōtē ūi. Kēbiē
that, 'so-many years thee-with in-living in-servicing became (passed). Ever-eren

tērau bōl nā oṭāau. Tāi mēri-tāi kēbi ēk chhēlū bī
thy word not was-put-aside. By-thee me-for ever one kid eren

nā dīnau, jētth-kā mū bī sāu-sōngē khuṣī rōṇṇau.
not was-given, which-from I also friend-with happy might-have-remained.

Jēbī tērau tshōtū āau, dzīnī tēri sārī ghōrchī tshōrī-kē mōrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

taĩ ēh-rī-tāĩ khānākārī kī.' Bābē tēū-lai bōlau,
by-thee him-of-for a-feast was-made.' By-the-father him-to it-was-said,
 'ē tshōtū, tū tō mū-sōngē daihrī rauhā. Dzau mū-kāē ā,
'O son, thou verily me-with (for-)days remainest. What me-near is,
 sau sōb tērau ā. Hamā-lai khuṣī mōnāuṇī chēijē, kī-lai
that all thine is. Us-for happiness to-be-celebrated is-proper, what-for
 dzai tērau bhāi mōrī-gōau-tau, tēbī jiundau phirau;
that thy brother having-died-gone-was, then living returned;
 gōrāi-gōau-tau, ēbī mili-gōau.'
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE SÖDÖCHI DIALECT.

English.	Södöchi.	English.	Södöchi.
1. One . . .	Ėk.	26. He . . .	Sö, sau.
2. Two . . .	Döš, doi.	27. Of him . . .	Tēh-rō, tēs-rō, tēñō.
3. Three . . .	Chann.	28. His . . .	Tēh-rō, tēs-rō, tēñō.
4. Four . . .	Tsār.	29. They . . .	Sai.
5. Five . . .	Pāñj.	30. Of them . . .	Tināō, tinō.
6. Six . . .	Chhē, chhau.	31. Their . . .	Tināō, tinō.
7. Seven . . .	Sāt.	32. Hand . . .	Hātth.
8. Eight . . .	Āth.	33. Foot . . .	Lāt.
9. Nine . . .	Nau.	34. Nose . . .	Nāk.
10. Ten . . .	Dös.	35. Eye . . .	Akkh.
11. Twenty . . .	Biś, bi.	36. Month . . .	Mūh.
12. Fifty . . .	Pajāh.	37. Tooth . . .	Dānd.
13. Hundred . . .	Śau.	38. Ear . . .	Kān.
14. I . . .	Mū.	39. Hair . . .	Śrāj.
15. Of me . . .	Mērau, mērō.	40. Head . . .	Mūñd.
16. Mine . . .	Mērau, mērō.	41. Tongue . . .	Dzibh.
17. We . . .	Hamē, hamē, hāmē, hāmē.	42. Belly . . .	Pēt, pōt.
18. Of us . . .	Mābrō.	43. Back . . .	Pitth.
19. Our . . .	Māhrō.	44. Iron . . .	Lohā.
20. Thou . . .	Tñ.	45. Gold . . .	Sūnau.
21. Of thee . . .	Tērau, tērō.	46. Silver . . .	Rūpan.
22. Thine . . .	Tērau, tērō.	47. Father . . .	Bāb.
23. You . . .	Tumē, tumē, tūmē, tūmē.	48. Mother . . .	Ī.
24. Of you . . .	Thārō.	49. Brother . . .	Bāē.
25. Your . . .	Thārō.	50. Sister . . .	Dāi (elder), baihu (younger).

English.	Siddochi.	English.	Siddochi.
51. Man . . .	Māṇōchh, dzōṇā, mōrd.	78. Eat . . .	Khā.
52. Woman . . .	Chhōwṛi, tshōwṛi.	79. Sit . . .	Bēṣ.
53. Wife . . .	Nāṇi.	80. Come . . .	Ā.
54. Child . . .	Mhātṛō, chhōṭṇ, tshōṭṇ.	81. Beat . . .	Pit.
55. Son . . .	Chhōṭṇ, tshōṭṇ.	82. Stand . . .	Khōṛō, au.
56. Daughter . . .	Chhōṭi, tshōṭi.	83. Die . . .	Mōr, Mōr.
57. Slave . . .	Bēṭhā.	84. Give . . .	Dō.
58. Cultivator . . .	Basan.	85. Run . . .	Thūr, bāg.
59. Shepherd . . .	Phuāl, bakrālā.	86. Up . . .	Gās, hūbbi.
60. God . . .	Nāraṇ.	87. Near . . .	Nēṛi, nōḍḍhi.
61. Devil . . .	Rākas.	88. Down . . .	Tōl, tōl, hūndi.
62. Sun . . .	Sūraj, daihṛō.	89. Far . . .	Dūr.
63. Moon . . .	Dzōth, dzōth.	90. Before . . .	Āgdō.
64. Star . . .	Tārō.	91. Behind . . .	Pātshā.
65. Fire . . .	Āg.	92. Who . . .	Kup.
66. Water . . .	Pāṇi.	93. What . . .	Kō.
67. House . . .	Gauhr, ghaur.	94. Why . . .	Kilā, kilai.
68. Horse . . .	Gshṛō, ghōṛō	95. And . . .	Ā, or.
69. Cow . . .	Gāṣ.	96. But . . .	Sidhō, pōr.
70. Dog . . .	Kūkar.	97. If . . .	Dzai.
71. Cat . . .	Bṛaiḷō.	98. Yes . . .	Ō.
72. Cock . . .	Kukkhrō.	99. No . . .	Nā.
73. Duck . . .	Batak.	100. Alas . . .	Jharī.
74. Ass . . .	Gādho.	101. A father . . .	Bāb.
75. Camel . . .	Ūṭ.	102. Of a father . . .	Bābō.
76. Bird . . .	Chīṭkhi.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dēw.	104. From a father . . .	Bābā-kā.

English.	Śōdōchl.	English.	Śōdōchl.
105. Two fathers . .	Dōs bāb.	132. Good . . .	Ātshō, hātshō.
106. Fathers . . .	Bāb.	133. Better . . .	(Ēh-thakā) hātshō.
107. Of fathers . . .	Bābō.	134. Best . . .	(Sōbbhī-kā) hātshō.
108. To fathers . . .	Bābā-lai.	135. High . . .	Utshō, utshō.
109. From fathers . .	Bābā-kā.	136. Higher . . .	(Ēh-thakā) utshō.
110. A daughter . . .	Tshōtī.	137. Highest . . .	(Sōbbhī-kā) utshō.
111. Of a daughter . .	Tshōtīō.	138. A horse . . .	Gōhrō.
112. To a daughter . .	Tshōtī-lai.	139. A mare . . .	Gōhrī.
113. From a daughter .	Tshōtī-kā.	140. Horses . . .	Gōhrāi.
114. Two daughters . .	Dōs tshōtī.	141. Mares . . .	Gōhrī.
115. Daughters . . .	Tshōtī.	142. A bull . . .	Bōld.
116. Of daughters . .	Tshōtīō.	143. A cow . . .	Gā.
117. To daughters . . .	Tshōtī-lai.	144. Bulls . . .	Bōld.
118. From daughters . .	Tshōtī-kā.	145. Cows . . .	Gā.
119. A good man . . .	Hātshō māpōchh.	146. A dog . . .	Kūkar.
120. Of a good man . .	Hātshō māpōchhō.	147. A bitch . . .	Kūkri.
121. To a good man . .	Hātshō māpōchhā-lai.	148. Dogs . . .	Kūkar.
122. From a good man .	Hātshō māpōchhā-kā.	149. Bitches . . .	Kūkri.
123. Two good men . .	Dōs hātshō māpōchh.	150. A he goat . . .	Bākro.
124. Good men . . .	Hātshō māpōchh.	151. A female goat . .	Bākri.
125. Of good men . . .	Hātshō māpōchhō.	152. Goats . . .	Bākro.
126. To good men . . .	Hātshō māpōchhā-lai.	153. A male deer . . .	Rāl.
127. From good men . .	Hātshō māpōchhā-kā.	154. A female deer . .	Rālī (doubtful).
128. A good woman . .	Hātshi tshōwī.	155. Deer . . .	Rāl.
129. A bad boy . . .	Rīw tshōtī.	156. I am . . .	Mū ā, ā, āsā.
130. Good women . . .	Hātshi tshōwī.	157. Thou art . . .	Tū ā, āsā.
131. A bad girl . . .	Rīw tshōtī.	158. He is . . .	Sō ā, āsā.

English.	Śōdōchi.	English.	Śōdōchi.
159. We are . . .	Hamē ā, ā, āsā.	186. Thou beatest (<i>Past Tense</i>).	Taĩ piñau.
160. You are . . .	Tumē ā, āsā.	187. He beat (<i>Past Tense</i>)	Tinĩ piñau.
161. They are . . .	Sai ā, āsā.	188. We beat (<i>Past Tense</i>)	Hamē piñau.
162. I was . . .	Mũ tau.	189. You beat (<i>Past Tense</i>)	Tumē piñau.
163. Thou wast . . .	Tũ tau.	190. They beat (<i>Past Tense</i>).	Tinē piñau.
164. He was . . .	Sō tau.	191. I am beating . . .	Mũ piñdau lāgau aundau.
165. We were . . .	Hamē tai.	192. I was beating . . .	Mũ piñdau lāgau aundau tau.
166. You were . . .	Tumē tai	193. I had beaten . . .	Maĩ piñau tau.
167. They were . . .	Sai tai.	194. I may beat . . .	Mũ piñ.
168. Be . . .	Au.	195. I shall beat . . .	Mũ piñmũ.
169. To be . . .	Aupau, aubñau.	196. Thou wilt beat . . .	Tũ piñ.
170. Being . . .	Aundau, aundau.	197. He will beat . . .	Sō piñ.
171. Having been . . .	Auēō.	198. We shall beat . . .	Hamē piñmē.
172. I may be . . .	Mũ auñ.	199. You will beat . . .	Tumē piñ.
173. I shall be . . .	Mũ aumũ.	200. They will beat . . .	Sai piñ.
174. I should be . . .	.....	201. I should beat . . .	.....
175. Beat . . .	Piñ.	202. I am beaten . . .	Mũ piñau jāñ.
176. To beat . . .	Piñau.	203. I was beaten . . .	Mũ piñau gau.
177. Beating . . .	Piñdau.	204. I shall be beaten . . .	Mũ piñau jāñ.
178. Having beaten . . .	Piñyō, piñyō.	205. I go . . .	Mũ qēñ.
179. I beat . . .	Mũ piñ.	206. Thou goest . . .	Tũ qēwā.
180. Thou beatest . . .	Tũ piñ.	207. He goes . . .	Sō qēwā.
181. He beats . . .	Sō piñ.	208. We go . . .	Hamē qēwī.
182. We beat . . .	Hamē piñi, piñ.	209. You go . . .	Tumē qēwā.
183. You beat . . .	Tumē piñ.	210. They go . . .	Sai qēwā.
184. They beat . . .	Sai piñ.	211. I went . . .	Mũ qēñau.
185. I beat (<i>Past Tense</i>) . . .	Maĩ piñau.	212. Thou wentest . . .	Tũ qēñau.

English.	Śōdōchi.	English.	Śōdōchi.
213. He went . . .	So dēñau.	228. I have beaten his son with many stripes.	Maĩ ēh-rō tshōtū chhiuntai-kē piñau.
214. We went . . .	Hamē dēñai.	229. He is grazing cattle on the top of the hill.	So dōgai chārdau dāhrā-gāō lāgō aundau āsā.
215. You went . . .	Tumē dēñai.	230. He is sitting on a horse under that tree.	So tēñ bātā pārō gōhrē-gāō bēñau aundau ā.
216. They went . . .	Sai dēñai.	231. His brother is taller than his sister.	Ēh-rō bāō ēh-rī baiñai-kā utshtō ā.
217. Go . . .	Dēō.	232. The price of that is two rupees and a half.	Tēh-rō mol dhāhē rupayyō ā.
218. Going . . .	Dēundau.	233. My father lives in that small house.	Mērau bāb tēs māttrē gauhrā-di rauhā.
219. Gone . . .	Dēñau, gau.	234. Give this rupee to him.	Ēs rupayyō tēs-lai dē.
220. What is your name ?	Tērō kō naũ ?	235. Take those rupees from him.	Tinā rupayyō tēñ-kā ōrā lai.
221. How old is this horse ?	Ēñ johrēai kai umar ā ?	236. Beat him well and bind him with ropes.	Rōśī-di bānyō tēñ khūb piñ.
222. How far is it from here to Kashmir ?	Kāśmirā tāĩ indā-kā kētrē dūr āsā ?	237. Draw water from the well.	Kūē-kā pāñi jhiñō.
223. How many sons are there in your father's house ?	Tērō bābō gauhrā-di kētrō tshōtū āsā ?	238. Walk before me.	Mñ-kā āgdi hāñd.
224. I have walked a long way to-day.	Mñ āz dūrā tāĩ hāñdēō.	239. Whose boy comes behind you ?	Tā-pā āndau kaurō tshōtrī ā ?
225. The son of my uncle is married to his sister.	Mērō kākēau tshōtū ēh-rī baiñai sōngō baiñau aundau āsā.	240. From whom did you buy that ?	Taĩ jau kauā-kā laiō ?
226. In the house is the saddle of the white horse.	Šuklō ghōrēai kāñhi gauhrā-dē āsā.	241. From a shopkeeper of the village.	Grāuē ēk bāñiē-kā.
227. Put the saddle upon his back.	Kāñhi piññi-gāō dā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and

Where spoken.

Plach or Sirāj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.¹

The Kulu and Sirāj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahari Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj

Languages forming the Group.

forms a member of the Satlaj Group of Western Pahari languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kuḷuī or Kuḷuhī.² That of Inner Sirāj is known as Inner Sirājī. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Grahame Bailey names Sainjī.

We have no figures for the number of speakers of Inner Sirājī or Sainjī. All that are available are the figures for the total number of

Number of speakers.

speakers of both Sirāj dialects including Sainjī. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirājī may be taken as 20,000. We may roughly estimate the number of speakers of Sainjī at 10,000, and give the remaining 20,551 to Inner Sirājī. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kuḷuī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	54,080
Inner Sirājī (estimated)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	20,551
Sainjī (estimated)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10,000
															TOTAL	84,631

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 83 ff.

² The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Darū) Bangāhal contains but a single small village. South (or Chhōṭā) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Maṇḍālī (the language of Maṇḍī State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭa Bangāhal, known as Bīr Bangāhal belongs linguistically to Kangra.

KUḷUṬ.

Kuḷuṭ, or Kuḷuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western

Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *ch*, as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hē*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ū*, but sometimes in *ā*.

Kuḷuṭ is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

Authorities.

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kuḷuṭ Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kuḷuṭ is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kuḷuṭ and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kuḷuṭ is invariably written in a form of the Tākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following plate shows the forms which the letters take:—

Written character.

The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		ṭha	ṭ, ṭ	ba	ḡ, ḡ
a	ṭe, ṭe	ka	ṭ	ḡa	ṭ, ṭ	ḡha	ṭ, ṭ
ā	ṭe, ṭe	kha	ṭ	ḡha	ṭ	ma	ṭ, ṭ
kā	ṭ	ga	ṭ	ṭa	ṭ, ṭ	ya	ṭ (ḡ)
i	ḡ	gha	ṭ	ta	ṭ	ra	ṭ
ī	ḡ	cha	ṭ, ṭ	tha	ṭ or ṭ, ṭ	la	ṭ
ki, kī	ṭ	chha	ṭ or	da	ṭ	(va)	(ḡ)
u, ū	ṭ	ja	ṭ, ṭ	dha	ṭ, ṭ	śa, śa	ṭ, ṭ
ku, kū	ṭ	jha	ṭ, ṭ	na	ṭ, ṭ	ha	ṭ, ṭ
ē, ai	ṭ, ṭ	ṭa	ṭ	pa	ṭ	ṭhu	ṭ
kē, kai	ṭ	ṭa	ṭ	pha	ṭ, ṭ	tra	ṭ
ō, au	ṭ						
ko, kau	ṭ						

Ya is usually indicated by initial i, and wa by initial u. Thus ḡṭe yā, ḡṭe wā.

As full Vocabularies are given by Mr. Diack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kuḷuī Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

- ālsī*, lazy, foolish.
ammā, a mother.
barāg, a leopard.
bhrōṭū, a load.
bōtt, a way, path.
biānnā, wind.
butṭā, a tree.
chīṭṭhā or *chīṭṭhā*, black.
chhēt, a field.
chhōṭṭī, maize.
dāg or *dhōg*, a hill.
dānnā or *dannā*, an egg.
dhunṇā, to meet, to be obtained.
ḍzhaurṇā or *jhaurṇā*, to fall.
ḍzōi or *jō*, a wife.
ēṇā, *ējṇā* or *ēchhṇā*, to come.
gāhī or *ghāi*, a bear.
gaṇḍū, wise.
gāś, rain.
grā, a village.
hērnā, to see.
hōtshā or *hōchchhā*, small.
jēū, the body.
jō or *ḍzōi*, a wife.
kērnā, to do.
kōṇak, wheat.
lāhrī, a wife.
lummā paṇa, to lie down.
māṇḍzā, a bed.
māṇā, ugly.
nōshṇā, to go.
paṇā, to fall.
pōddhrā, a plain, level ground.
rāmṇō, good.
śēṇā, to throw.
śēṭṭa, white.
śīkhā, meat.
śīr, hair.
śōbhlā, good, beautiful, clean.

sōhrū, a boy.

takrā, swift.

tōttā, hot.

tshēkā, swift.

uthrā, high.

yā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindī *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kuluī it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jānū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōtthā*, gone; *gōā*, gone; *bēttthā*, seated; *dhinā*, given. We also often find the termination *ū* in infinitives, as in *hōnū*, to become; *āunū*, to come; *kērnū*, to do: but we may also have *hōnā*, *āunā*, and *kērnā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *sōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kuluī, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāi* or *gāhi*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diack in the name of the month *magsir*, which is pronounced *kaśmīr*.

In the Simla dialects *ch* is often pronounced *ts*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kuluī, but are not so common. As examples we may quote *hōtshā* or *hōchchhā*, small; *tshēkā*, for *chhēkā*, swift; *jānā* or *dzānā*, to go; and *dzōnghā*, a foot, for Hindī *jaṅghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kuluī, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāi*, but Lower Kulu *chīn*, 'three,' representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pahārī dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *i* in the nominative plural. Thus, *bēhā*, a sister; *bēhī*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēṭī*, a daughter, obl. sing. and plur. *bēṭī*; *māṇhū*, a man, obl. sing. and plur. *māṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *ī*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōṛā*, a horse, obl. form *ghōṛē*, ag. *ghōṛē*; *ghōr*, a house; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māṇhū*, a man, obl. form *māṇhū*, ag. *māṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇī*, ag. *bēhṇīē*.

The above cases are shown more conveniently in the following table:—

			Nom. Plur.	Obl. Sing. and Plural.	Ag. Sing. and Plural.
<i>ghōṛā</i> , a horse	...	...	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>
<i>ghōr</i> , a house	...	...	<i>ghōr</i>	<i>ghōrā</i> , <i>ghōrē</i>	<i>ghōrē</i>
<i>ādmī</i> , a man	...	...	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māṇhū</i> , a man	...	...	<i>māṇhū</i>	<i>māṇhū</i>	<i>māṇhūē</i>
<i>bēṭī</i> , a daughter	...	...	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭīē</i>
<i>bēhṇ</i> , a sister	...	...	<i>bēhṇī</i>	<i>bēhṇī</i>	<i>bēhṇīē</i>

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghōṛā* is *ghōṛa*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *ī*. Thus we have *burī chālā-na*, (wasted his substance) in bad conduct; and *ēkī dūrē-rē dēśā-bē*, to a country of distance, i.e., to a far country, in which *dūr* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāṭ* or *rī tāṭē*, for; *na*, from; *na*, in; *mōñjhē* or *māñjē*, in; *mōñjhē-na*, from in; *sōnghē*, with, together with, or with, by means of; *aggē*, near, towards, to near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *tēi-bē bōl* or *tēi-sōnghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>haũ, mē*, mu*</i>	<i>tũ, thau*</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.-Acc.	<i>mũ-bě, mũmē</i>	<i>tau-bě, tu-cě*</i>
Abl.	<i>mũ-na, mōn, mu-ana*</i>	<i>tau-na, taun, thau-ana*</i>
Gen.	<i>mērā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bě, sausē*, sumē*</i>	<i>tussā-bě</i>
Abl.	<i>āssā-na, āssān, hamana*</i>	<i>tussā-na, tussān</i>
Gen.	<i>āssā-rā, mhārā*, assān-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bě* is also pronounced *wě* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted :—

	THIS.		THAT.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>sau</i>	<i>san</i>
Ag.	<i>ēīā</i>	<i>ēssē</i>	<i>tēīā</i>	<i>tēssē</i>
Obl.	<i>ēī</i>	<i>ēssī</i>	<i>tēī</i>	<i>tēssī</i>
Plur.				
Nom.		<i>ēh</i>		<i>tē</i>
Ag.		<i>īnhē</i>		<i>tīnhē</i>
Obl.		<i>īnhā</i>		<i>tīnhā</i>

In the specimen, the form *uī* or *ōī* (once in each form) occurs instead of *tēī*. The phrase is *uī (ōī) jōgā nahī*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter :—

	Who.	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jūṇiē</i>	<i>kuṇiē</i>
Obl.	<i>jōs</i>	<i>kōs</i>
Plur.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jīnhē</i>	<i>kīnhē</i>
Obl.	<i>jīnhā</i>	<i>kīnhā</i>

The neuter interrogative is *kī*, what ? dat. *kī-bē*, why ? *kōi* is anyone, someone ; *kichh*, anything, something ; *jē-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā* ; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

Sing.	Plur.
1. <i>hē</i>	<i>hē</i>
2. <i>hē</i>	<i>hā</i>
3. <i>hē</i>	<i>hā</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *asti*. Mr. Diack also gives *nisā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The **Infinitive** ends in *nā* or *nū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōṇā*, or *hōṇū*, to be ; *miḷnā*, to be joined ; *ḍzhaurṇā* or *jhaurṇū*, to fall ; *mārṇā* or *mārṇū*, to strike. We may note the word *ēṇā*, *ējṇā* or *ēchhṇā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking ; *dēndā*, giving. Irregular is *huṇḍā* from *hōṇā*, to become. From *ēṇā*, etc., to come, we have *ēndā*, *ējdā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā lāgā*, he began to be poor ; *tē khuṣī kērdē lāgē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēiē sau sūrā chārdā bhējṣū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ū* to the root, but sometimes we have *ā* instead of *ū*. Thus *mārū*, beaten ; *hōā*, become. The following past participles are irregular :—

<i>ēnū</i> , <i>ējnā</i> , or <i>ēchhṇā</i> , to come,	past part. <i>āū</i> , plur. <i>āē</i> ; fem. <i>āi</i>
<i>nōshṇā</i> , to go	„ <i>nōtṭhā</i>
<i>bēshṇā</i> , to sit	„ <i>bētṭhā</i>
<i>jānā</i> , to go	„ <i>gōā</i>
<i>dēnā</i> , to give	„ <i>dhinā</i>
<i>paunā</i> , to fall	„ <i>pōū</i>
<i>laggnā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēnā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērū* ; ‘ to take away ’ is *nēnā*, past participle *nēū*.

In the specimen, the past participle of *mīlnā*, to be joined, is once given as *mīlūā* (*gōlē mīlūā*, he fell on his neck). Elsewhere it is *mīlū*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are :—

mū ghōrē nai jānā, for me it is not to be gone into the house, *i.e.*, I should not enter the house.

khuṣī kērnī hōr khuṣī hōnā, happiness is to be made, and happy is to be become, *i.e.*, we should make rejoicing and be happy.

In the last phrase, *khuṣī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *i* or *iē*. The form in *i* is principally used in intensive compounds as in *bāṇḍi dhimū*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindi. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck ; *kōriē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *utṭhiē*, having arisen, is written *utṭhiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nibhū*, expenditure was completely done, *i.e.*, all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou ; *mārā*, strike ye. From *ēnā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēit*, as in *mārēit*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *maĩ māṛū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sī*, etc., as above), I strike, thou strikest, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā hundā-sa*, with the present participle. Thus *sau mārdā lāgā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārdā-tī* or *mārdā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārdā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haũ mārdā*, (if) I had struck.

The **Future** is thus conjugated :—

‘I shall strike,’ etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>māraũ, mārnũ</i>	<i>māraũ, mārnũ</i>	<i>māraũ, mārnũ</i>	<i>māraũ, mārnũ</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>marlī</i>

Mr. Diack gives *mārēsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēṇā*, to come, we have *ēnnũ* and *ēllā*, and from *khāṇā*, to eat, *khānnũ* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus :—

Past, *haũ āũ*, I came.

maĩ mārũ, I struck him.

Perfect, *haũ āũ-sā*, I have come.

maĩ mārũ-sā, I have struck him.

Pluperfect, *haũ āũ-tī* (or *-thā*), I had come.

maĩ mārũ-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *mārīṇũ*, to be beaten; *mārīndā*, being beaten; *haũ mārīnnũ*, I shall be beaten. For the other tenses, the Past Participle in *ũā* (see above) seems to be used, as in *haũ mārũā sā*, I am beaten; *haũ mārũā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārīndā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nēh mārīndā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs :—

pīṇā, to drink; *piāṇā*, to give to drink.

khāṇā, to eat; *khiāṇā*, to give to eat.

tsōrnā, to graze (intransitive); *tsārnā*, to graze (cattle).

sunṇā, to hear; *siṇṇā*, to cause to hear.

The following specimen of Kuluī is a version of the Parable of the Prodigal Son, written in the local Tākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kuluī words will be found on pp. 705 ff.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

ପିତାମହେ ଶ୍ରୀମତେ ନମଃ

ନିମନ୍ତେ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

ନିମନ୍ତେ ନମଃ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

ନିମନ୍ତେ ନମଃ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

5. ନିମନ୍ତେ ନମଃ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

ନିମନ୍ତେ ନମଃ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

ନିମନ୍ତେ ନମଃ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

ନିମନ୍ତେ ନମଃ ଶ୍ରୀମତେ ନମଃ ଶ୍ରୀମତେ ନମଃ

No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

TRANSLITERATION AND TRANSLATION.

Ēki-māṇhū-rē <i>One-man-of</i>				dūi <i>two</i>		bēṭē <i>sons</i>		tī. <i>were.</i>			
Tinhā-mōṣṭjhē-na <i>Them-in-from</i>		hōchchhē-bēṭē <i>by-the-younger-son</i>		bāpū-sōṅghē <i>the-father-to</i>		bōlū, <i>it-was-said,</i>		‘ I bābā, ‘ O <i>father,</i>		māl-mōṭā- <i>the-property-</i>	
ri <i>of</i>	jē <i>what</i>	bāṇḍ <i>share</i>	mū-bē <i>me-to</i>	pujjā-sā <i>arrives</i>	mū-bē <i>me-to</i>	dē. <i>give.’</i>	Tēbbē <i>Then</i>	tēiē <i>by-him</i>	tī- <i>the-</i>		
nhā-bē <i>m-to</i>		bāṇḍī-dhinā. <i>it-was-divided-(and-)given.</i>		Hōr <i>And</i>		thōṛē <i>a-few</i>	dhiārē <i>days</i>	pīchchhē <i>afterwards</i>	hōchchhē-bē- <i>by-the-younger-so-</i>		
tē <i>-n</i>	sōbh-kichh <i>everything</i>		kōṭṭhē <i>together</i>	kōriē, <i>having-made,</i>		ēki-dūrē-rē <i>a-distance-of</i>		dēśā-bē <i>country-to</i>		nō- <i>it-was-</i>	
tṭhā. <i>gone.</i>	Hōr <i>And</i>		tōkkhē <i>there</i>	āpnā <i>his-own</i>		māl <i>property</i>		burī-chālā-na <i>bad-conduct-in</i>		ḍabāū <i>was-wasted.</i>	
Hōr <i>And</i>	jēbbē <i>when</i>	sōbh <i>all</i>	khōrch <i>expenditure</i>		kōriē-nibhū, <i>was-made-completely,</i>		tēi-dēśā-na <i>that-country-in</i>		bōḍḍā <i>a-great</i>		
nōkāḷ <i>famine</i>	pōū, <i>fell,</i>	hōr <i>and</i>	sau <i>he</i>	gārjū <i>poor</i>	hundā-lāgā. <i>being-began.</i>		Tēbbhē <i>Then</i>		tēi-dēśē- <i>that-country.</i>		

[illegible]

ಅಂತರರಾಷ್ಟ್ರೀಯ ಸ್ವಾತಂತ್ರ್ಯದ ದಿನ

જેમને કમીદે સુઝાવા મહાવીરે પંડિત-પદ-મોકલે

ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ ਤੋਂ ੩੬ ਮੀਲ ਦੂਰ ਸਥਿਤ ਮੋਰਚਾ

5. ಹಿರಿ ಹಿರಿ ಕೃತಿ ಸಿದ್ಧಿ ಹೊಂದಿದವರ ಪಟ್ಟಿ

ଆନନ୍ଦନିଗନ୍ଧମୀନା ନିଗନ୍ଧାକାଶ୍ୟାଳୟ

ਫੁਲਾਨੇ ਨੂੰ ਸੋਫੇ 'ਤੇ ਬੈਠਾ ਕੇ ਸੋਫੇ ਦੀ ਨਿਰਮਾਣੀ

[illegible]

பாதிசைதேவியா 5-புத்தியாபிஷேகத்தாண்டி

10. 5. ବିନା ଶ୍ରଦ୍ଧା ସମ୍ପର୍କରେ ୫ ଟି ପ୍ରଶ୍ନୋତ୍ତର ଦିଆଯାଇଛି।

-rē -of	ēki-bōḍḍē-ādmī-āggē one-great-man-near	jāi-pujjū. having-gone-he-arrived.			Tēbbhē Then	tēiē by-him	sau he	āp- his-		
nē- own-	chhētā-na fields-in	sūrā swine	chārdā feeding	bhējjū. was-sent.	Hōr And	tēi-bē him-to	bhābh wish	tī was	jē that	'tinhē- 'with-those-
śēktē, husks,	jinhā-bē which (acc.)	sūr the-swine	khā(ā)-sī, eat,	āpnā my-own	pēt belly	bhōrnū,' I-will-fill,'	pōr but	kōi anyone	tē(i)- hi-n-	
bē to	nēi not	dēndā-tī. giving-was.	Tēbbhē Then	hōsī-na senses-in	āiā (for āiē) having-come	bōlū, it-was-said,	'mērē-bā- 'my-fa-			
bā-rē ther-of	kētrē how-many	bhuṇḍārā-bē servants-to	bōhū much	rōṭī bread	sī, is,	pōr but	hāu (for haū) I	bhū- by-hun-		
khē ger	mōrdā-lāgā-hundā-sā. dying-am.		Hāu (for haū) I		utthiā (for utthiē) having-arisen		āpnē my-own	bā- fa-		
bā-āggē ther-near	jānnū, will-go,	hōr and	tēi-bē him-to	bōlnū I-will-say	jē, that,	" i " O	bābā, father,	maī by-me	sōrgā-rā heaven-of	
hōr and	tērā of-thee	darōh sin	kērū, was-done,	hōr and	abbhē now	hāu (haū) I	uī (of-)that	jōgā worthy	nahī not	jē that
phiri again	tērā thy	bētā son	bōlnū, I-will-say,	mū-bē me (acc.)		āpnē thine-own	ēki-bhuṇḍārā-mōñjhē- one-servant-among-			

na
from
ēki-bhuṇḍārā-sahī
one-servant-like
banā."'
make."'
Tēbbhē
Then
utthiē
having-arisen
āpnē-
his-own-

4. *ਸੁਖੀਯਾਹੁ ਤਾਹੁਰੇ ਜੋ ਸੁਖਾ ਸੁਖਾਈ ਕੁਝੁ ਦੇ ਰਹੀਓ*
ਯਹਾ ਦੇ ਸੁਖੀਯਾਹੁ ਰੋ ਰੋ ਰਹੀਓ ਫੋਤੋਰੋਯਾਹੁ ਤਾਹੁ
ਸੁਖੀਯਾਹੁ ਰਹੀਯਾ ਸੀਏ ਫੋਤੋਰੋਯਾਹੁ ਦੇ ਰੋਯਾ
ਯਹਾ ਰੋਯਾਹੁ ਰੋ ਰੋ ਰਹੀਯਾ ਸੁਖੀਯਾਹੁ ਰੋ ਰੋ ਰਹੀਯਾ
 5. *ਕਰੋ ਕੇ ਯਹੀ ਕੋਧੀ ਦੇ ਰੋਯਾ ਯਹੀਯਾ ਯਹੀਯਾ*
ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ
ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ
ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ
ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ ਯਹੀਯਾ
 10. *ਯਹੀਯਾ ਕੋਧੀ ਦੇ ਰੋਯਾ ਯਹੀਯਾ ਯਹੀਯਾ*

ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ ਰੋ

bābā-aggē chōlū, hōr sau ōjjhī dūr tī jē tē (for tēi)-bē hēriē tē(tēi)-rē
father-near he-went, and he still far was that him (acc.) having-seen him-of

bābā dēā āi, hōr thōr-māriē sau tēi-rē gōlē mīlū-
father(-to) pity came, and having-run he him-of on-neck was-join-

ā, hōr bōhū māpī dhīni. Bēṭē tēi-bē bōlū, 'ēi bā-
ed, and many kisses were-given. By-the-son him-to it-was-said, ' O fa-

bā, māi sōrgā-rā hōr tērā darō(h) kērū ; abbhē hāu (for haū) ōi jōgā
ther, by-me heaven-of and of-thee sin was-done ; now I (of-)that worthy

nai jē phiri tērā bēṭā bōlnū.' Bābē āpnē-naukrā-
not that again thy son I-will-say.' By-the-father his-own-servants-

bē bōlū jē, 'achch(h)i-na achchhī pōśāk khōliā (for -ē) ān,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēi-bē lā ; hōr tēi-rē hōthā-na mundaṛī, dzōnghā-na ju-
and him-to apply ; and him-of hand-on a-ring, feet-on sho-

tē lā ; hōr asā (for āssē) khāmm hōr khuśī hōmm, kī-bē jē mē-
es apply ; and we may-eat and happy may-be, what-for that m-

rā c(h) bēṭā muā-tī, abbhō jiū-sā ; khōā-tī, abbhē mi-
y this son dead-was, now alive-is ; lost-was, now go-

lū-sā.' Tēbbhē tē khuśī kōrdē lāgē.
t-is.' Then they happiness making began.

Hōr tēi-rā bōddā bēṭā chhētā-na tī. Jēbbhē ghōrā-bhētī āū,
And him-of the-great son the-field-in was. When house-near he-came,

gaṇṇē nācṇṇē-ri chhōṇ śuṇi. Tēbbhē āk piādā śādhiā (for śādhiē)
singing dancing-of noise was-heard. Then a footman having-called

pūchchhū jē, 'ē(h) kī sā ?' Tē(bbh)ē tēi-sōṇghē hōlū jē, 'tērā bhāū āū,
it-was-asked that, 'this what is ?' Then him-to it-was-said that, 'thy brother came,

hōr tērē-bābē bōḍḍi dhāmm kērī, kī-bē jē sau rājī khuṣī milū.
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misiē sōṭṭhū jē, 'hāu(haū for mū) ghōrē nāi jāṇā.
On-that-reason (?)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-fa-

bē bārē-bārē ējiā (for -ē) sau pōtiāū. Tēiē hāhā-bē hada-
ther outside having-come he was-advised. By-him the-father-to answe-

l dhinā jē, 'ētrī-bōrsā hāu(haū) tērī tē(h) l kērdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)i tōrē-bōlā-na dujā nahī chōlā. Pōr taī kadhī ēk chhēlū mū-
erer thy-speech-from apart not went. But by-thee ever one kid me-

bē nahī dhinā jē āṇṇē-mitrā-sōṇghī-sōṇghē khuṣī
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bēṭā āū, jūṇē tērā māl chhōrā-ra-
I-might-have-made. When thy this son came, by-ichom thy property harl-

ṇḍā-bē khiāū, taī tēi-rī-tāē bōḍḍi dhāmm kōrī.
ols-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' Tē(i)ē tēi-

bē bōlū, 'ēi bēṭā, tū sōdāē mū-āggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mērū sā, sau tērā sā. Pōr khuṣī kērī, hōr khuṣī hōṇā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-

rī tī, kī-bē jē tērā ē(h) bhāū muā-tī, sau jīū ; khōā-tī, sau milū.
ry was, what-for that thy this brother dead-was he lived ; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirājī is much the same as that of Kulūi and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list:—

- bāgē*, outside.
- bauhū*, much.
- bēsṇā*, to sit.
- bēṭṛī*, a woman.
- chēī*, a younger sister.
- chhēt* or *khēch*, a field.
- chiṅgrū* or *chēlū*, a bird.
- chiṭṭhā*, black.
- dannū*, an egg.
- darērā*, far, distant.
- darōh*, sin.
- dhyārō* or *dihārō*, a day.
- dzōth* or *tsānanī*, the moon.
- gāhḷ*, a stream.
- gīs*, up.
- hōtshau*, little, small.
- ihṇō* or *ijṇō*, to come.
- īj*, a mother.
- jēkhū*, before.
- jhuṭṇā* or *pīṇā*, to drink.
- jūlē*, down.
- kanēṭ*, the ear.
- katāb*, a book.
- khēch* or *chhēt*, a field.
- lachhmī*, a cow.
- mandzau*, bad.
- mārau*, foolish, ugly.
- mihāsī*, a buffalo.
- nāṇā* or *nāsṇā*, to go.

nauē, a stream.
niātā, *nigghā*, or *tātā*, hot.
nīhāl, a plain.
nīñā, to take, to take away.
nist, lazy.
pīñā or *jhuṭñā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
satāz, wise.
sēlā, near.
sittau, white, clean.
śōbhālā, good, beautiful.
śrāl, hair.
tātā, *niātā*, or *nigghā*, hot.
ṭhurnā, to run.
ichchhā, sharp.
tsānanī or *dzōth*, the moon.
ṭhēkā, swift.
tsīkñā, to beat.
ūjhē, up.
undhē, down.
whītar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōṛā*, a horse, is equally often pronounced *ghōṛō*, and *ghōṛau*. As in Simla, some of these words, such as *śōhrā*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhṛā* for *ghōṛā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēṇ*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *dz* or *z* respectively as in *tsānanī*, the moon; *dzībḥ*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhālā*, good; *sittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōṛā*, a horse, pl. *ghōṛē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṇ*, a sister, plural *bhīṇā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) ends in *ē*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōṛ*, a house, obl. sing. and plur. *ghōṛā*. In the case of all nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or by horses: *ghōṛ*, a house; *ghōṛē*, by a house or houses, or in a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls: *bhīṇ*, a sister; *bhīṇā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōṛā</i> , a horse . . .	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghōṛ</i> , a house . . .	<i>ghōṛ</i>	<i>ghōṛā</i>	<i>ghōṛē</i>	<i>ghōṛā</i>	<i>ghōṛō</i>
<i>hāthī</i> , an elephant . . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrīē</i>	<i>śōhrīō</i>
<i>bhīṇ</i> , a sister . . .	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇē</i>	<i>bhīṇō</i>

Most of the postpositions are the same as in the other Western Pahārī dialects and in Kuḷuī, but there are a few peculiar to Inner Sirājī. The following are the more common:—

rā (*rō*, *rau*), of.

bē, to. Also used for the accusative like the Hindi *kō*. This is the same as in Kuḷuī.

rī tōṇī, for, for the sake of.

mōñjē or *mōñjhē*, in.

paraundē, on.

lēṛā, *nā*, *kā*, *āgē*, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular oblique and its masculine plural being *rē*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō*, *au*, *ū*) are mutable, making the masculine oblique singular and the masculine plural in *ē*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā*, as in *bhīṇā-kā lömmā*, taller than the sister (sentence 231), and in *söbbhī-kā lömmā*, tallest of all.

Pronouns.—The first two personal pronouns are thus declined—

		I.	Thou
Sing.	Nom.	<i>hā, hāñ</i>	<i>tū</i>
	Ag.	<i>mañ</i>	<i>tañ</i>
	Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
	Obl.	<i>mā, mā</i>	<i>tā, tū</i>
Plur.	Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Ag.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
	Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā-bē*, *tā-bē*, respectively. Thus, *tañ chhēlū mambhē nēñ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted:—

		This		That	
		Masc.	Fem.	Masc.	Fem.
Sing.—					
Nom.	.	<i>ī, yē</i>	<i>ī, yē</i>	<i>sau, sa</i>	<i>sau, sa.</i>
Ag.	.	<i>ī, ēūē</i>	<i>ēssē</i>	<i>tīū, tēūē</i>	<i>tēssē</i>
Obl.	.	<i>ī ēū</i>	<i>ēssā</i>	<i>tēū</i>	<i>tēssā</i>
Plur.—					
Nom.	.		<i>ī, ēā</i>		<i>tēā.</i>
Ag.	.		<i>īā, ēā</i>		<i>tēā</i>
Obl.	.		<i>īē, ēāē</i>		<i>tēā, tēāē</i>

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *dzō suṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative** and **Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom. . . .	<i>dzō, dzun</i>	<i>dzō, dzun</i>	<i>kun</i>	<i>kun.</i>
Ag. . . .	<i>dzū, dzēūē</i>	<i>dzēssē</i>	<i>kūnī</i>	<i>kēssē.</i>
Obl. . . .	<i>dzū</i>	<i>dzēssī</i>	<i>kās, kīsā</i>	<i>kēssā.</i>
Plur.—				
Nom. . . .		<i>dzēā</i>		<i>kōnā.</i>
Ag. . . .		<i>dzēāē</i>		<i>kās, kīsā.</i>
Obl. . . .		<i>dzēā</i>		<i>kūnī.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bē*, why?

The **Indefinite Pronouns** are *kōi*, anyone, some one, and *kitsh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

iērā, iēhrā, or yēhrā, like this.

tērā, tēhrā, like that.

kērā, kēhrā, like what?

ētrā, this much, plur. this many.

tētrā, that much, plur. that many.

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *nā* (*nō*, *nau*), which, after *l*, *r*, or *r* is changed to *nū* (*nō*, *nau*). Thus *tsīknā* (*tsīknō*, *tsīknau*), to strike; *pōrnā*, (*-nō*, *-nau*) to fall.

The Present Participle is formed by adding *dā* (*dō*, *dau*) to the root. Thus, *tsīkdāu* (*tsīkdō*, *tsīkdau*), striking. As in other Western Pahlāri Dialects, this participle is used in Inceptive compounds, as in *tēū khuśī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē suṅgōr tsārdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khānā*, to eat, pres. part. *khāndā*, and from *rauhnā*, to remain, pres. part. *rauhndā*.

The following present participles are slightly irregular :—

hōnā, to become, pres. part. *hundā*.
launā, to take, „ „ *lauindā*.

The verb *īhnā* or *ijnā*, to come, makes its present participle *īhndā* or *ījdā*, and *nānā* or *nāśnā*, to go, makes its present participle *nāndā* or *nāśdā*.

The Past Participle is formed by adding *ā* (*ō*, *au*, *ū*) to the root. Thus, *tsīkā*, (*tsīkō*, *tsīkau*, *tsīkū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are :—

īhnā or *ijnā*, to come; past. part. *āō*.
nānā or *nāśnā*, to go. „ „ *nāṭhan*.
jānā, to go. „ „ *gau* (pl. *gauē*; fem. *gauī*).
bēśnā, to sit. „ „ *bēṭhan*.
dīnā, to give. „ „ *dīnnau*, *dīnau*.
laggnā, to be applied. „ „ *lāgau*.

The verbs *hōnā*, to become; *launā*, to take; and *kōrnā*, to do, form their past participles regularly. Thus, *hōā*, *lauā*, *kōrā*. Of course all these can end in *ō*, *au* or *ū*, instead of *ā*; so that, e.g., we have *hōū*, *lauū*, and *kōrū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whītar nēī nāśnā*, it is not to be gone inside, i.e., I will not go inside; *khuśī kōrnī*, *khuś hōnā zarūrī thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *ī* to the root, thus *tsīkī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsīkī-kōrī*, having struck.

The Noun of Agency is formed by adding *nwālā* to the root. Thus, *tsīknwālā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsīk*, strike thou; *tsīkā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative		
	2nd Sing.	2nd Plur.
<i>ihṇā</i> or <i>ijṇā</i> to come	<i>ichh</i>	<i>ichhā</i>
<i>nāṇā</i> or <i>nāsṇā</i> , to go	<i>nāā, nās</i>	<i>nāā, nāsā.</i>

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsīkū, tsīkũ</i>	<i>tsīkū, tsīkũ</i>
2.	<i>tsīkē</i>	<i>tsīkā</i>
3.	<i>tsīkē</i>	<i>tsīkau</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāũ*, I may go; *ihũ*, I may come; *galāũ*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsīklau*, I (masc.), thou (masc.) or he will strike; *tsīklē*, we, you, or they (all masc.) will strike. The feminine is *tsīklā* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsīkulau* or *tsīklau*; plural masculine *tsīkulē* or *tsīklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ũ*. Thus, *nāṇā*, to go, has *nāũlau* or *nālau*, I shall go.

The verbs *ihṇā*, to come, and *rauṇā*, to remain, are slightly irregular. The former has for its first person *ihũlau*, *ihlau*, *iũlau* or *ilau*, and so on for the other persons and for the plural. *Rauṇā*, to remain, has its first person singular, *rahũlau* or *rauhlau*. *Launā*, to take, has its first person *laũlau*, and *diṇā*, to give, *dēũlau*.

Regarding the form *khālē-s*, they will eat it, in *ḍgō suṇḡōr khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsīkdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsīkdē*, and the feminine for both numbers is *tsīkdī*. Verbs like *khāṇā* and *rauṇā*, have, of course, *khāndā* (*khāndō, khāndau*), and *rauhndā* (*rauhndō, rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhĩ kōrdau*, as for my (part), it is not being done, i.e., I cannot do.

A definite present is formed with *lāgau* (past participle of *lagṇā*), added to the present participle, as in *hā tsīkdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā tsīkdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hā tsīkdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindī. Thus :—

hā nāṭhau, I went.
maĩ tṣīkau, I struck him.
hā nāṭhau āsā, I have gone.
maĩ tṣīkau āsā, I have struck him.
hā nāṭhau thī, I had gone.
maĩ tṣīkau thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hā tṣīkau hundau, I am being struck.
hā tṣīkau hundau thī, I was being struck.
hā tṣīkau jūlau, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahārī dialects.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दूई शोहरू थी । तेआ-मंभे छोटे शोहरूए बाबा-बे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेबा तेजए बंडी दीना । थोड़े ध्याड़े पिछे होके शोहरूए सभ माल कठे करू दूर दिशा-बे नाठो । तखे नाशी-करी अपणे बड़े-री खटी जारी-मंभे खोई । जेबा बौहू खरच करी केकू तेज देशे बड़ा नकाळ पड़ू । तेबा कंकाळ होई आओ । तेबा तेज देशा-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-बे अपणे छेते सुंगर चारदा भेजू । तेबा तेजए मने बोलू जो सुंगर खालेस हाँजँ बी खालौ । येहड़े तेज-बे कोई नेंईँ दीँदा-थी । तेबा तेज-बे बुध फिरी । बोलू मेरे बाबा-रे केतरे ज्वारे-बे बौहू रोट्टी दीन्दा थी । हाँजँ एबा भोके मरदा । हाँजँ एबा अपणे बाबा नेड़े नाशलौ । तेज-बे बोललौ हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईँ रौह जे तेरा बेटा बोलले । मंभे एबा जेड़े होर ज्वारे सा तेड़ा माँ बी डाह । तेबा उठी-करी अपणे बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुघी दीनी । तेबा शोहरूए बोलू हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईँ रौहू जे तेरा बेटा गलाजँ । बाबे अपणे सेउका-बे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-बे बनी-देआ । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-बे देआ । एबा हामे खाले खुशी होले । पहिले मेरा शोहरू मुआ थी । एबा जीउंदा होज । गोंजू थी । एबा भेटा । तेबा तेआ खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पूजू गीहा-री ता नाचणे-री छेड़ शुणी । तेबा एकू सेउका शादी-करी पूछू ये की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँबड़ भेटा । तेजए भीखी-करी जाणू जे क्हीतर नेंईँ नाशगणा

तेवा तेज-रे बाबे बागे निखली-करी सौ पत्थाज । तेजए बाबा नेड़े बोलू
 भाळ एतरी बरशा हाँज तेरी टहील करदा रौहू । कधी तेरी गल नहीं
 काटी । पर तैं कधी एक बाकरी-रा खेलू मंभे नेंई दीनो अपणे संघी-साथी
 खुशी करदे । जेवा तेरा ये बेटा आओ जेजए तेरी सारी खटी-पठी लूची
 राँडा-बे दीनी तैं तेज-री तणी खाणी पीणी करी । तेजए तेज-बे बोलू हे
 बेटेआ तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।
 फिरी खुशी करनो खुश होणा जरूरी थी कैसे गले जे तेरा भाज मुओ थी ।
 सौ जीउंदा होज । गौजू थी । सौ भेटा ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

INNER SIRĀJĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēkū-maṇaśā-rē dūi śōhrū thī. Tēā-mōñjhē' tshōtē-śōhrūē bābā-bě
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōlū, 'hē bābā, dzō mērā baṇḍā tēri-khaṭi-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 baṇḍi-dē.' Tēbbā tēūē baṇḍi-dinā. Thōrē-dhyārē-pitshē
divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after
 hōtshē-śōhrūē sōbh māl kōtthē kōrū, dūr-diśā-bě nāthō.
by-the-small-son all property together was-made, a-far-country-to he-went.
 Tōkkhē nāśi-kōri apñē-bōrē-rī khaṭi zārī-mōñjhē khōi.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Jēbbā bauhū khōrōch kōri-chhēkū, tēū-dēśē bōrā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkāḷ pōrū. Tēbbā kōñkāḷ hōi-āō. Tēbbā tēū-dēśā-rē ēkū-ādmī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghōrē nāthō. Tēūē tēū-bē apñē-chhētē suṅgōr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 bhējū. Tēbbā tēūē mōnē bōlū, 'dzō suṅgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hāñ bī kbālau.' Yēhṛē tēū-bē kōi nēñ dīndā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
 Tēbbā tēū-bē budh phirī. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
 bauhū rōṭi dīndā-thī; hāñ ēbbā bhōchhē mōrdā. Hāñ ēbbā
much bread giving-was; I now by-hunger die. I now
 apñē-bābā-nērē nāślau. Tēū-bē bōllau, "hē bābā, maī
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
 Pōrmēśurā-rā tā tērā darōh kōrū; ēbbā tētā jōgī nēñ
God-of and of-thee sin was-done; now such worthy not
 rauhū jē tērā bēṭā bōllē. Mambhē ēbbā jērā hōr
I-remained that thy son they-will-say. Me now as other
 jwārē sā, tērā mā bī ḍāh." ' Tēbbā uṭhī-kōrī
servants are, such me also consider." ' Then arisen-having

apnē-bābā-nērē nāthō. Sau machī dūr thē, tēū-rē bābē
his-own-father-near he-went. He yet far was, him-of by-the-father
tēū hērī-kōrī dēyā āī. Thuri-kōrī tēū-rē gōlē
him seen-having compassion came. Run-having him-of on-the-neck
milū. Bauhū mughī dinī. Tēbbā sóhrūē bōlū,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said,
‘hē bābā, maī Pōrmēsurā-rā tā tērā darōh kōrū ; ēbbā tētā
‘*O father, by-me God-of and of-thee sin was-done ; now such*
jōgī nēī rauhū jē tērā bētā galāū.’ Bābē
worthy not I-remained that thy son I-may-say.’ By-the-father
apnē-sēukā-bē bōlū jē, ‘kharē-kharē jhīkrē kārhi
his-own-servants-to it-was-said that, ‘good-good garments having-produced
ānā ; tēū-bē banī-dēā. Sōnghā ēū-rē hāthē mundrī, sōnghā
bring ; him-to clothe. Both this-one-of on-the-hand a-ring, and
pairē pōlē lāuē-bē dēā. Ēbbā hāmmē khālē, khuśī hōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
Pahilē mērā sóhrū muā-thī, ēbbā jīundā hōū ; gōjū-thī, ēbbā
At-first my son dead-was, now living became ; lost-was, now
bhētā.’ Tēbbā tēā khuśī kardē lāgē.
was-met.’ Then they rejoicing making began.

Tēū-rā bōrā sóhrū chhōtē thī. Jēbbā ghōrā-nērē
Him-of the-great son in-the-field was. When the-house-near
pūjū, gihā-rī tā nātsūē-rī tshēr sūpī. Tēbbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
śādī-kōrī pūchhū, ‘yē kē sā ?’ Tēūē tēū-nērē bōlū
called-having it-was-asked, ‘this what is?’ By-him him-near it-was-said
jē, ‘tērō bhāū āō. Tērē-bābē bōrī khāpī pīpī kōrī,
that, ‘thy brother came. By-thy-father a-great eating drinking was-made,
ēssē-galē jē rābar bhētā.’ Tēūē jhīkhī-kōrī
on-this-word that in-good-health he-has-been-met.’ By-him angered-having
dzānū jē, ‘whītar nēī nāśpā.’ Tēbbā tēū-rē
it-was-considered that, ‘within not it-is-to-be-gone.’ Then him-of
bābē bāgē nikhalī-kōrī sau patyāū. Tēūē
by-the-father outside emerged-having he was-remonstrated-with. By-him
bābā-nērē bōlū, ‘bhāl, ētrī-bōrsā hāū tērī tōhīl kōrdā
the-father-near it-was-said, ‘lo so-many-years I thy service doing
rauhū. Kōdhī tērī gal nahī kāṭī ; pōr taī kōdhī
remained. Ever thy word not was-cut ; but by-thee ever
ēk-bākri-rā chhēlū mambhē nēī dinō, apnē-sōnghī-sāthī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuṣī kōrdē. Jēbbā tērā yē bēṭā āō, jēūē tērī sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
 khaṭī-paṭhī lūchī-rāṭā-bē dīnī, taī tēū-rī-taṇī khāṇī pīṇī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
 kōrī.' Tēūē tēū-bē bōlū, 'hē bēṭā, tū tā sadā
was-made.' By-him him-to it-was-said, 'O son, thou verily ever
 mā-sēṭā sā; dzō-kitsh mērā sā, sau sōbh tērā sā. Phiri
me-with art; what-ever mine is, that all thine is. On-the-other-hand
 khuṣī kōrnī, khuṣ hōṇā zarūrī thī,
rejoicing to-be-made, happy to-be-become necessary was,
 kēssē-galē jē tērā bhāū muā-thī, sau jīundā hōū;
on-what-word (i.e., because) that thy brother dead-was, he living became;
 gōjū-thī, sau bhēṭā.'
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhā*, from; *graū*, instead of *grā*, a village; *tāē* or *tauē*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōṛē-rā*, Sainjī has *ghōṛē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it)?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōṛā</i>	<i>ghar</i>	<i>hā'hī</i>	<i>bēḷī</i>	<i>bhīṇ</i>
Obl. Sing. and Plur.	<i>ghōṛē</i>	<i>gharā</i>	<i>hāthī</i>	<i>bēḷī</i>	<i>bhīṇē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōṛē</i>	<i>gharē</i>	<i>hāthīē</i>	<i>bēḷīē</i>	<i>bhīṇē</i>
Gen. Sing. and Plur.	<i>ghōṛēr</i>	<i>gharār</i>	<i>hāthīr</i>	<i>bēḷīr</i>	<i>bhīṇār</i>
Dat. Sing. and Plur.	<i>ghōṛāb</i>	<i>gharāb</i>	<i>hāthīb</i>	<i>bēḷīb</i>	<i>bhīṇab</i>
Nom. Plur.	<i>ghōṛē</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēḷī</i>	<i>bhīṇ</i>

Note that the *a* in *bhīṇab* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>haũ</i>	<i>tũ</i>
Ag.	<i>mōē.</i>	<i>tauē, tāē.</i>
Obl.	<i>maũ</i>	<i>tā.</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Dat.	<i>maũ-bhē.</i>	<i>tā-bhē.</i>
Plur.—		
Nom.	<i>āssē</i>	<i>tūssē</i>
Ag.	<i>āhē</i>	<i>tūssē</i>
Obl.	<i>āssā, āsā</i>	<i>tūā</i>
Gen.	<i>mhārā</i>	<i>thārā</i>
Dat.	<i>āssāb, āsāb</i>	<i>tūāb</i>

With the form *maũ-bhē* may be compared the Inner Sirāji *mambhē*.

The **Demonstrative Pronouns** are declined as follows :—

	This.		That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēō</i>	<i>ēō</i>	<i>sō</i>	<i>sō</i>
Ag.	<i>ēūē</i>	<i>ēssē</i>	<i>tēūē</i>	<i>tēssā</i>
Obl.	<i>ēū (ēō)</i>	<i>ēssī</i>	<i>tēū (tēō)</i>	<i>tēssī</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēssā-rā, ēssār</i>	<i>tēū-rī, tēūr</i>	<i>tēssā-rī, tēssīr</i>
Dat.	<i>ēūb</i>	<i>ēssūb</i>	<i>tēūb</i>	<i>tēssāb.</i>

	This.	That.
	Masc. and Fem.	Masc. and Fem.
Plur.—		
Nom.	<i>ēā</i>	<i>tēā</i>
Ag.	<i>iāē</i>	<i>tēāē.</i>
Obl.	<i>ēā.</i>	<i>tēā.</i>
Gen.	<i>ēā-rā, ēār</i>	<i>tēā-rā, tēār</i>
Dat.	<i>ēāb</i>	<i>tēāb</i>

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssā*, etc. as long. Perhaps it should be short as in *tēssā*, etc.

The remaining pronouns do not present important variations. The oblique form of *kun*, who? is *kās* or *kāsū*, and that of *kē*, what? *kī*. 'Why' is *kī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamēāli.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirājī, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhī āthī*, is not, and is also immutable.

The past tense is *tī* as in Kuḷuī, instead of the *thī* of Inner Sirājī. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

	I may strike, etc.
	Sing. and Plur.
1.	<i>tsīkū</i> .
2 and 3.	<i>tsīkē</i> .

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsīknā*, to strike.

The first form changes the *l* of the Inner Sirājī future to *r*.¹ We thus get the following, the singular and plural being identical.

	I shall strike.
	Sing. and Plur.
1.	<i>tsīkūr</i>
2.	<i>tsīkar</i>
3.	<i>tsīkār</i> .

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

	I shall strike, etc.
	1st, 2nd, and 3rd persons.
Sing.	<i>tsīkū</i>
Plur.	<i>tsīkī</i> .

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmirī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Piśācha language. Mr. Bailey only gives examples of the first person, *viz.*, *tsīkūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirājī Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirājī, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Veron Piśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raũhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *iēḍḍā*, to come; pres. part., *iḍḍā*; past part., *āwā*; Imperative, *iḍḍ*, plur. *iḍḍā*; fut. *iḍḍūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kuḷi.	Inner Sirāji.	Sainji.
1. One	Ēk	Ēk	Ēk.
2. Two	Dūi	Dūi	Dūi.
3. Three	Trāi, (in West Kulu) chin, chan.	Chēn	Chin.
4. Four	Chār	Tsār	Tsār.
5. Five	Pōñj	Panl̥z	Panz.
6. Six	Chhau	Tshau	Tshau.
7. Seven	Sōtt	Sāt, sat	Satt.
8. Eight	Ōtth	Āth, aṭh	Atth.
9. Nine	Nōñ	Nau	Nauñ.
10. Ten	Dōś	Dōss	Dass.
11. Twenty	Bihī, bih	Bih	Bih.
12. Fifty	Pōñjāb	Paḷzā . . . .	.....
13. Hundred	Śauñ	Shau . . . .	.....
14. I	Hañ	Hā, hañ	Hañ.
15. Of me	Mērā	Mērau	Mērā.
16. Mine	Mērā	Mērau	Mērā.
17. We	Āssē, ham, hamē	Āssē, hāmmē	Āssē.
18. Of us	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
19. Our	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
20. Thou	Tū, than	Tū	Tā.
21. Of thee	Tērā	Tērau	Tērā.
22. Thine	Tērā	Tērau	Tērā.
23. You	Tussē	Tūssē, tōmmē	Tūssē.
24. Of you	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.
25. Your	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.

English.	Kuṣi.	Inner Sirāji.	Sainji.
26. He . . .	Sō, sau, ō . . .	Sau . . .	Sō.
27. Of him . . .	Tēi-rā . . .	Teū-rā . . .	Tēū-rā.
28. His . . .	Tēi-rā . . .	Teñ-rā . . .	Tēū-rā.
29. They . . .	Tō . . .	Tēā, sēā, sē . . .	Tēā.
30. Of them . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
31. Their . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
32. Hand . . .	Hōth, hāth . . .	Hāth, hōth . . .	Hāth.
33. Foot . . .	Dzōngh, dzōngā . . .	Pair, khur . . .	Paīr.
34. Nose . . .	Nāk . . .	Nāk . . .	Nāk.
35. Eye . . .	Hōchchhi, ōchchhi, ōkkhi . . .	Āchb, āchhi . . .	Ākkh.
36. Mouth . . .	Khākh . . .	Mūh . . .	Mūh.
37. Tooth . . .	Dōrd . . .	Dānd . . .	Dānd.
38. Ear . . .	Kōnn . . .	Kanēt . . .	Kanēt.
39. Hair . . .	Śōrāl, śir . . .	Śrēāl . . .	Teorā.
40. Head . . .	Munḍ . . .	Munḍ . . .	Munḍ.
41. Tongue . . .	Dzibbh . . .	Dzibh . . .	Dzibh.
42. Belly . . .	Pēt . . .	Pēt . . .	Pēt.
43. Back . . .	Pitṭh . . .	Pitṭh, pitṭhi . . .	Pēth.
44. Iron . . .	Lohā . . .	Lohā . . .	Lohā.
45. Gold . . .	Sunā . . .	Sunā . . .	.....
46. Silver . . .	Rupā . . .	Rupā . . .	.....
47. Father . . .	Bāpū, tībū, lāb . . .	Bāb . . .	Bābā.
48. Mother . . .	Ammā, yā, ij . . .	Īj, i . . .	Īj.
49. Brother . . .	Bhāi, Bhāu . . .	Bhāi, dād . . .	Bhāi (elder), bhāu (younger).
50. Sister . . .	Dāi (elder), bēh (younger) . . .	Dāi (elder), bhīn (younger), chēi (younger) . . .	Dāi (elder), bhīn (younger).
51. Man . . .	Mābhū . . .	Maṇās . . .	Mard.
52. Woman . . .	Bēṭi . . .	Bēṭi, tēhōṇi . . .	Bēṭi.

English.	Kuṣṭi.	Inner Sirāji.	Sainji.
53. Wife . . .	Jō, dzoi, lāhri . . .	Bētri, tshenri . . .	Jōē, jō, dzōē.
54. Child . . .	Yāpā . . .	Hākā, bālak . . .	Tshōrū.
55. Son . . .	Šōhri, bētā . . .	Bētā, tshōtū, šōrū, šōhrū . . .	Tshōrū.
56. Daughter . . .	Šōhri, bēti . . .	Bēti, tshōti, šōri, šōhri . . .	Tshōri.
57. Slave . . .	Bēthū . . .	Sōnk, dōrū . . .	.....
58. Cultivator . . .	Hāli . . .	Kōrsān . . .	.....
59. Shepherd . . .	Puhāl, phuāl . . .	Phuāl . . .	Phuāl.
60. God . . .	Pōrmēsūr . . .	Pōrmēsūr . . .	.....
61. Devil . . .	Rākhas, bhūt . . .	Rākōs . . .	.....
62. Sun . . .	Sūraj, dhiārā . . .	Dhyārā, dihārā, sūraj . . .	Dihārā.
63. Moon . . .	Dzōth, dzuth . . .	Dzōth, tsāuapi . . .	Dzōth.
64. Star . . .	Tārā . . .	Tārā . . .	Tārā.
65. Fire . . .	Ögg . . .	Āg . . .	.....
66. Water . . .	Pāpi . . .	Pāpi . . .	.....
67. House . . .	Ghōr, göhr . . .	Ghar, dōrā . . .	Ghar.
68. Horse . . .	Ghōrā, göhrā . . .	Ghōrā . . .	Ghōrā.
69. Cow . . .	Gāi . . .	Lachhmi, gā . . .	Gā.
70. Dog . . .	Kuttā . . .	Kuttau or kūkar . . .	Kuttā.
71. Cat . . .	Brālā, (fem. brālī) . . .	Barālāu (f. m. -lī) . . .	Barālā (fem. -lī).
72. Cock . . .	Kukkaṛ . . .	Kukkaṛ . . .	Kukkaṛ.
73. Duck . . .	Batak . . .	Abhi . . .	.....
74. Ass . . .	Gaddhā, göddhā . . .	Gadhau . . .	Gādhā.
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ.
76. Bird . . .	Chirū . . .	Chinrū, chōlā . . .	.....
77. Go . . .	Nōs . . .	Nāsh, nā . . .	Nā, nās.
78. Eat . . .	Khā . . .	Khā . . .	Khā.
79. Sit . . .	Bēs . . .	Bēsh . . .	Bēs.

English.	Kuṇi.	Inner Sirāji.	Sainji.
80. Come . . .	Ēj, ij . . .	Ich, ōj . . .	Idz.
81. Beat . . .	Jök, mār . . .	Tsik . . .	Tsik.
82. Stand . . .	Kharā hō . . .	Kharā uṭh . . .	.....
83. Die . . .	Mör . . .	Mar . . .	.....
84. Give . . .	Dē . . .	Di . . .	Dē.
85. Run . . .	Ṭhur, ṭhōr, bhagg . . .	Ṭhur . . .	Ṭhur.
86. Up . . .	Ujjhē, jhāũ . . .	Ūjhē, gīē . . .	Ūjhē.
87. Near . . .	Bhētī, nēr . . .	Nērē, sētē . . .	.....
88. Down . . .	Bunhē, bihāũ, bhi . . .	Undhē, tōl, jilē . . .	Ūndhē.
89. Far . . .	Dār . . .	Darērā, dūr . . .	.....
90. Before . . .	Āggē, āghē . . .	Jēhũ, āgñ . . .	Jēhũ.
91. Behind . . .	Pichchē . . .	Patshēā, pitshũ . . .	Pitshē.
92. Who . . .	Kuṇ . . .	Kuṇ . . .	Kuṇ.
93. What . . .	Kī . . .	Kē . . .	Kē.
94. Why . . .	Kibē . . .	Kibē, kilē . . .	Kib, kī-dzā.
95. And . . .	Hōr . . .	Hōr . . .	.....
96. But . . .	Pōr . . .	Pōr . . .	.....
97. If . . .	Jē . . .	Jē . . .	.....
98. Yes . . .	Hōē, hō . . .	Hō . . .	.....
99. No . . .	Nāī . . .	Nāī . . .	.....
100. Alas . . .	Hāi . . .	Darōh . . .	.....
101. A father . . .	Bāb . . .	Bāb . . .	Bābā.
102. Of a father . . .	Bābē-rā, bābā-rā . . .	Bābā-rā . . .	Bābēr.
103. To a father . . .	Bābē-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
104. From a father . . .	Bābē-na, bābā-na . . .	Bābā-lērā . . .	Bābē-āgā.
105. Two fathers . . .	Dūi bāb . . .	Dūi-bāb . . .	Dūi bābē.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bābē.

English.	Kuḷi.	Inner Sirāji.	Sainji.
107. Of fathers . . .	Bābē-rā, bābā-rā . . .	Bābā-rā	Bābēr.
108. To fathers . . .	Bābē-bē, bābā-bē . . .	Bābā-bē	Bābāb.
109. From fathers . . .	Bābē-na, bābā-na . . .	Bābā-lērā	Bābē-āgē.
110. A daughter . . .	Bēṭi	Bēṭi	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā	Bēṭi-rā	Bēṭir.
112. To a daughter . . .	Bēṭi-bē	Bēṭi-bē	Bēṭib.
113. From a daughter . . .	Bēṭi-na	Bēṭi-lērā	Bēṭi-āgē.
114. Two daughters . . .	Dūi bēṭi	Dūi bēṭi	Dūi bēṭi.
115. Daughters . . .	Bēṭi	Bēṭi	Bēṭi.
116. Of daughters . . .	Bēṭi-rā	Bēṭi-rā	Bēṭir.
117. To daughters . . .	Bēṭi-bē	Bēṭi-bē	Bēṭib.
118. From daughters . . .	Bēṭi-na	Bēṭi-lērā	Bēṭi-āgē.
119. A good man . . .	Kharā māhpū	Rāmrā maṇash	Rāmrā mard.
120. Of a good man . . .	Kharē māhpū-rā	Rāmrē maṇashā-rā	Rāmrē mardār.
121. To a good man . . .	Kharē māhpū-bē	Rāmrē maṇashā-bē	Rāmrē mardāb.
122. From a good man . . .	Kharē māhpū-na	Rāmrē maṇashā-lērā	Rāmrē mardā-āgē.
123. Two good men . . .	Dūi kharē māhpū	Dūi rāmrē maṇash	Dūi rāmrē mard.
124. Good men . . .	Kharē māhpū	Rāmrē maṇash	Rāmrē mard.
125. Of good men . . .	Kharē māhpū-rā	Rāmrē maṇashā-rā	Rāmrē mardār.
126. To good men . . .	Kharē māhpū-bē	Rāmrē maṇashā-bē	Rāmrē mardāb.
127. From good men . . .	Kharē māhpū-na	Rāmrē maṇashā-lērā	Rāmrē mardā-āgē.
128. A good woman . . .	Khari bēṭri	Rāmri bēṭri	Rāmri bēṭri.
129. A bad boy . . .	Burā śōhpū	Būrā śōrū	Būrā tshōrū.
130. Good women . . .	Khari bēṭri	Rāmri bēṭri	Rāmri bēṭri.
131. A bad girl . . .	Buri śōhpi	Būri śōri	Būri tshōri.
132. Good . . .	Kharā	Rāmrā	Rāmra.
133. Better . . .	(Ēs-na) kharā	(Īū-kā) rāmrā	(Ēū-kā) rāmra.

English.	Kuṣi.	Inner Sirāji.	Sainji.
134. Best . . .	Sēbbhi-na kharā . . .	Sōbbhi-kā rāmra . . .	Sōbbhi-kā rāmra.
135. High . . .	Uthra . . .	Uchṭā . . .	Uthlā, ujjē.
136. Higher . . .	(Ei-na) uthra . . .	(Īn-kā) uchṭā . . .	(Ēn-kā) uthlā.
137. Highest . . .	Sēbbhi-na uthra . . .	Sōbbhi-kā uchṭā . . .	Sōbbhi-kā uthlā.
138. A horse . . .	Ghōra . . .	Ghōra . . .	Ghōra.
139. A mare . . .	Ghōri . . .	Ghōri . . .	Ghōri.
140. Horses . . .	Ghōrē . . .	Ghōrē . . .	Ghōrē.
141. Mares . . .	Ghōri, ghōriā . . .	Ghōri . . .	Ghōri.
142. A bull . . .	Bōhḍ . . .	Bōḍ . . .	Bauḍ.
143. A cow . . .	Gā . . .	Iachhmī . . .	Gā.
144. Bulls . . .	Baldh (bahū) . . .	Bōḍ . . .	Bauḍ.
145. Cows . . .	Gāi . . .	Iachhmī . . .	Gā.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti, kuttīā . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bōkrā . . .	Bākrā . . .	Bākrā.
151. A female goat . . .	Bōkri . . .	Bākri . . .	Bākri.
152. Goats . . .	Bōkrē . . .	Bākrē . . .	Bākrē.
153. A male deer . . .	Hōrn . . .	Kakkar (<i>barking deer</i>) . . .	.....
154. A female deer . . .	Hōrni . . .	Kakkri . . .	.....
155. Deer . . .	Fiorn, hōrnā . . .	Kakkar . . .	.....
156. I am . . .	Hañ sā, hē . . .	Hā sā, āsā . . .	Hañ sā.
157. Thou art . . .	Tū sā, hē . . .	Tū sā, āsū . . .	Tū sā.
158. He is . . .	Sau sā, hē . . .	Sau sā, āsā . . .	Sō sā.
159. We are . . .	Āssē sī, sā, hē . . .	Āssē sā, āsā . . .	Āssē sā.
160. You are . . .	Tussē sī, sā, hā . . .	Tussē sā, āsā . . .	Tussē sā.

English.	Kuḷi.	Inner Sirāji.	Sainji.
161. They are . . .	Tō sī, sā, hā . . .	Tōā sā, āsā . . .	Tōā sā.
162. I was . . .	Hañ thā, tī . . .	Hā thī . . .	Hañ tī.
163. Thou wast . . .	Tū thā, tī . . .	Tū thī . . .	Tū tī.
164. He was . . .	Sau thā, tī . . .	Sau thī . . .	Sō tī.
165. We were . . .	Āssō thā, tī . . .	Āssō thī . . .	Āssō tī.
166. You were . . .	Tussō thā, tī . . .	Tūssō thī . . .	Tūssō tī.
167. They were . . .	Tō thā, tī . . .	Tōā thī . . .	Tōā tī.
168. Be . . .	Hō . . .	Hō . . .	Ho.
169. To be . . .	Hōpā, hōpū . . .	Hōpan . . .	Hōpā.
170. Being . . .	Hundā . . .	Hundā . . .	Hundā.
171. Having been . . .	Hōi-kō . . .	Hōi-kōri . . .	Hōi-kōri.
172. I may be . . .	Hañ hōā . . .	Hā hōū . . .	Hañ hōū.
173. I shall be . . .	Hañ hōnū . . .	Hā hōulā, hōlā . . .	Hañ hōūr, hōlā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Tsik . . .	Tsik.
176. To beat . . .	Mārā, mārū . . .	Tsiknā . . .	Tsiknā.
177. Beating . . .	Mārdā . . .	Tsikdau . . .	Tsikdā.
178. Having beaten . . .	Māri-kō . . .	Tsiki-kōri . . .	Tsiki-kōri.
179. I beat . . .	Hañ mārā-sā . . .	Hā tsikdau . . .	Hañ tsikdā.
180. Thou beatest . . .	Tū mārā-sā . . .	Tū tsikdau . . .	Tū tsikdā.
181. He beats . . .	Sau mārā-sā . . .	Sau tsikdau . . .	Sō tsikdā.
182. We beat . . .	Āssō mārā-sā, -sī . . .	Āssō tsikdō . . .	Āssō tsikdā.
183. You beat . . .	Tussō mārā-sā, -sī . . .	Tūssō tsikdō . . .	Tūssō tsikdā.
184. They beat . . .	Tō mārā-sā, -sī . . .	Tōā tsikdō . . .	Tōā tsikdā.
185. I beat (<i>Past Tense</i>) . . .	Mañ mārū . . .	Mañ tsikū . . .	Mōē tsikū.
186. Thou beatest (<i>Past Tense</i>). . .	Tañ mārū . . .	Tañ tsikū . . .	Tauē tsikū.
187. He beat (<i>Past Tense</i>) . . .	Tōiō mārū . . .	Tūi tsikū . . .	Tōōē tsikū.

English.	Kulū.	Inner Sirājl.	Sainjl.
188. We beat (<i>Past Tense</i>)	Āssē mārñ . . .	Āssē tsikñ . . .	Āhē tsikñ.
189. You beat (<i>Past Tense</i>)	Tussē mārñ . . .	Tūssē tsikñ . . .	Tūssē tsikñ.
190. They beat (<i>Past Tense</i>)	Tinhē mārñ . . .	Tēā tsikñ . . .	Tēāē tsikñ.
191. I am beating . . .	Hañ mārñā-lāgā-hundā-sā .	Hā tsikdau lāgau . . .	Hañ tsikdā. . .
192. I was beating . . .	Hañ mārñā-lāgā-hundā-ti, -thā.	Hā tsikdau lāgau-thi . . .	Hañ tsikdā-ti.
193. I had beaten . . .	Mañ jāukñ-ti, -thā . . .	Mañ tsikñ-thi . . .	Moē tsikñ-ti.
194. I may beat . . .	Hañ mārā . . .	.....	Hañ tsikñ.
195. I shall beat . . .	Hañ mārñū . . .	Hañ tsikulau, tsiklan . . .	Hañ tsikūr, tsikū, tsikñb.
196. Thou wilt beat . . .	Tñ mārñā . . .	Tñ tsik(u)lan . . .	Tñ tsikar, tsikñ.
197. He will beat . . .	Sau mārñā . . .	Sau tsik(u)lau . . .	Sō tsikār, tsikñ.
198. We shall beat . . .	Āssē mārñū . . .	Āssē tsik(u)lē . . .	Āssē tsikūr, tsikī.
199. You will beat . . .	Tussē mārñē . . .	Tūssē tsik(u)lē . . .	Tūssē tsikar, tsikī.
200. They will beat . . .	Tē mārñē . . .	Tēā tsik(u)lē . . .	Tēā tsikār, tsikī.
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Hañ mārñā-sā . . .	.....	.....
203. I was beaten . . .	Hañ mārñā-ti, (-thā) . . .	.....	.....
204. I shall be beaten . . .	Hañ mārññā . . .	.....	.....
205. I go . . .	Hañ nōsā-sā . . .	Hā nāndau . . .	Hañ nāndā.
206. Thou goest . . .	Tñ nōsā-sā . . .	Tñ nāndau . . .	Tñ nāndā.
207. He goes . . .	Sau nōsā-sā . . .	Sau nāndau . . .	Sō nāndā.
208. We go . . .	Āssē nōsā-sā, -si . . .	Āssē nāndē . . .	Āssē nāndē.
209. You go . . .	Tussē nōsā-sā, -si . . .	Tūssē nāndē . . .	Tūssē nāndē.
210. They go . . .	Tē nōsā-sā, -si . . .	Tēā nāndē . . .	Tēā nāndē.
211. I went . . .	Hañ nōtthē . . .	Hā nāthau . . .	Hañ nāthā.
212. Thou wentest . . .	Tñ nōtthā . . .	Tñ nāthau . . .	Tñ nāthā.
213. He went . . .	Sau nōtthā . . .	Sau nāthau . . .	Sō nāthā.
214. We went . . .	Āssē nōtthē . . .	Āssē nāthē . . .	Āssē nāthē.

English.	Kuṣṭ.	Inner Sirājl.	Sainji.
215. You went . . .	Tussē nōṭṭhē . . .	Tūsse nāṭhē . . .	Tūsso nāṭhē.
216. They went . . .	Tē nōṭṭhē . . .	Teā nāṭhē . . .	Teā nāṭhē.
217. Go . . .	Nōś . . .	Nās or nā . . .	Nā, nāś.
218. Going . . .	Nōśdā . . .	Nāsdau, nāndau . . .	Nāndā, nāśdā.
219. Gone . . .	Nōṭṭhā . . .	Nāṭhau . . .	Nāṭhā.
220. What is your name ?	Tāsrā nā ki sā ? . . .	Tērā kē naū ? . . .	Tērā, nā kēs ?
221. How old is this horse ?	Ēi ghōrē-ri kētri barēs sā ?	Ēū ghōrē-ri kētri ummar sā ?	Ēō ghōrēr kētri ambar ?
222. How far is it from here to Kashmir ?	Kāśmīr ōkkhē-na kētri dūr sā ?	Īndhā-kā Kāśmīr kētrā dūr sā ?	Ēkkhā-kahā Kāśmīrā-taṅg kētrā dūr hōlā ?
223. How many sons are there in your father's house ?	Tussā-rē bābā-rē ghōrō kētrō bēṭō ai ?	Thārē bābā-rē ghōrō kētrō śōrū sā ?	Tērō bābūr gharō kētrō lārkō ?
224. I have walked a long way to-day.	Haū āj baṛi dūri-tāi nōṭṭhā-ti.	Maī āz bauhū bāt hāṇḍi .	Haū āj baṛē būrā zōughē hāṇḍi āwā.
225. The son of my uncle is married to his sister.	Mērō chāchē-rē bēṭē-rā biyāh tēi-ri bhāṇi sōughē hūā-hundā-sā.	Mērō chāchē-rē śōrū-rā byāh tēi-ri bhāṇi sōughē hōā sā.	Mērō tsātser bēṭā ēūr bhāṇi sōughē bōā hōā.
226. In the house is the saddle of the white horse.	Ghōrā-na sēttē ghōrē-ri kāṭhī sā.	Sittē ghōrē-ri kāṭhī ghōrō sā.	Gharō sittē ghōrēr zīn.
227. Put the saddle upon his back.	Tēi-ri piṭṭhi-pāndhā kāṭhī pā.	Kāṭhī tēi-ri piṭṭhi paraundō kōsā.	Ēūr piṭṭhi ūprō zīn bōnnhā.
228. I have beaten his son with many stripes.	Maī tēi-rē bēṭē-bē bōhū kōmchi māri.	Maī tēi-rē śōrū-bē bauhū tsikū.	Mōē ēūr bēṭā barā tsikū.
229. He is grazing cattle on the top of the hill.	Sau dhōgā-rē chōphē pāndhē gōrū charāndā lāgā-hundā-sā.	Sau dhārāṭi-rē gāhi dāgē chārdā lāgā hundā.	Dzōtār tsōrē ūprō tsārā sō gā bākri.
230. He is sitting on a horse under that tree.	Sau tēi bēṭē-bēth ghōrē-pāndhē bēṭhā-hundā-sā.	Sau tēi bēṭē bēthē ghōrē paraundō bēṭhā hundā.	Ēō butṭē bēthē sō bēṭhā ghōrē ūprō.
231. His brother is taller than his sister.	Tēi-rā bhāi tēi-ri bhāṇi-na lōmbā sā.	Tēi-rā bhāi apai bhāṇi-kā lōmmā.	Ēūr bhāi apai bauhāṇi-kā buḍḍā.
232. The price of that is two rupees and a half.	Tēi-rā mūl dhāi rupaiyē sā.	Tēi-rā mūl dhāi rapai sā.	Ēūr mūl dhāē rupayyā.
233. My father lives in that small house.	Mērā bābū tēi hōṭshē ghōrā-na rauhā-sā.	Mērā bāb tēi hōṭshē ghōrō rauhndā.	Mērō bābū ēō hōṭshē gharō rauh.
234. Give this rupee to him	Ēh rupaiyā tēi-bē dē . . .	Īō rapai tēi-bē dē . . .	Ēāb rupayyā dēā (give rupees to him).
235. Take those rupees from him.	Tē rupaiyā tēi-na mōṅgā (ask for).	Sō teā rapai tēi-lēṛā lau .	Ēā rupayyā ēū -āgā mōṅgā (ask).
236. Beat him well and bind him with ropes.	Tēi-bē bōhā jōkā hōr rōśsi-sōughē bōnnhā.	Tēi-bē khāśē tsikā tēbko rāshi-kā bānhā.	Ēā rāmpō-kōri tsikā, rāśiē bi bōnnhā.
237. Draw water from the well.	Khūē-na pāṇi tiṅgrā . . .	Khūhē-nā pāṇi kāṛh . . .	Kūē kauhāṇi pāṇi kāḍḍhā.
238. Walk before me.	Mū-na āggē āggē hāḍ . . .	Mā āgē hāḍ . . .	Maū jōhū tsai.
239. Whose boy comes behind you ?	Tussā-nā picchhō kōs-rā bēṭā ājdā-sā ?	Thārē piṭshē kās-rā śōrū tjdā lāgā ?	Kās-rā larkū tā piṭshē āwā ?
240. From whom did you buy that ?	Ēh tussē kōsan lēū ? . . .	Sau tussē kāsā-kā mūlli āṇā ?	Kāsū-āgā tāē mūl mōṅgā ?
241. From a shopkeeper of the village.	Garā-rē hāṭiāḷē-na . . .	Grā-re ēkū karādā-āgē . . .	Grāūr dukaunadārā-āgā.

THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōṭā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōṭā Bangāhal is Kuḷuī more or less mixed with Maṇḍēālī, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pañjābi. These facts must be known in order to understand the dialectic division of Maṇḍēālī.

The language of Mandi is called Mandēālī, and that of Suket is called Sukēti, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Maṇḍālī slightly mixed with that language, and is called Maṇḍālī Pahārī.¹ Maṇḍālī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Maṇḍālī Pahārī tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Maṇḍālī, and in the extreme north of the State is the Chhōṭā Bāṅghālī dialect, spoken in a portion of Chhōṭā Bāṅghāl which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍālī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍālī or Chhōṭā Bāṅghālī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēti but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēti.

The people of this tract are prejudiced against learning foreign languages,² and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Maṇḍēāli is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Mandēālī or for Chhōtā Baṅgh-
 Number of speakers. ālī, both being included under the general head of
 Mandēālī. The total number of speakers of this Group has been returned as follows :—

Maṇḍālī	.	.	.	.	.	.	.	.	.	.	150,000
Maṇḍālī; Pahārī	.	.	.	.	.	.	.	.	.	.	10,000
Sukēti	.	.	.	.	.	.	.	.	.	.	52,184
										TOTAL	212,184

¹ According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Mandāli Pahārī is a lingua franca generally understood by all.

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōṭā Bangāhal are marked 'Chh. B.' Those noted only in Northern Maṇḍālī are marked 'N,' those noted only in Maṇḍālī Pahārī are marked 'P,' while those peculiar to Sukēti are marked 'S.'

- aggē*, in front.
ānnū, an egg.
bāgar, wind.
bāhṇā, to beat.
bakkhā, towards.
baśṇā or *baḥṇā*, to sit (N).
battī, an egg.
bayāh, a marriage.
bēbbī, a younger sister (N).
bhachēāl, foolish.
biāhū, a husband.
bun, down (Kāshmīrī *bōn*).
chulē jāṇā, to go away.
ḍāl, a tree.
dēd, an elder sister (N) (Kāshmīrī *dēd*, a mother).
dhārā, a hill.
dhyaṇā, a day.
ḍōhrī, a field.
dōthī, to-morrow evening.
ēbbē or *ībbē*, now.
ēhṛā or *ēṛhā*, like this.
ētthī or *yētthī*, here.
gābhrū, a son.
ghaṭ, a little.
grāḍ, a village.
guāṇā or *gwāṇā*, to cause, to go, to lose.
gulā, sweet.
hāchchhā, clean.
hākkhī, the eye.
hēṭh, down (not up).
hikā, the breast.
hun, now.
ībbē or *ēbbē*, now.
īj, a mother (N).
jā, *jā-jē*, when.
jēbbē, when.
jēhṛā or *jēṛhā*, like what.
jētthī, where.
jhikkhī jāṇā, to become angry.

- juṛṇā*, to be got, obtained.
kaṭṭhē, about, concerning, for the sake of.
kēbbē, when?
kēhrā or *kērhā*, like what?
kēttihī, where?
kharā, good, beautiful.
kharṇā, to stand.
khuṇṇā, *khwṇṇā*, to give, to eat.
kubhadrā, ugly.
lārī, a wife.
māhtimī, a woman (N).
mānjā, a bed.
mardh, a man.
māss, meat.
maṭṭhā, a small boy.
munḍ, the head.
munṇū, a son (Chh. B.)
nēḍē or *nērē*, near.
nhāṣṇā, *nhathṇā*, to run (N).
nhassī jāṇā, to run away.
pichchhē, behind.
pādhar, a plain, level ground.
painā, sharp.
prallē, upon.
paiṇḍā, footpath, way.
parsī, the day after to-morrow, the day before yesterday.
partēg, apart.
paunā, to fall.
prānt, after.
puhāl, a shepherd.
pujṇā, to arrive.
sādṇā, *sadāṇā*, to call, summon.
sāhī, postpos., like.
saruāl, hair.
saunā, to lie down, sleep.
suṇā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhrā or *tērhā*, like that.
tēttihī, there.
ṭhaṇḍā, cold, cool (N. *ṭhōṇḍā*).
thaiṇa, to place (Kāshmirī *thawun*).
tikkī or *tikā*, up to.
ūprā, up.

whittar, within.

yēthhī, or *ēthhī*, here.

The character used in writing Maṇḍēālī and Sukētī is a form of Ṭākri. The following is the alphabet, including some of the more important compound consonants.

· Written character.

Mandēāli Alphabet .

Vowels.		Consonants.					
a	अ	ka	क	da	द	hu	ह
ā	आ	kha	ख ग	dha	ढ	tta	ट
kā	का	ga	ग	na	न	nha	ण
i	इ	gha	घ	pa	प	nha	फ
ki	कि	oha	भ	pha	भ	jya	य
i	ई	chha	च	ba	ब	dhya	ध
ki	की	ja	ज	bha	भ	nhy	ह
u, ū	उ	jha	झ	ma	म	tra	ट
ku, kū	कु	ṭa	ट	ya	य	pra	प्र
ē	ए	ṭha	ठ	ra	र	sra	स
kē	के	ḍa	ड	la	ल	khwa	ख
ai	ऐ	ḍha	ढ	va	व	gwa	ग
kai	कै	pa	प	śa, sha, sa.	श	dwa	द
ō, au	औ	ta	त	ha	ह	rwa	र
kō, kau	कौ	tha	थ	la	ल		

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

Position as regards the Simla and Kulu dialects.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Maṇḍēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *ṭhōṇḍā*, cold, as compared with standard Maṇḍēālī *ṭhaṇḍā*.

So also the common Western Pahārī interchange of *ā* with *ō* or *ū* has not been noted in Maṇḍēālī proper, although a few instances have been noted in Maṇḍēālī Pahārī and Sukētī. Thus the Maṇḍēālī word for 'horse' is *ghōṛā*, not *ghōṛō*, and the past participle of *karnā*, to do, is *kitā*, not *kitō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōhrā* for *ghōrā* does not occur. *II* is, however, sometimes prefixed as in *hākkhī*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Maṇḍēālī agrees with Kāngrī as against Western Pahārī.

In declension, Maṇḍēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhī *jō*,¹ of.

The distinguishing mark of the Maṇḍēālī future is not the Western Pahārī *lā*, but the Kāngrī *ghā*. Compare the Inner Sirājī *tsik-ul*, I shall strike, with the Maṇḍēālī and Kāngrī *mār-ghā*.

With these exceptions, the Maṇḍēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahārī languages, affected by the neighbouring Kāngrī.

¹ The Kāngrī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhī *jō*.

MANDĒĀLĪ.

For particulars as to the locality in which Standard Maṇḍēālī, with its sub-varieties of Northern Maṇḍēālī and Chhōṭā Baṅghālī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of Maṇḍēālī Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard Maṇḍēālī has abandoned the peculiarities of Western Pahārī pronunciation. The letter *a* is sounded as in Pañjābī, and not like the *ō* in 'hot'. The letters *a*, *ō* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern Maṇḍēālī, however, an *a* does sometimes become *ō*, as in *thōṇḍā*, cold; while in the mixed dialect of Chhōṭā Baṅghālī, the termination *ū* for *ā*, as in *chhōhrū*, a boy; *guālū*, a shepherd, is not uncommon.

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North Maṇḍēālī and Chhōṭā Baṅghālī, the latter add *ā*, instead of *ī*. Thus, *ghōrā*, a horse; *ghōrē*, horses: *baihn*, a sister; *baihnī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōrā*, a horse, obl. form *ghōrē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baihn*, a sister, obl. form *baihnī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōṛa</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hathī</i> , an elephant	<i>hathī</i>	<i>hathīē</i>	<i>hathī</i>	<i>hathīā</i>	<i>hathīō</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭīō</i>
<i>baihnī</i> , a sister	<i>baihnī</i>	<i>baihnīē</i>	<i>baihnī</i>	<i>baihnī</i>	<i>baihnīō</i>
<i>dēd</i> , a sister (N. and Ohh. B.)	<i>dēddā</i>	<i>dēddē</i>	<i>dēddā</i>	<i>dēddē</i>	<i>dēddō</i>

Just as the Northern Maṇḍālī *dēd*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍālī *bāb*, a father ; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍālī has the nom. sing. *bābbā*, declined like *ghōṛa*.

The usual postpositions are :—

Dative-Accusative—*jō* ; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from : *kanē*, with, together with ; with, by means of : *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *rī*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baihnī-gē lammā*, taller than the sister ; *sabbhī-gē achchhā*, better than all, best.

PRONOUNS.—The first two Personal Pronouns are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>haũ</i>	<i>tũ.</i>
Ag.	<i>maĩ</i>	<i>taĩ.</i>
Obl.	<i>mā, māh</i>	<i>tū, tuddh.</i>
Gen.	<i>mērā</i>	<i>tērā.</i>
Plur.		
Nom.	<i>āssē</i>	<i>tūssē.</i>
Ag.	<i>āssē</i>	<i>tussē.</i>
Obl.	<i>āssā</i>	<i>tussā.</i>
Gen.	<i>āssā-rā, mhārā</i>	<i>tussā-rā.</i>

In the ablative singular with *thē*, we find *māthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Ohh. B. uses *maĩ* as well as *haũ* for 'I'. It makes the Dative-Accusative singular *minjō* and *tijjō*, and the Ablative singular *mañgē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahārī dialects they have in the singular three genders,—masculine, feminine, and neuter :—

This.				That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īnē, inhē, ēī</i>	<i>ēssē</i>	<i>iddhīē</i>	<i>tīnē, tīnhē, tēī</i>	<i>tēssē</i>	<i>tiddhīē</i>
Obl.	<i>ēs, yēs</i>	<i>ēssī</i>	<i>iddhī</i>	<i>tēs</i>	<i>tēssā</i>	<i>tiddhī</i>
Plur.						
Nom.	<i>ēhēō</i>			<i>sēō</i>		
Ag.	<i>īnhē</i>			<i>tīnhē</i>		
Obl.	<i>īnhā</i>			<i>tīnhā</i>		

The Relative and Interrogative pronouns are thus declined :—

Who.				Who? What?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>jō, jē</i>	<i>jō, jē</i>	<i>jō, jē</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kyā</i>
Ag.	<i>jīnē, jīnhē</i>	<i>jēssē</i>	<i>jiddhīē</i>	<i>kēs</i>	<i>kēssī</i>	<i>kiddhīē</i>
Obl.	<i>jēs</i>	<i>jēssā</i>	<i>jiddhī</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhī</i>
Plur.						
Nom.	<i>jēō</i>			<i>kuṇ</i>		
Ag.	<i>jīnhē</i>			<i>ktinhē</i>		
Obl.	<i>jīnhā</i>			<i>kīnhā</i>		

In N. and Chh. B. the Agent singular masculine is *jīnīē* and *kuṇīē*.

In all the above there are varieties of spelling. Thus we meet *āssē* instead of *āssē*, and *tyēs* or *tis*, instead of *tēs*.

The Indefinite pronouns are *kōī* (obl. *kēsī*), anyone, some one, and *kichh*, anything, something.

The following additional pronominal forms may be noted :—

har-kōī, whoever ; *har-kichh*, whatever.

ērā, or *ēhā*, like this ; so *tērā* or *tēhā*, like that, and so on.

itnā, this much, and so on.

ībbē or *ēbbē*, now ; *tēbbē*, then, and so on.

ētthī or *yētthī*, here ; *tētthī*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍālī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thīā*, plur. *thīē*; fem. *thī*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Maṇḍālī has a participle indicating state or condition, as e.g. *baiṭhī-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raiḥṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *ḷ*. Thus *paunā*, to fall; *baiṭhṇā*, to sit; *mārnā*, to beat. The verb 'to come' is *āunā*, but in North Maṇḍālī it is *aunā*, and in Chhōṭā Baṅghālī it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jāṇā*, to go, *jāndā*, going. The following present participles are irregular :—

<i>hōṇā</i> , to become	pres. part.	<i>hundā</i>
<i>āunā</i> , to come	„	<i>aundā</i> or <i>āundā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rahndā</i> (N. <i>rāhndā</i>)

The Present Participle is used in inceptive compounds, *mardā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē suṅgar charāndā bhējī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mārī*. The following past participles are irregular :—

<i>hōṇā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i>)
<i>marnā</i> , to die	„	<i>mūā</i>
<i>āunā</i> (N. <i>aunā</i> , Chh.B. <i>ōṇā</i>), to come	„	<i>āyā</i>
<i>jāṇā</i> , to go	„	<i>gēū</i> or <i>gayā</i>
<i>paunā</i> , to fall	„	<i>pēā</i> (N. <i>paiēā</i>) or <i>payā</i>
<i>laiṇā</i> , to take	„	<i>lēū</i> or <i>layā</i>
<i>lēaunā</i> or <i>lyaunā</i> , to bring	„	<i>lēī āyā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rēhā</i> , <i>rahyā</i> , or <i>rā</i>
<i>pīṇā</i> , to drink	„	<i>pītā</i>
<i>dēṇā</i> , to give	„	<i>dittā</i> or <i>dītā</i>
<i>karnā</i> , to do	„	<i>kitā</i>
<i>lagṇā</i> , to be joined	„	<i>lāgā</i> or <i>lagā</i>

<i>khāṇā</i> , to eat	past part.	<i>khādhā</i>
<i>baiṭhā</i> or <i>baṣṭhā</i> , to sit	„	<i>baṭṭh</i> (com. gen.) or <i>baiṭhyā</i>

The feminines of *gēā*, *pēā*, and *lēā*, are *gai*, *pai*, and *lai*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūī-rā</i>
<i>mūā</i> , dead	„	<i>mūī-rā</i>
<i>āyā</i> , come	„	<i>āī-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	„	<i>gēī-rā</i> or <i>gai-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	„	<i>pēī-rā</i> or <i>pai-rā</i>
<i>lēā</i> or <i>layā</i> , taken	„	<i>lēī-rā</i> or <i>lai-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	„	<i>rahī-rā</i>
<i>pītā</i> , drunk	„	<i>pīī-rā</i>
<i>dittā</i> or <i>dītā</i> , given	„	<i>ditti-rā</i> or <i>dīī-rā</i>
<i>kītā</i> , done	„	<i>kīī-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	„	<i>lāgī-rā</i> or <i>lagī-rā</i>
<i>khādhā</i> , eaten	„	<i>khādhī-rā</i>
<i>baṭṭh</i> , <i>baiṭhyā</i> , seated	„	<i>baṭṭhī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jānā*, to go, is *jāī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *gēī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhālī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck; masc. sing. obl. and plur. *mārnē*; fem. *mārnī*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paunā</i> , to fall	Conjunctive part.	<i>paiī-kē</i> , etc.
<i>āunā</i> , to come	„	<i>āī-kē</i> , etc.
<i>hōnā</i> , to become	„	<i>hūī-kē</i> , etc.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive. Thus *mārṇē-wāḷā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *īē* to the root. Thus *mārīē*, please to strike; *khāīē*, please to eat.

The Imperative of *raihṇā* (N. and Chh. B. *rāhṇā*), to remain, is *raih* (N. and Chh. B. *rāh*), plural *rahā*, and of *laiṇā*, to take, *lai*, plural *laā*. In North Maṇḍālī and Chhōṭā Baughālī, the verb *auṇā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*baṇṭū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *haṭ mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

		SINGULAR.		PLURAL.	
		Masc.	Fem.	Masc.	Fem.
1	}	<i>mārā-hā</i>	<i>mārā-hī</i>	<i>mārā-hē</i>	<i>mārā-hī</i>
2					
3					

There are a few irregular forms. Thus, from :—

<i>paunā</i> , to fall	pres.	<i>paṭā-hā</i>
<i>hōṇā</i> , to become	„	<i>hūā-hā</i>
<i>āuṇā</i> , to come	„	<i>āūā-hā</i>
<i>raihṇā</i> , to remain	„	<i>rahā-hā</i> or <i>rā-hā</i>
<i>laiṇā</i> , to take	„	<i>lahā-hā</i> or <i>lā-hā</i>
<i>jāṇā</i> , to go	„	<i>jāhā-hā</i> or <i>jā-hā</i>
<i>khāṇā</i> , to eat	„	<i>khāhā-hā</i> or <i>khā-hā</i>
<i>dēṇā</i> , to give	„	<i>dēhā-hā</i>

A **Present Definite** is formed, as in Hindi from the present participle, with the present of the verb substantive. Thus, *haṭ mārā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagṇā*, to be joined, with the verb substantive. Thus, *haṭ mārā lāgī-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sēṭ mārā-hī* or *sēṭ mārā lāgī-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *haũ mārḍā-thā* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāṅgrī* and not with *Western Pahārī*. It has two forms. The first is made, as in *Kāṅgrī*, by adding *ghā* to the root. Thus, *mārghā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅg* or, if the root ends in a vowel, *ṅg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular :—

<i>paunā</i> , to fall	future <i>pañghā</i> or <i>paṅg</i>
<i>hōṇā</i> , to become	„ <i>hūghā</i> or <i>hūṅg</i>
<i>āunā</i> (N. <i>aunā</i>) to come	„ <i>āūghā</i> (N. <i>aūghā</i>) or <i>āuṅg</i> or <i>āōṅg</i>
<i>lēaunā</i> or <i>lyaunā</i> , to bring	„ <i>lyāūghā</i> or <i>lyāuṅg</i>
<i>jāṇā</i> , to go	„ <i>jāūghā</i> (N. <i>jaūghā</i> , Chh. B. <i>jāūghā</i>) or <i>jāṅg</i>
<i>khāṇā</i> , to eat	„ <i>khāūghā</i> or <i>khāṅg</i>
<i>pīṇā</i> , to drink	„ <i>pīghā</i> or <i>pīṅg</i>
<i>dēṇā</i> , to give	„ <i>dēūghā</i> (N. <i>dēūghā</i>) or <i>dēṅg</i>
<i>raiṇā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅg</i>
<i>laiṇā</i> , (N. <i>lūṇā</i>), to take	„ <i>laūghā</i> (N. <i>lūūghā</i> , <i>laū</i>) or <i>laṅg</i>

In the second specimen, in the word *bartāṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmīrī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples :—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmīrī*, the verb *wutṣun*, to be burnt, in the past tense is always feminine, as in *wutṣ*'s, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Maṇḍālī* Mr. Bailey points out that the verb *bāḥṇā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bāḥī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jāṇā*, to go. Thus, *māryā jāṇā*, to be struck.

Causals are formed as in Hindī. Thus *suṇāṇa*, to cause to hear; *pīāṇā*, to cause to drink; *chārṇā* or *charāṇā*, to graze (cattle). Note the following:—

paṇā, to fall, Causal *pāṇā*

khāṇā, to eat, „ *khuāṇā* or *khvāṇā*

jāṇā, to go, „ *guāṇā* or *gwāṇā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dēi-dēṇā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĤĀLĪ).

SPECIMEN I.

ਏਕੀ	ਮੰਨਖੇ	ਰੀ	ਸੁਭ	ਗੰਠਰ	ਬੀ	ਮਠੇ
ਗੰਠਰ	ਏ	ਸ਼ੰਪਲੇ	ਧੰਧ	ਮੰਡਿੰਗੀ	ਧੰਧ	
ਏ	ਸੁੰਏ	ਮਾਟੇਫਟੇ	ਗੀ	ਧੰਧ	ਏ	
ਸ਼ੰਧੇਲੇ	ਠੇਸ਼	ਸੇਭ	ਦੇ	ਠੰ	ਤੋਮਰੇ	ਧੰਧ
ਠੇਸ਼ੀ	ਧੰਧ	ਮਾਟੇਫਟੇ	ਗੀ	ਤੋਮਰੇ	ਦੇਭ	
ਦੀਠੀ	ਏਠੇ	ਸਿੰਧ	ਗੀ	ਧੰਧ	ਤੀਠੇ	
ਮਠੇ	ਗੰਠਰ	ਏ	ਮਾਟੇਫਟੇ	ਸਭ	ਫਠ	
ਫੁਰੀ	ਏ	ਧੰਧ	ਸੁਭ	ਸਮਥ	ਏ	
ਸਮਥ	ਗਧ	ਤੋਧੀ	ਮਸਪੰਧ	ਮੰਧ	ਸਭ	
ਮਾਟੇਫਟੇ	ਸੁਭ	ਦੀਠ	ਏਏ	ਤੀਠੇ	ਸਭ	

[No. 1.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).****SPECIMEN I.****TRANSLITERATION AND TRANSLATION.**

Ekī-manukhā-rē dūī gābhrū thē. Maṭṭhē-
One-man-of two sons were. By-the-younger-

gābhrūē āpṇē-hābbā-sūōgī bōlyā
son his-own-father-to it-was-said

jē, 'mā-jō laṭē-phaṭē-rī bāḍ jē
that, 'me-to property-of share which

āuṇi (for āuṇī) tēsā dēi-dē.' Tā tēs-rē-bābhē
is-to-come that give-away.' Then by-his-father

5. tēs-rī bāḍ laṭē-phaṭē-rī tēs-jō dēi-
 5. *him-of the-share the-property-of him-to was-given-*

dīti. Thōrhē-dīnā-gē prānt tīnhē-
away. A-few-days-from after by-that-

maṭṭhē-gābhrūē laṭā-phaṭā sabh kaṭṭh
younger-son the-property all together

karā-kē barē-dūrā-rē mulkhā-jō
made-having a-great-distance-of country-to

halā-gayā. Tēthī luchpanā-māñjh sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phaṭā gwaī-ditā. Jājē tīnhē sabh
 10. *the-property was-caused-to-go. When-that by-him all*

ਮਾਟਾਟਾ ਗੀਤਾ ਕੋਠੁ ਤਾਂ ਕੋਸੇ ਸਾਮਾਧਾਂ

ਨਕਸ਼ਾ ਤੀ ਪਾਥਾਂ ਤਾਂ ਮੇ ਤੋਸੇਵਾਂ

ਮਾਣਾਂ ਖਾਣੁ ਕੁਥਾਂ ਮਰਾਣਾਂ ਗਲਾਂ ਤਾਂ ਮੈ

ਤੋਸੇ ਸਾਮਾਧਾਂ ਰੇ ਫੇਸੀ ਧਰੇ ਸ਼ੰਧੀ

5. ਨੇਥੇ ਟਾਂਗ ਰਾਠੁ ਤਾਂ ਤੀਠੇ ਵਥੇ

ਸ਼ੰਧੀ ਰੇ ਮੇ ਭੁੰਗਰਾ ਸਾਂਧਾਂ ਸ਼ੰਧੀ

ਧੇਰੁ ਫੇਰੀ ਮਾਂਧਾਂ ਫੇਰ ਤੇਈ ਸੀਤਾਂ

ਤਾਂਧੇ ਸ਼ੰਧੀ ਮਾਂਧਾਂ ਮਾਂਧਾਂ ਫੇਰ ਸੁਧਾਣਾਂ

ਮਾਧਾਂ ਫੇਰ ਫੇਰਾਂ ਸਾਂਧਾਂ ਫੇਰ ਫੇਰਾਂ ਭੁੰਗਰਾ ਧੰਧਾਂ

10. ਫਾਂਧੇ ਤਾਂਧੀ ਫਾਂਧਾਂ ਸਾਂਧਾਂ ਫਾਂਧੇ ਸ਼ੰਧੀ ਧੇਰੁ

ਭਰਾਧਾਂ ਫੀ ਫੇਰ ਫੇਰ ਫੇਰ ਤੋਸੇਵਾਂ ਸ਼ੰਧੀ

ਫੇਰਾਂ ਨੀਧੀ ਧੰਧਾਂ ਫੇਰ ਮੇ ਫੇਰਾਂ ਮਾਂਧਾਂ

laṭā-phatā gwaī-chhōryā, tā tēs-mulkhā
property was-completely-caused-to-go, then (in-)that-country

nakāl bhī payā. Tā sē tēs-rā
a-famine also fell. . Then he of-him

maṭṭhā putr bhūkhā mardā galā (for lāgā). Tā sē
the-younger son hungry dying began. Then he

tēs-mulkhā-rē kēsī-barē-ādmī-
that-country-of a-certain-great-man-

5. nērē jāī rahyā. Tā tīnhē-barē-
5. near having-gone remained. Then by-that-great-

ādmīē sē suṅgar charāndā āpnē-
man he swine feeding his-own-

khētrā-dōhrī-mañjhā-jō bhējī-ditā.
fields-lands-in-to was-sent.

Tā sē āpnē-manā-mañjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sāṭā-jō ēō suṅgar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā-hē, haō (for haū) bhī inhā-sāṭā-kanē āpnā pēt
10. doing-are, I also these-grains-with my-own belly

bhardā.' Kī jē hōr-kētē tēs-jō khāyē-jō
(I-)would-have-filled.' Why that other-anywhere him-to eating-for

jurdā nahī thā. Jājē sē sudhī-mañjh
being-got not was. When-that he sense-in

- ਅੰਦਰ ਭੰਡ ਧੀਮਾਨ ਨਾਂਗੋਂ ਏ ਮੇਰੇ ਧੰਦਰੇ
 ਏਡ ਫੀਤਰੀ ਤੀ ਸੇਫਰ ਸਫਰ ਏ ਤੀ
 ਮੰਗੇਏ ਪਥੰਤੀ ਤਰ ਤਰੇਂ ਬੁਧ ਮਰੂ ਫਰੇ
 ਤ ਮੇਂ ਅਪੰਗੇ ਧੰਧੇ ਨੇਏ ਏ ਸਾਧੇ
 5. ਏਲੰ ਤਰ ਤਿਸ ਨੇਏ ਏਤ ਫੇ ਰੇਤਰ
 ਧੀਮੰਗੇ ਏ ਧੰਧੇ ਫੀ ਤਰੇਂ ਤਰੇਂ ਤਰੇਂ
 ਸਾਗੋਂ ਰ ਭੁਮੰਗੇ ਤਰ ਰਭ ਸਭ ਨੰਗੇ
 ਤਰੇਂ ਤਰੇਂ ਗੰਭਰ ਫੀਤਰੇਂ ਧੰਗੇ ਮੰਏ ਅਪੰਗੇ
 ਤਰੇਂ ਸੇਫਰ ਸਫਰ ਸੰਤੀ ਸੰਭਲੀ ਨਾਸ਼
 10. ਓੜ ਫੰਧੇ ਅਪੰਗੇ ਧੰਧੇ ਨੇਏ ਏ ਸਾਧੇ
 ਅਨੰ ਧੰਧੇ ਨੰਤੀ ਥੰ ਥੰ ਥੰ ਗੇ ਤਿਸਰੇ
 ਫੰਧੇ ਅੰਧੇਨੇ ਨੇਧੀ ਨਾਧੇ ਤਰੇਂ ਨਧੇ ਅੰਧੇ

āyā, tā bōldā lāgā jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyār kitnē-hī nōkrā-chākrā-jō rōṭī
daily how-many-even servants-domestics-to bread

khāṇē-jō pakā-hī, hōr hāṭ bhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āṇē-bābbā-nērē-jō chalē-
am. For-me my-own-father-near-to going-

5. jānā, hōr tēs-nērē jāi-kē ēhrā
5. it-is-to-be-gone, and him-near gone-having such

bōḷnā jē, "bāpū-jī, hāṭ tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlan-hār hūi-chukyā, hun
heaven-of forgetter became-completely, now

hāṭ tērā gābhrū kihāṭ haṇṭ; mā-jō āṇē-
I thy son how shall-I-be-made; me (acc.) thine-own-

hōrī-nōkrā-chākrā-sāhī samjhī-lāā."'
other-servants-domestics-like consider."'

10. Uṭhī-kanē āṇē-bābbā-nērē-jō chalyā.
10. Arisen-having his-own-father-near-to he-went.

Ajhā pujyā nahī thā, dūrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē āōndā (for āundā) dēkhi-layā, hōr dayā āi-
by-the-father coming he-was-observed, and compassion arriv-

ਗਤੁ ਭੰ ਸੁਰਿੰਦਰੀ ਭੰਦੁ ਗਯੰ ਭੰ ਭੰਦੁ

કંઠે વૃદ્ધે કહી મીઠું હો ઇંચ જીત

કં. કીર્તિ શ્રીચંદ્ર વંદ્ય સુન્દર વીર હી

வய் னி ஓடு துளி . மய் குமர் ஓ

5. ਸਰਗੀਂ ਤੇ ਸੋਲ੍ਹਾਂ ਦੀ ਨਵੀਂ ਕੰਧ ਤੋੜੋ

පරි මිණි කිට් එ මිණි පරි මිණි

ਤੁੰ ਓਮਰੀ ਵੀਏ ਸ਼ੰਪਲੇ ਫੋਫਾਂ ਸਫਾਂ ਲੂ

યોદ્ધા જી ધર્મ ધર્મ કથા ફોની હાંડો

ਭੀ ਇਸਦੇ ਪੰਛੂਤ ਦਿਓ ਭੀ ਤੁਸੀਂ ਨੀ

10. સુરતી પેંડે રી કટે ઓ પંકુંઠે એવ

ಆ ದ್ವೈತ ಸತ್ಯ ಸ್ವರೂಪ ಕೃಷ್ಣಾಕ್ಷರ ಮಹೇಶ್ವರ

કે જીવ રામ પાંડવ મેં જે નીચ

gaī. Tā daōṛi-kanē gayā, hōr tēs-
ed. Then run-having he-went, and him-

kanē bahōt kari milyā, hōr pyār kitā.
to much having-done he-was-embraced, and love was-made.

Tā tīnhē āpnē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

'bāpū-jī, hāḍ bhūli-gayā, tussā-rā hōr
'father-sir, I forgot, you-of and

5. * sargā-rā dēṇḍār hūā, hun hāḍ
5. heaven-of debtor I-became, now I

idhī lāḥk nahī hā, jē tussā-rā putr baṇū.
(of-)this worthy not am, that you-of son I-may-be-made.'

Tā tēs-rē bābbē āpnē-nōkrā-chākrā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, 'kharē kharē kaprē kādhī-lyāō,
it-was-said that, 'good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā(for dēā); hōr hāthā-rī
and this-one-to put-on; and hand-of

10. maundrī, pairā-rē jūtē bhī panhyāi-dēyā(for dēā);
10. ring, feet-of shoes also put-on;

hōr ōṛi-rā rubh lyāi-kē, kāṭi-kē khāiē,
and enclosure-of ram brought-having, killed-having let-us-eat,

tā hikā ṭhaṇḍ pāiē. Mērā ēh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਖਏ ਵਰਧਰ ਥੰ ਨੰਯੁ ਈਉਰੰ ਕਸ਼ੰ

ਮੰਡੀ ਗਭਰੇ ਥੰ ਨੰਯੁ ਮੀਯੁੰਤੰ ਚੰਦੀ

ਸੁਮੀ ਕਏ

ਭਾ ਭੇਸਰੰ ਵਰੰ ਗੰਭਰੰ ਥੇਏ

ਥੰ ਏ ਮਏ ਘਰੰ ਰੇਏ ਐਥੰ ਤੰ

ਭੇਸ ਏ ਗੀਭ ਭਾ ਨੰਧੰਯੇ ਜੀ ਥੰਧ ਮੋਭ

ਘਭ ਤੰ ਭੀਨ੍ਹੇ ਏਥੀ ਸੰਧਰੰ ਏ ਸਦੰਭ

ਥੇ ਥਯੁੰਭੁ ਏ ਏਭ ਥੁੰਭੁ ਤੰ ਭੀਨ੍ਹੇ

ਭੇਸਗੇ ਮੀਯੁੰਭੁ ਏ ਭੀਨ੍ਹੇ ਭੰਭੁ ਐਭਰੰ ਤੰ

ਭੀਨ੍ਹੇ ਭੀਨ੍ਹੇ ਵੰਧੇ ਭੀਨ੍ਹੇ ਰੰ ਵਧਰੰ ਥੰਧਰੰ ਤੰ

ਥੀਸ ਵੰਧਤੇ ਏ ਮੇ ਭੀਨ੍ਹੇ ਭੰਭੁ ਚੰਦੀ ਸੁਮੀ

ਐਥੰ ਤੰ ਮੇ ਸੀਥੀ ਗਥੰ ਭਾ ਘਰੰ ਭੀਨ੍ਹੇ

mūē-barābar thā, huṇ jiundā hūā;
dead-equal-to was, now living he-became;

gwāchhī gairā thā, huṇ milyā.' Tā rāji
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

Hōr tēs-rā barā gābhrū khētrā
And him-of the-elder son (in-)the-field

5. thā. Jā saē (for sē) gharū-nērē āyā, tā
 5. was. When he the-house-near came, then

tēs-jō gīt hōr nāchnē-rī kan-sōt
him-to singing and dancing-of tone

pai. Tā tīnhē ēki-chākṛā-jō sadāi-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tīnhē
having it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'tērā bhāi āirā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē ōṛī-rā bakrā kāṭirā-hā,
 10. and by-thy-father the-enclosure-of goat in-a-killed-condition-in,

kis-bāstē jē sē tērā bhāi rāji khusī
what-for that he thy brother contented happy

āyā.' Tā sē jhikhī-gayā, hōr gharā-bhittar
came.' Then he angered-went, and the-house-within

jāi nahī nichhā. Tā tēs-rā bāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā tīnhē āpnē-
and he was-remonstrated-with. Then by-him his-own-

bābā-jō batā ditā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāṣ tēri tahēl karyā-karā-hā, hōr
from I thy service doing-continually-am, and

tuddh-gē dūji māi nahī kitī; par
thee-from difference by-me not was-done; but

taī kadhī mā-jō ek chhēlū bhī nahī
by-thee ever me-to a kid even not

ditā, jē hāṣ āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

mastī khwāndā, hōr jājē tērā eh gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jīnhē tēri khaṭi-kamāi luchī rāṇḍā-
came, by-whom thy property vicious harlots-

jō khwāi, tēs-rē kaṭṭhē taī mōṭā bakrā
to was-given-to-eat, him-of for by-thee a-fat goat

kāṭyā.' Tā tīnhē bōlyā jē, 'hē putr, tuu (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nērē hā, jē mērē (for mēri) khaṭi-
ever-even me-near art, what my property-

742
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WESTERN PAHĀRĪ.
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kamāi-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhī-rē kaṭṭhē bakrā kāṭyā, hōr rāji
this-of for a-goat was-slaughtered, and contented

khusī hūē, jē tērā ēh bhāi mūc-
happy we-became, that thy this brother dead-

lēkhē thā, sē jiundā dēkhyā; hōr
like was, he living was-seen; and

5. gwāchī-gairā thā, sē milī-gayā.
 5. *in-a-lost-gone-condition was, he was-got.'*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

ਸੀ ਸੰ ੧੪ ਤੇ ਫੰਠਫ ਖ਼ ੧੦ ਆਈ ਡੰਢੰਗੇ ਰੇ

ਠਾਠਿਓਂ ਡੰਠਢੰਗੇ ਡੁਰ ਮੇਰੀ ਸਥੰਡੀ ਰੀ ਏਭੀਏ

ਫੰਠਫ ਖ਼ ੧੪ ਸਮਥੰਘ ਭਾਏ ਗਏਐ ਧਗਮਏ

ਸਥੰਡੀ ਸੰਘ ਡੇਏਐ ਤੇ ਨਥੰਘ ਆਧੰਡ ਸਥੰਡੀ

੩. ਏਏਸੀਘ ਡਿਛੁ ਤੇ ਏਓ ਗਏਐ ਧਗਮ ਏਰੀਓ

ਆਏਧੰਡ ਡੰਠਘੇਏਗ ਡੰਠੰਡੀ ਗਏਐ ਧਗਮੇ ਧੋਘ

ਏ ਏ ਡੰਠੇ ਆਏਐ ਨੰਗਤ ਆਏਗ ਡਧੇ ਏਰੀਓ

ਆਏਧੰ ਡ ਡ ਆਏ ਲੀਭੀਭੀਏਏ ਏਕਥੰਘ ਆਏਗ ਮੇਧਠੰਗਏ

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Srī-sam. 74-rē, Kātak-par 10, arjī Hārābhāgā-rē
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābhāg-of

Thāṇḍārā-Nantrāmā- hōr Nēgī-Sapāhī-rī ēhī, jē
Thāṇḍār-Anant-Rām- and Nēgī-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō
Kātik-date 14 The-Muslimān Gujrā Khudā Bakhsh-to

Sapāhī-sāth bhējṇē-rā hukam āyā. Tā Sapāhī
the-constable-with sending-of order came. Then the-constable

5. Jaē-Siṅgh bhējyā. Tā ēh Khadwaa Bags jarīra
 6. Jui-Siṅgh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition

aōkhā hā. Hāṇḍē jōg hā nahī. Khadwaa-Bagsō bōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā hāō aēn hūng, āōng. Ībbē jarīra
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā. Tā araj likhī-bhējī. Jē hukam āōng, sē bartaṅg-jī.
ery-ill I-am. Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

MANḌĒĀĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Maṇḍēālī is a mixed form of speech, partly resembling Standard Maṇḍēālī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Maṇḍēālī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Maṇḍēālī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅgsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīraḥ*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahārī change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirājī *chīn* or the Maṇḍēālī *trāē*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *ṭhāṇā*, a police-station, obl. *ṭhāṇē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhīṇ*, a sister, *bhīṇā*; *māw*, a mother, *māwā*; *gall*, a word, *gallā*. But sometimes we have the Maṇḍēālī *ī*, as in *pīṭh*, the back, obl. form *pīṭhī*, with doubling of the *ṭ* and shortening of the vowel.

The Pronouns are the same as in Standard Maṇḍēālī. As additional forms, we may note *maī* used at the end of the second specimen for *hāō*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhā-rā*, our, and *tumhā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *śā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hundā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāśṇā* or *nhāśṇā*, to go, with its past participle *nāthā*. *Jāṇā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *ī-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarû*, I may cut; *baiṭhē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *bandā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā śā*, he is coming, corresponding to the Standard *mārdā lāgī-rā hā*.

The verb 'to come' is *āunā* or *īchhṇā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

ਸੰਦੁਮੇ ਤੋਂ ਸੰਦੁਮੇ ਗੀ ਮੰਦ ਗੀ ਕਰ

ਇਕੀ ਏਨੇ ਸੰਦੁਮੇ ਸ਼੍ਰੇਪਲਿ ਮੰਦ ਏ
 ਧੋਲ੍ਹੁ ਸ਼੍ਰਮ ਮੰਏ ਇਕ ਇਠ ਸੋਲ੍ਹ ਮੀ
 ਦੇ ਏ ਮੰਏ ਭਾਂ ਧੇਠੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦੇ ਧੋਲ੍ਹੁ
 ਧਸੁਸ਼੍ਰੇ ਇਠ ਸੋਲ੍ਹ ਭੰਏ ਕੀਤੁ ਧੋਲ੍ਹੁਤੁ
 5. ਕੇਧੇ ਤੁੰ ਲੁਗੀਦ ਵੰ ਸੰਦੁਮੰ ਧਲ੍ਹਦੇ
 ਕੇਧੇ ਭੁੰਦ ਵੰ ਕੇਧੇ ਨੰ ਲੁਗੀਦ ਵੰ ਨੰ
 ਭੁੰਦ ਵੰ

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

Ēkī-dhyārē	chandramē	āpnī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘aminā,	mā-jō	ēk	ērḥā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jē	mā-jō	pūrā	baiṭhē.’	Chandramē-rī	māwē	bōlyā,
... that	me-to	completely	it-may-fit.’	The-moon-of	by-the-mother	it-was said,

‘bachchuā,	ērḥā	chōlū	tujjō	kīhā	bēyōtarū ?’
‘child,	such	coat	for-thee	how	may-I-cut ?’

5. kēbā tūṭṭi dutiyā-rā chandramā baṇḍā,
sometimes thou second-day-of moon becomest,

kēbē	punṣyā-rā,	kēbē	nā	dutiyā-rā	nā
<i>sometimes</i>	<i>full-moon-of,</i>	<i>sometimes</i>	<i>neither</i>	<i>second-day-of</i>	<i>nor</i>

punṣyā-rā.’
full-moon-of.’

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒALĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

ਫੂਰ ਖੁਲੇ ਮੁਕਤੁ ਰੰ ਗੀਧੁ

ਮੇਰੇ ਘਮਭੇਰੇ ਹੋ ਸ੍ਰੀਸੀ ਸੀਤੀ ਹੀ ਭੀ ਫੰਡੇ ਸੁਭ

ਕੰਮ ਲਏਣ ਕੀਤੀ ਰੰ ਥੰ ਮੰਗਸਰ ਖੁਸੀਮਟੇ 5

ਮੇ ਏਏ ਏਸ ਰੇਡ ਗਧ ਏਸਗੇ ਕੰਮ ਮੰਦੁ ਭੰਡੇ

5. ਗਲੰਥੇ ਏ ਮੇਰੇ ਧੰਨੇ ਕੰਮ ਨਤੀ ਦੇਭੰ ਨੰਦ

ਸ੍ਰੀਸੀ ਸ੍ਰੀਪਲਿ ਮਭੰ ਮਏ ਮੰਦੇ ਧੰਨੁ ਸ੍ਰੀਸੀ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahēlū-jō chyōnnī dīti-rī thī; dhyārē dūi
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām lainā kīti-rā thā. Maṅsar prabistē 8
work to-be-taken in-a-done-state was. Maṅsar on-date eight

sē janā ēs nēdā gayā, ēs-gē kām māṅgyā. Inhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.
5. it-was-said that, 'on-my-said work not is-being-given.

Chyōnnī āpū lāi-lai.' Maī bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece
 VOL. IX, PART IV. 5 D

ਮੇਂ ਜੀਭੀ ਲੈਗਿ ਕੰਮ ਲੈਯੁ ਏਸੁ ਗੁਲ ਪੁਰ
 ਸੁਮਤਿਯ ਤਬੁ ਜੇ ਪਕਰੁ ਭੰਡੁ ਧਰਤੀ ਲਿਟ
 ਮੰਗੀ ਮੰਦੇ ਵੰਤੁ ਜੇ ਪਕਰੀ ਸੁਧੁ ਕੀਤੁ ਭੰਡੁ
 ਧੋਲੁ ਏ ਮੰਦੇ ਮੰਦੁ ਰਹੀ ਮੇਂ ਠਲੇ ਏ ਏਯੁ
 5 ਭੰਡੁ ਏ ਕੰਬੀ ਸੀਠੁ ਭੰਡੁ ਜੇ ਫੁਲੁ ਤਬੁ ਏਸੁ
 ਲੰਭੁ ਰਹੀ ਭੰਡੁ ਕਪੜੇ ਫੁਲੇ ਏਸੁ ਫੁਲੁ
 ਲਏਲੇ ਸੇਧੈ ਭੀ ਮੰਗੇ ਬੇ ਭੀਯੋ ਏ ਭੀ
 ਭੰਡੁ ਕੀਤੁ ਭੰਡੁ ਗੰਗੀ ਭੀ ਸੰਦੁ ਲਗੁ
 ਏਸੁ ਗੁਲ ਭੰਡੁ ਏ ਭੰਡੁ ਜੇ ਫੁਲੁ ਮੇਂ
 10 ਤਬੁ ਲੰਭੁ ਭੰਡੁ ਭੰਡੁ ਤੁਏ ਤੁਏ ਸੁਧੁ ਭੰਡੁ

mā̃ nihī laiṇi. Kām laiṇā.' Essā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken.' This-word-on

Khalahēlū-hāthā-gē pakayā. Inhē dharti lēt
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

māri. Maī bāhā-gē pakṛī kharhā kitā. Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'mā-jō māryā nahī. Mā thāṇē-jō jāṇā.'
it-was-said that, 'me (acc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍī-ditā. Iddhī-gē jyādā hāth ēs-jō
5. Then he was-released. This-than more hand him-to

lāi-rā nahī. Ilōr rupāē trāē ēs-gē jādē
in-an-applied-state (was-)not. And rupees three him-from separately

laiṇē. Sēḥ bhī māngē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gālī bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Eh gall hōi. Jē iddhī-gē jyādā māī
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā māī sajawār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍēālī. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhaḷī and Sirājī than does Maṇḍēālī.

We may note a few points in Grammar. There is the Kiūṭhaḷī tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tīnī* for *tīnē*, by him; and *khāō* for *khāū*, they may eat. The word, which, in Hindī is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍēālī it is *bhīltar* and in Inner Sirājī *whītar*. In Sukēti it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēālī Pahārī, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āsnā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀḲĪ).

SUKĒTĪ.

Eki-māṇchhā-rē dūi sōhrū thē. 'Tinhā-mhīthrā-thē māṭhē-sōhrūc
One-man-of two sons were. Them-among-from by-the-younger-son
 āpnā bāb pūchhā, 'ārā bābbā, māh-lē gharā-rī bāṇḍ jō mēra
his-own father was-asked, 'O father, me-to the-house-of share which my
 hisāb āsē tēs dē.' Tinī gharā-rī bāṇḍ tinhā-lē dēi-dīti.
account may-come that give.' By-him the-house-of share them-to was-given.
 Thōrē-dhyārē-kā māṭhā sōhrū nīchh chōṭā-pēṭā kaṭṭh karī-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēsā-lē nāṭhā, tē tiddhī āpnā chēṭā-pēṭā kulachhūā-mhīthar khoā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīū nīchh mukyā, tēukā tēs-mulkhā-mañjh barā nakāl parā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pallō kīchh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person before
 chākar rēhā. 'Tīnē āpnē-khētrā-mhīthar suṅgar chārdā bhōjā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
 tē tinī jānā jē, 'jinhā sēṭā suṅgar khāō, tinhā haū
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū.' Tē sēṭ sēṭa bī kuṇī nī khāṇc dītē.
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Mandēāli.	Mandēāli Pabāri.	Sukēti.
1. One . . .	Ēk . . .	Ēk . . .	Ēk.
2. Two . . .	Dñi . . .	Dñi . . .	Dñi.
3. Three . . .	Trāō . . .	Chin, trāō . . .	Tin.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Pañj . . .	Pañj . . .	Pañj.
6. Six . . .	Chhau . . .	Chhāhō . . .	Chhēh.
7. Seven . . .	Sāt . . .	Sāt . . .	Sat.
8. Eight . . .	Āth . . .	Āth . . .	Atth.
9. Nine . . .	Nau . . .	Nau . . .	Nau.
10. Ten . . .	Das . . .	Das . . .	Das.
11. Twenty . . .	Bih . . .	Bih . . .	Vi.
12. Fifty . . .	Pañjāh . . .	Pañjyāh . . .	Pañjāh.
13. Hundred . . .	Sau . . .	Sau . . .	Sau.
14. I . . .	Hāō, hañ . . .	Hāō . . .	Hañ.
15. Of me . . .	Mērā . . .	Mērā . . .	Mērā.
16. Mine . . .	Mērā . . .	Mērā . . .	Mērā.
17. We . . .	Āssō . . .	Hamhō . . .	Āssō.
18. Of us . . .	Āssā-rā, mhārā . . .	Hamhā-rā . . .	Mhārā.
19. Our . . .	Āssā-rā, mhārā . . .	Hamhā-rā . . .	Mhārā.
20. Thou . . .	Tñ . . .	Tñ . . .	Tñ, tñ.
21. Of thee . . .	Tērā . . .	Thārā . . .	Tērā.
22. Thine . . .	Tērā . . .	Thārā . . .	Tērā.
23. You . . .	Tussō . . .	Tumhō . . .	Tussō.
24. Of you . . .	Tussā-rā . . .	Tumhā-rā . . .	Tussārā.
25. Your . . .	Tussā-rā . . .	Tumhā-rā . . .	Tussārā.

English.	Maṇḍālī.	Maṇḍālī Palārī.	Sukōti.
26. He	Sā	So	Ōh, sē.
27. Of him	Tēs-rā	Tēs-rā	Us-rā, tēs-rā.
28. His	Tēs-rā	Tēs-rā	Us-rā, tēs-rā.
29. They	Sēṣ	So	Ōh, sēṣ.
30. Of them	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
31. Their	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
32. Hand	Hāth	Hāth	Hāthā.
33. Foot	Pāṣ, pair	Pair	Pairā.
34. Nose	Nāk	Nāk	Nākā.
35. Eye	Hākkih	Hāchhi	Ākkih.
36. Mouth	Māh	Māhā	Māhā.
37. Tooth	Dānd	Dānd	Dāndā.
38. Ear	Kān	Kān	Kānā.
39. Hair	Saruāl	Sarwāl	Kēs.
40. Head	Mūṇḍ, sir	Sir	Muṇḍ.
41. Tongue	Jibh	Jibh	Jibbhā.
42. Belly	Pēt	Pēt	Pēta.
43. Back	Piṭṭh	Piṭh	Piṭṭhi.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Suinā	Suinā	Soinā.
46. Silver	Chāndī	Chāndī	Chāndī.
47. Father	Bāb, bāpā	Bāb	Bāb.
48. Mother	Māo, māi	Īj	Māo, māw.
49. Brother	Bhāi	Bharyāhar	Bhāi, bhāyā.
50. Sister	Bahēṇ (younger), baihp (younger, bōbbō (eidor).	Bhiṇ	Bahṇ, bhēṇ (obl. bhāipā).
51. Man	Māphāi, manukh, ādmī, mardh.	Māpas	Ādmī, māpachh.
52. Woman	Janānā	Bēṭī	Janānā.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukṭi.
53. Wife . . .	Lāri . . .	Chhōri . . .	Lāri.
54. Child . . .	Matthā . . .	Matthā . . .	Bālik.
55. Son . . .	Gāhrū, bēṭā . . .	Śohrū . . .	Muṇḍā.
56. Daughter . . .	Bēṭi . . .	Śohri . . .	Bēṭi.
57. Slave . . .	Chākar . . .	Chākar . . .	...
58. Cultivator . . .	Karsān . . .	Karsān . . .	Karsān.
59. Shepherd . . .	Puhāl . . .	Jwālā . . .	Bakariwāl.
60. God . . .	Parmesar . . .	Parmesar . . .	Parmōsar.
61. Devil . . .	Bhūt . . .	Bhūt . . .	...
62. Sun . . .	Sūrij . . .	Sūraj . . .	Sūrijā.
63. Moon . . .	Chaudarmā . . .	Chaudarmā . . .	Chandarmā.
64. Star . . .	Tārā . . .	Tārā . . .	Tārā.
65. Fire . . .	Āg . . .	Āg . . .	Āg.
66. Water . . .	Pāpi . . .	Pāpi . . .	Pāpi.
67. House . . .	Ghar . . .	Ghar . . .	Ghar.
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
69. Cow . . .	Gāi . . .	Gāi . . .	Gāi.
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kutta.
71. Cat . . .	Billi . . .	Baryāl . . .	Billi.
72. Cock . . .	Kūkar . . .	Kukar . . .	Kukar.
73. Duck . . .	Batak . . .	Batak . . .	Batak.
74. Ass . . .	Gaddhā . . .	Gaddhā . . .	Gadhā.
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ.
76. Bird . . .	Pañchhi, pañkhērū . . .	Pañchhi . . .	Chirū.
77. Go . . .	Jā . . .	Nhās, nās . . .	Jā.
78. Eat . . .	Khā . . .	Khā . . .	Khā.
79. Sit . . .	Baiṭh . . .	Bōs . . .	Baiṭh.

English.	Mandēāli.	Mandēāli Pahlāvi.	Sukēti.
80. Come . . .	Āu . . .	Īchh . . .	Āu.
81. Beat . . .	Mār, bāh . . .	Chik . . .	Mār.
82. Stand . . .	Kharh . . .	Kharh . . .	Kharī-jā.
83. Die . . .	Mar . . .	Mar . . .	Mar.
84. Give . . .	Dē . . .	Dē . . .	Dē.
85. Run . . .	Daor . . .	Thurh . . .	Daor.
86. Up . . .	Ūpar, ūprā . . .	Ujjhē . . .	Upar.
87. Near . . .	Nēdē . . .	Nērō . . .	Nēdē.
88. Down . . .	Hēth, bun . . .	Ūdhē . . .	Bun.
89. Far . . .	Dār . . .	Dār . . .	Dār.
90. Before . . .	Āgē, aggē . . .	Āgē . . .	Āgē.
91. Behind . . .	Pichhē, pichchē . . .	Pachhēhū, pichhēhū . . .	Pichhē.
92. Who . . .	Kuṇ . . .	Jēḏ . . .	Jō.
93. What . . .	Kyā . . .	Kuṇ . . .	Kyā.
94. Why . . .	Kī . . .	Kibē . . .	Kī.
95. And . . .	Hōr . . .	Hōr . . .	Hōr.
96. But . . .	Par . . .	Par . . .	Par.
97. If . . .	Jē . . .	Jē . . .	Jē.
98. Yes . . .	Hā, hā . . .	Hā . . .	Hā.
99. No . . .	Nī . . .	Nī . . .	Nā.
100. Alas . . .	Ōhē . . .	Ōhē . . .	Apsōa.
101. A father . . .	Bāb . . .	Bāb . . .	Bāb.
102. Of a father . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
103. To a father . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
104. From a father . . .	Bābā-thē, -gō . . .	Bābbā-gē, -thē . . .	Bābbā-tē.
105. Two fathers . . .	Dūi bāb . . .	Dūi bāb . . .	Dō bāb.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bāb.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukṛti.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
109. From fathers . . .	Bābā-thē, -gō . . .	Bābbā-gō, -thē . . .	Bābbā-tā.
110. A daughter . . .	Bēṭi . . .	Śōhri . . .	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā . . .	Śōhri-rā . . .	Bēṭi-rā.
112. To a daughter . . .	Bēṭi-jō . . .	Śōhri-jō . . .	Bēṭi-jō.
113. From a daughter . . .	Bēṭi-gō . . .	Śōhri-gō, -thē . . .	Bēṭi-tē.
114. Two daughters . . .	Dūi bēṭi . . .	Dūi śōhri . . .	Dō bēṭi.
115. Daughters . . .	Bēṭi . . .	Śōhri . . .	Bēṭi.
116. Of daughters . . .	Bēṭi-rā . . .	Śōhri-rā . . .	Bēṭi-rā.
117. To daughters . . .	Bēṭi-jō . . .	Śōhriyā-jō . . .	Bēṭi-jō.
118. From daughters . . .	Bēṭi-gō . . .	Śōhriyā-gō, -thē . . .	Bēṭi-tē.
119. A good man . . .	Bhalā ādmi . . .	Bhalā māṇas . . .	Bhalā ādmi.
120. Of a good man . . .	Bhalā ādmi-rā . . .	Bhalā māṇasā-rā . . .	Bhalā ādmi-rā.
121. To a good man . . .	Bhalā ādmi-jō . . .	Bhalā māṇasā-jō . . .	Bhalā ādmi-jō.
122. From a good man . . .	Bhalā ādmi-gō . . .	Bhalā māṇasā-gō, -thē . . .	Bhalā ādmi-tē.
123. Two good men . . .	Dūi bhalā ādmi . . .	Dūi bhalā māṇas . . .	Dō bhalā ādmi.
124. Good men . . .	Bhalā ādmi . . .	Bhalā māṇas . . .	Bhalā ādmi.
125. Of good men . . .	Bhalā ādmi-rā . . .	Bhalā māṇasā-rā . . .	Bhalā ādmi-rā.
126. To good men . . .	Bhalā ādmi-jō . . .	Bhalā māṇasā-jō . . .	Bhalā ādmi-jō.
127. From good men . . .	Bhalā ādmi-gō . . .	Bhalā māṇasā-gō, -thē . . .	Bhalā ādmi-tē.
128. A good woman . . .	Bhali janānā . . .	Bhali bōṭri . . .	Bhali janānā.
129. A bad boy . . .	Burā maṭṭhā . . .	Burā śōhrū . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānā . . .	Bhali bōṭri . . .	Bhali janānā.
131. A bad girl . . .	Buri maṭṭhi . . .	Buri śōhri . . .	Bigri-ri chhōhri.
132. Good . . .	Bhalā, achchhā, kharā . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Ēs-gō) achchhā . . .	(Ēs-gō) kharā . . .	(Ēs-tē) bhalā.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukēti.
134. Best . . .	Sabbī-gō achohhā . . .	Sabbhi-gō kharā . . .	Sabbhī-tē bhalā.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	(Ēs-gō) uchchā . . .	(Ēs-gō) uchchā . . .	(Ēs-tē) uchchā.
137. Highest . . .	Sabbī-gō uchchā . . .	Sabbhi-gō uchchā . . .	Sabbhī-tē uchcha.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē.
141. Mares . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
142. A bull . . .	Bald . . .	Bōladh . . .	Sānh.
143. A cow . . .	Gāī . . .	Gāō . . .	Gāē.
144. Bulls . . .	Bald . . .	Bōladh . . .	Sānh.
145. Cows . . .	Gāī . . .	Gāō . . .	Gāō.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttō . . .	Kuttō . . .	Kuttō.
149. Bitches . . .	Kutti . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakrī . . .	Bakrī . . .	Bakrī.
152. Goats . . .	Bakrē . . .	Riṭh . . .	Bakrē.
153. A male deer . . .	Harn . . .	Haran . . .	Haran.
154. A female deer . . .	Harnī . . .	Harnī . . .	Harnī.
155. Deer . . .	Harn . . .	Harn . . .	Haran.
156. I am . . .	Haū hā, <i>fem. hi</i> . . .	Haō āhdā . . .	Haū hā.
157. Thou art . . .	Tū hā, <i>fem. hi</i> . . .	Tā āhdā . . .	Tā hā.
158. He is . . .	Sō hā, <i>fem. hi</i> . . .	Sō āhdā . . .	Oh hai.
159. We are . . .	Assō hē, <i>fem. hi</i> . . .	Hamhē āhdō . . .	Assō hai.
160. You are . . .	Tussō hē, <i>fem. hi</i> . . .	Tumhē āhdō . . .	Tussō hai.

English.	Maṇḍāli.	Maṇḍāli Pahāḷi.	Sukōti.
161. They are . . .	Sēō hē, <i>fem. hi</i> . . .	Sō āhdē . . .	Ōh hai.
162. I was . . .	Haũ thā, <i>fem. thi</i> . . .	Hāō thā . . .	Haũ thā.
163. Thou wast . . .	Tũ thā . . .	Tũ thā . . .	Tñ thā.
164. He was . . .	Sē thā . . .	Sō thā . . .	Ōh thā.
165. We were . . .	Āssē thē, <i>fem. thi</i> . . .	Hambē thē . . .	Āssē thē.
166. You were . . .	Tussē thē . . .	Tumbē thē . . .	Tussē thē.
167. They were . . .	Sēō thē . . .	Sō thē . . .	Ōh thē.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōpā . . .	Hōpā . . .	Hōpā.
170. Being . . .	Hundā . . .	Hundā . . .	Huā.
171. Having been . . .	Hōi-kē . . .	Hōi-kē . . .	Hui-kē.
172. I may be . . .	Haũ hũ . . .	Hāō hũ . . .	Haũ hōũ.
173. I shall be . . .	Haũ hũghā . . .	Hāō hōghā . . .	Maĩ hũghā.
174. I should be . . .	.....	.....	...
175. Beat . . .	Mār . . .	Chik . . .	Mār.
176. To beat . . .	Mārnā . . .	Chikpā . . .	Mārnā.
177. Beating . . .	Mārdā . . .	Chikdā . . .	Māryā.
178. Having beaten . . .	Mārī-kē . . .	Chikī-kē . . .	Mārī-kē.
179. I beat . . .	Haũ mārā-hā . . .	Hāō chikā-hā . . .	Haũ mārā-hā.
180. Thou beatest . . .	Tũ mārā-hā . . .	Tũ chikā-hā . . .	Tũ mārā-hā.
181. He beats . . .	Sō mārā-hā . . .	Sō chikā-hā . . .	Ōh mārā-hā.
182. We beat . . .	Āssē mārā-hē . . .	Hambē chikā-hē . . .	Āssē mārā-hē.
183. You beat . . .	Tussē mārā-hē . . .	Tumbē chikā-hē . . .	Tussē mārā-hē.
184. They beat . . .	Sēō mārā-hē . . .	Sō chikā-hē . . .	Ōh mārā-hē.
185. I beat (<i>Past Tense</i>) . . .	Maĩ mārēā . . .	Maĩ chikyā . . .	Maĩ māryā.
186. Thou beatest (<i>Past Tense</i>). . .	Taĩ mārēā . . .	Taĩ chikyā . . .	Taĩ māryā.
187. He beat (<i>Past Tense</i>) . . .	Tinē mārēā . . .	Tēi chikyā . . .	Unē māryā.

English.	Maṇḍālī.	Maṇḍālī Pahlā.	Sukṣī.
188. We beat (<i>Past Tense</i>)	Āssē mārēā . . .	Hamhē chikyā . . .	Asai māryā.
189. You beat (<i>Past Tense</i>)	Tussē mārēā . . .	Tumhē chikyā . . .	Tusai māryā.
190. They beat (<i>Past Tense</i>)	Tinhē mārēā . . .	Tinhē chikyā . . .	Unhē māryā.
191. I am beating . . .	Haū mardā lagi-rā-hā . . .	Hāō chikdā lagi-rā . . .	Haū mardā lagi-rā.
192. I was beating . . .	Haū mardā lagi-rā-thā . . .	Hāō chikdā lagi-rā-thā . . .	Haū mardā lagi-rā-thā.
193. I had beaten . . .	Maī mārēā-tha . . .	Hāō chikī-rā-thā . . .	Maī māryā-thā.
194. I may beat . . .	Haū mārā-hā . . .	Hāō chikū . . .	Maī mārū.
195. I shall beat . . .	Haū mārghā, <i>fem.</i> mārghī ; mārāng.	Hāō chikaṅghā . . .	Haū mārghā.
196. Thou wilt beat . . .	Tū mārghā, <i>fem.</i> mārghī ; mārāng.	Tū chikaṅghā . . .	Tū mārghā.
197. He will beat . . .	Sō mārghā, <i>fem.</i> mārghī ; mārāng.	Sō chikaṅghā . . .	Ōh mārghā.
198. We shall beat . . .	Āssē mārghē, <i>fem.</i> mārghī ; mārāng.	Hamhē chikaṅghē . . .	Āssē mārghē.
199. You will beat . . .	Tussē mārghē, <i>fem.</i> mārghī ; mārāng.	Tumhē chikaṅghē . . .	Tussē mārghē.
200. They will beat . . .	Sēō mārghē, <i>fem.</i> mārghī ; mārāng.	Sō chikaṅghē . . .	Ōh mārghē.
201. I should beat . . .	.....	.....	...
202. I am beaten . . .	Haū mārēā jā-hā . . .	Hāō chikyā gai-rāhā . . .	Mā-jō māryā-hā.
203. I was beaten . . .	Haū mārēā gōā . . .	Hāō chikyā gai-rā-thā . . .	Mā-jō māryā-thā.
204. I shall be beaten . . .	Haū mārēā jāgha . . .	Hāō chikyā jānghā . . .	Mā-jō mārghā.
205. I go . . .	Haū jā-hā . . .	Hāō nāsā-hā . . .	Haū jā-hā.
206. Thou goest . . .	Tū jā-nā . . .	Tū nāsā-hā . . .	Tū jā-hā.
207. He goes . . .	Sō jā-hā . . .	Sō nāsā-hā . . .	Ōh jā-hā.
208. We go . . .	Āssē jā-hē . . .	Hamhē nāsā hē . . .	Āssē jā-hē.
209. You go . . .	Tussē jā-hē . . .	Tumhē nāsā hē . . .	Tussē jā-hē.
210. They go . . .	Sēō jā-hē . . .	Sō nāsā-hē . . .	Ōh jā-hē.
211. I went . . .	Haū gōā . . .	Hāō nāthā . . .	Haū gayā.
212. Thou wentest . . .	Tū gōā . . .	Tū nāthā . . .	Tū gayā.
213. He went . . .	Sō gōā . . .	Sō nāthā . . .	Ōh gayā.
214. We went . . .	Āssē gōā . . .	Hamhē nāthē . . .	Āssē gōā.

English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sukēṭī.
215. You went . . .	Tussē gaō . . .	Tumhē nāṭhē . . .	Tussē gaō.
216. They went . . .	Sēō gaō . . .	Sō nāṭhē . . .	Oh gaō.
217. Go . . .	Jā . . .	Nās . . .	Jā.
218. Going . . .	Jānda . . .	Nā-dā . . .	Jānda.
219. Gone . . .	Jā-kō . . .	Nāṭhā . . .	Gayā.
220. What is your name ? . .	Tussā-rū kya nāō ha ? . .	Tumhā-rū kē nāō sā ? . .	Tērā nāō kyā hū ?
221. How old is this horse ?	Ēs ghōṛē-ri kya umbar hī ?	Ēi ghōṛē-ri kētri umbar sā ?	Ēh ghōṛā kitnā syānā hā ?
222. How far is it from here to Kashmir ?	Ēthi-gē Kaśmīr kitnē dūr hā ?	Īndhā-gē Kaśmīr kētrē dūr sā ?	Ēthi-tē Kaśmīr kitni dūr hā ?
223. How many sons are there in your father's house ?	Tussa-rō bābā-rō gharā kitnē gābhrū hē ?	Tumhā-rō bābbā-rō gharā kētrē sōhrū sā ?	Tērō bābbā-rō gharā kitni putr bē ?
224. I have walked a long way to-day.	Hāō āj bahut dūri-tik hāndhī-āyā.	Hāō āj khāsē dūr nāṭhā sā .	Āj maī harī bāṭ hāḍi.
225. The son of my uncle is married to his sister.	Mērē chāchē-rō gābhrū-ri bayāh tēs-ri bhaiṇī-kanē hūā.	Mērē chāchē-rō sōhrū-rā byāh tēs-ri bhīṇā saṅghē hūā.	Mērē chāchē-rā putr mēri bhaiṇī-kanē byāhī-rā.
226. In the house is the saddle of the white horse.	Sapēd ghōṛē-ri jin gharā bhittar hī.	Sapēd ghōṛē-ri jin gharā handar sā.	Us sapēd ghōṛē-ri kāṭhī gharā hī.
227. Put the saddle upon his back.	Jinā-jō tēs-ri piṭṭhi-par thai-dē.	Jin tē-ri piṭṭhi-par dāh .	Us-par jin pāō.
228. I have beaten his son with many stripes.	Maī tēs-rā gabhrū bahutī kōṛē-kanē māṛā.	Maī tēs-rā sōhrū bahōt kōṛē saṅghē chikya.	Maī us-rō putrā-jō bahōt kōṛē marō.
229. He is grazing cattle on the top of the hill.	Sō pahārā-ri chōṭi-par dāngṛē chārdā-lāgi-rā.	Sō pahārā ujjhē dāgrē chārdā lāgi-rā.	Oh pahārā-ri chōṭi-par dāngar chāryā kardā.
230. He is sitting on a horse under that tree.	Sō tēs dālā-bēṭh ghōṛē-par baiṭhī-rā.	Sō tē dālā ādhē ghōṛē-ujjhē bōṣī-rā.	Oh ēki ghōṛē-par us dālā-bēṭh baiṭhī-rā.
231. His brother is taller than his sister.	Tēs-ri bhāi tēs-ri bhaiṇī-gē lamṁā hā.	Tēi-rā bhayāhar tēi-ri bhīṇā-gē lamṁā sā.	Us-rā bhāi us-ri bhaiṇā-tē lamṁā ha.
232. The price of that is two rupees and a half.	Tiddhī-rā mūl dhai rupayyā hā.	Tēi-rā mūl dhai rupae sā .	Us-rā mūl dhai rupai hā.
233. My father lives in that small house.	Mērā bāb tēs balkē gharā rahā-hā.	Mērā bāb tēi baṭṭē gharā rahēndā.	Mērā bāpū us chhōṭē ghavā rahā hā.
234. Give this rupee to him.	Ēs rupayyā tēs-jō dēi-dē .	Ēi rupae tēi-bē dē . . .	Ēh rupaiyā us-jō dēi-dēō.
235. Take those rupees from him.	Tinhā rupayyē tēs-gē lai-lai.	Tinhā rupae tēi-gē lai-lē .	Oh rupaiyē us-tē lai-lēō.
236. Beat him well and bind him with ropes.	Tōjō ain kari mār hōr rāssi sāōgi bāndh.	Tēi-bē khāsā chik hōr rāssi saṅghē bāndh.	Us-jō ain mārō atē rāssi-kanē bāndh-dēō.
237. Draw water from the well.	Khuhā-gē pāni khañch .	Khuhā-gē pāni khañch .	Us khūē-tē pāni kāḍhō.
238. Walk before me.	Mērē aggē chal . . .	Mērē āgē nās . . .	Mērē āgē āgē chalō.
239. Whose boy comes behind you ?	Tussā-rō pichehhē kēs-rā maṭṭhā aundā lagi-rā-hā ?	Tumhārō pichehhē kēṣ-rā sōhrū āundā lagi-rā-sā ?	Tussē-rō pichehhē kēs-rā munde āyā kardā ?
240. From whom did you buy that ?	Taī sō kēs-gē mūlē lēā ?	Tumhē sō kēs-gē mōlē lēū ?	Ēh tussē kēs-tē khāṇḍyā ?
241. From a shopkeeper of the village.	Grāwā-rē haṭṭawāṇiyē-gē .	Grāwā-rē haṭṭawāṇiyē-gē .	Us gāō-rē ēki haṭṭawāṇi-tē.

CHAMĒĀĪ.

ChamĒāĪ is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhaṭĒāĪ, which is a form of Dōgri, and is described in Part I of this volume.

ChamĒāĪ has four dialects, of which the estimated number of speakers is as

Dialects.	follows :—	
Standard ChamĒāĪ	. . . . .	63,338
Gādi or Bharmaurī	. . . . .	14,946
Churāhī	. . . . .	27,301
PaṅgwāĪ	. . . . .	3,701
		<hr/>
	TOTAL	. 109,286
		<hr/>

With the exception of Gādi these are all confined to the Chamba State. Included in the 14,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒāĪ, Gādi and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangī Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangī is the PaṅgwāĪ dialect of ChamĒāĪ and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churāhī and Standard ChamĒāĪ. Gādi is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard ChamĒāĪ is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒāĪ, prefacing the account with a few brief remarks on ChamĒāĪ as a whole, including all four dialects.

Chamēālī, while clearly belonging to the Western Pahārī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahārī, and the explanation given has been that the original inhabitants of the whole country were Khaśas who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēālī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamēālī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahārī have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Paṅgwālī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōṛā*, a horse, in Western Pahārī generally end in *ō* or *ū*. In Standard Chamēālī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahārī *ṛō* (*ṛā*), and this is, as usual, adjectival. Only in Paṅgwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *ṛō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamēālī dialects are interesting.

In Chamēālī, it is	<i>jō</i> ,
In Gādī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, „	<i>nē</i> ,
and	
In Paṅgwālī, „	<i>jē</i> or <i>dē</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwālī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhi *jō*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēālī with Kuṭui, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nē* is the Pañjābī *nē*, but it is also connected more closely with the more distant Gujarātī *nē*. The Paṅgwālī *dē* is by origin a locative of *dā*, which, while not used in Paṅgwālī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĒālī and Gādī are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *minḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuārā*, your. Paṅgwālī, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tāh*, your; or else shows a relic of the cerebral *r* and *ṛ*, by ending these words with a cerebral *ṛ*. Thus, *māṇ*, *hēṇ*, *tāṇ*, *tāhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahārī in all its typical peculiarities.

Of all the dialects Paṅgwālī departs furthest from Standard ChamĒālī. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangī from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒālī.

Authorities.—A very full and interesting account of ChamĒālī will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyālī Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into ChamĒālī have been printed from type in the local character.

The following sketch of ChamĒālī Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒālī specimen on pp. 785 ff., the Gādī specimens on pp. 804 ff., 811 ff., and 815, and the Paṅgwālī specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒālī type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒālī handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒālī handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet.—Chamṣālī is written in a form of the Tākṛī alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Tākṛī has been cast. The alphabet is as follows:—

𑖀 a 𑖁 ka 𑖂 ā 𑖃 kā 𑖄 i 𑖅 ki
 𑖆 ī 𑖇 kī 𑖈 u 𑖉 ku 𑖊 ū 𑖋 kū
 𑖌 ē, ē 𑖍 kē, kē 𑖎 ai 𑖏 kai 𑖐 ō 𑖑 kō
 𑖒 au 𑖓 kau 𑖔 kam.

𑖁 ka 𑖕 kha 𑖖 ga 𑖗 gha
 𑖘 cha 𑖙 chha 𑖚 ja 𑖛 jha
 𑖜 ṭa 𑖝 ṭha 𑖞 ḍa 𑖟 ḍha 𑖠 ṇa
 𑖡 ra 𑖢 rha
 𑖣 ta 𑖤 tha 𑖥 da 𑖦 dha 𑖧 na
 𑖨 pa 𑖩 pha 𑖪 ba 𑖫 bha 𑖬 ma
 𑖭 ya 𑖮 ra 𑖯 la 𑖰 va
 𑖱 śa 𑖲 sha 𑖳 sa 𑖴 ha 𑖵 ḷa

SPECIMENS OF COMPOUND CONSONANTS.

𑖶 kya 𑖷 khya 𑖸 kra 𑖹 tra 𑖺 dra 𑖻 tha

NUMERALS.

𑖼 1, 𑖽 2, 𑖾 3, 𑖿 4, 𑗀 5, 𑗁 6, 𑗂 7, 𑗃 8, 𑗄 9, 𑗅 0.

Vocabulary.—A very full vocabulary of Chamēāī is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
- aggē*, before.
- agrīnā*, to meet.
- ajj*, to-day.
- akkhī bakkhī*, round about.
- aklibālā*, wise.
- alakh*, lazy.
- ammā*, a mother.
- aṇkāḷ*, a famine.
- auhrī*, mustard.
- aukhī*, distress, poverty.
- bab*, *babb*, *babbā*, a father.
- baihn*, *bhēn*, a sister.
- baihnā*, to sit.
- bandnā*, to divide.
- batt*, a roadway.
- bauā*, left (not right).
- bēlā*, feeble.
- bhēn*, *baihn*, a sister.
- bhiāg*, morning.
- bhiūgā*, in the morning.
- bhuūā*, on the ground.
- bī*, seed.
- biār*, wind.
- bihālānā*, to cause to sit, scat.
- buhār*, custom, tradition.
- būtā*, a tree.
- chamknā*, to be angry.
- chārhnā*, to raise.
- chasknā*, to be angry.
- chhāh*, buttermilk.
- chhamā*, forgiveness.
- chhūhnā*, to touch.
- chinḍ*, a noise, shout. Cf. *diṇḍ*.
- chugnā*, to choose, to graze.
- dhakh*, a little, gently, slowly.
- dhām*, a feast.
- dhēhnā*, to fall.
- dhiārā*, a day.
- dhīū*, a daughter.
- dikhhnā*, to see.
- diṇḍ*, a noise, shout. Cf. *chinḍ*.
- ḍugghā*, deep.

gā, a cow.
galāṇā, to speak, say.
gōchṇā, to be lost.
grā, a village.
guāl, *guālū*, a shepherd.
guāṇā, to cause to go, to lose.
hachchhā, white.
hākh, the eye.
hatth, the hand.
hēsā, a part, share.
hiṇḍ, winter.
hūṇā, to be, become.
idēhā, like this.
idī, here.
īṇā, to come.
ittē, here.
jā, when.
jāgat, a child.
jakṇī, when.
jhik, down.
jidēhā, like which.
jidī, where.
jihā, (postposition), like, like to.
jittē, where.
jugtī, well.
kachh, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhārī, when ?
kakṇī, when ?
kamm, work, action.
kammū, a servant.
kaṇak, wheat.
kanē, with.
khākh, the cheek.
khēttar, a field.
khōkh, the bosom.
khūṇā, to cause to eat, to feed.
khulṇā, to be opened.
khusṇā, to seize.
ki, why ?
kidēhā, like what ?
kīhā, how ?
killā, alone.
kiṭṭhā, together.

- kōlā*, a boy.
kudī, where ?
kurī, a girl.
kusuthrā, ugly.
kuttē, where ?
lakk, the waist.
lar, the skirt of a garment.
lārā, a bridegroom, husband.
lārī, a bride, wife.
laṭā, lame.
laṭā-phaṭā, or *laṭī-paṭī*, property, goods.
lauhkā, younger (of a son).
luṇṇā, to reap.
maṇhū, a man.
mās, meat.
matā, much, very.
mōrā, dead.
mugtiārī, abundance.
munḍyāh, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasnā, to run.
nīr, near.
ōṭh, the lip.
pachhēāṇṇā, to recognize.
paḍhrā, plain, level.
painnā, sharp.
paḷēṭṇā, to wrap.
parōl, a door.
pasāch, an evil spirit, a demon.
paṭyāṇā, to persuade.
pichchō, behind.
piṭṭh, the back.
pūāṇā, to cause to fall, to put (clothes on a person).
puhāl, *puhālū*, a shepherd.
pujṇā, to arrive.
pūnā, or *paunā*, to fall.
puttar, a son.
raṇṇā, to be angry.
rēhṇā, to remain.
rūṇā, to cry, weep.
sadṇā, to call.
sahāitā, help.
sar, the head.
sikaṇ-mukaṇ, husks.

sikhōlṇā, to teach.
sikkhṇā, to learn.
siruāl, hair.
sōbhṇā, to please.
sunṇā, a kiss.
tā, then.
tābar-tōr, at once, quickly.
ṭaihl, or *ṭēhal*, service.
takrār, confession, agreement.
taulā, quick.
ṭēhal, see *ṭaihl*.
tidēhā, like that.
tikar, for, up to.
ṭirṇā, to fall.
trīmat, a woman.
udī, there.
urē parē, round about.
uttē, there.
uchāṇā, to raise.
uchchā, high.
uṭṭhṇā, to rise.
warṇā, to enter.

NOUNS.—The declension of the Chamṛālī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamṛālī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā*.

Tadbhava masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōṛā*, a horse, *ghōṛē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ā* in the nominative plural. Thus, *baiṇ*, a sister, *baiṇī* or *baiṇā*, sisters; *gā*, a cow, *gāī*, cows; *dhīū*, a daughter, *dhīūā*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā*. Thus, *ghōṛā*, a horse; obl. sing. *ghōṛē*, obl. plur. *ghōṛēā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharāā*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā*.

Feminine nouns ending in a consonant add *ī* in the oblique singular, and *ī* or *ā* in the oblique plural. Thus, *baihn*, a sister; obl. sing. *baihnī*, obl. plur. *baihnī* or *baihnā*.

The only important feminine nouns which do not fall within these two classes are *dhīū*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhīūā*, and its obl. plur. *dhīūā*. The latter has its obl. sing. *gāī*, obl. plur. *gāīā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthī*, an elephant, *hāthīē*, by an elephant; *bichchū*, a scorpion, *bichchūē*, by a scorpion.

Feminine nouns ending in *ī* form the agent singular by adding *ē*. Thus, *kurī*, a girl, *kurīē*, by a girl. So also *dhīū*, a daughter, ag. sing. *dhīūē*, and *gā*, a cow, ag. sing. *gāīē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baihn*, a sister, ag. sing. *baihnī*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pabāṛī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōṛī</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē-rā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēā-rā</i>	<i>ghōṛēō</i> .
<i>Ghar</i> , a house	<i>gharā</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>ghar</i>	<i>ghur</i>	<i>gharā</i>	<i>gharā-rā</i>	<i>ghurō</i> .
<i>Hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī-rā</i>	<i>hāthīā</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīā-rā</i>	<i>hāthīō</i> .
<i>Bichchū</i> , a scorpion.	<i>bichchū</i>	<i>bichchūē</i>	<i>bichchū-rā</i>	<i>bichchūā</i>	<i>bichchū</i>	<i>bichchūā</i>	<i>bichchūā-rā</i>	<i>bichchūō</i> .
<i>Kurī</i> , a girl	<i>kurī</i>	<i>kurīē</i>	<i>kurī-rā</i>	<i>kurīē</i>	<i>kurī</i>	<i>kurīā</i>	<i>kurīā-rā</i>	<i>kurīō</i> .
<i>Baihn</i> , a sister	<i>baihnī</i>	<i>baihnī</i>	<i>baihnī-rā</i>	<i>baihnī</i>	<i>baihnī, baihnā</i>	<i>baihnī, baihnā</i>	<i>baihnī-rā, baihnā-rā</i>	<i>baihnō</i> .
<i>Dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē-rā</i>	<i>dhīūē</i>	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūō</i> .
<i>Gā</i> , a cow	<i>gāī</i>	<i>gāīē</i>	<i>gāī-rā</i>	<i>gāīē</i>	<i>gāī</i>	<i>gāīā</i>	<i>gāīā-rā</i>	<i>gāīō</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā* or *nā*, a name. Its obl. sing. is *nāñ*, its gen. sing. *nāñ-rā*, nom. plur. *nāñ* or *nā*, and its obl. plur. *nāñ*.

The usual postpositions are : --

Acc. Dat. *jō*, to ; *likar*, for ; *karī*, for, on account of.

Abl. *kachhā*, from ; *kanē*, with, by means of, together with ; *mañjhā*, from in.

Gen. *rā*.

Locative *bichch*, *mañjh*, in ; *likar*, up to ; *par*, on ; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindī *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryaḥ* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamṣālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamṣālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamṣālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

bhalā ādmī, a good man.

bhalē ādmī-rā, of a good man.

bhalē ādmī, good men.

bhalī trīmat, a good woman.

bhalī trīmatī-rā, of a good woman.

bhalī trīmatīñ, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus :—

bhēṇī-kachhā lammā, taller than the sister.

sabhnī-kachhā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>hañ</i>	<i>tū</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Obl.	<i>mañ</i>	<i>tañ</i>
Dat.	<i>miñjō</i>	<i>tijō</i>
Gen.	<i>mērā</i>	<i>tērā</i>

		I	Thou
Plur.	Nom.	<i>asī</i>	<i>tusī</i>
	Ag.	<i>asā̃</i>	<i>tusā̃</i>
	Obl.	<i>asā̃</i>	<i>tusā̃</i>
	Gen.	<i>hamārā</i>	<i>tumhārā</i>

In the translation of the parable, *maĩ* is sometimes used for the nominative singular of the first person, instead of *haĩ*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>is</i>	<i>us</i>
	Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā̃</i>	<i>unhā̃</i>
	Obl.	<i>inhā̃</i>	<i>unhā̃</i>
	Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamġālī. In the adjoining Maṇḍġālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative** and **Interrogative Pronouns** are declined as follows :—

		Who	Who ?
Sing.	Nom.	<i>jē</i>	<i>kuṇ</i>
	Ag.	<i>jīnī</i>	<i>kunī</i>
	Obl.	<i>jīs</i>	<i>kus</i>
	Gen.	<i>jisē-rā</i>	<i>kusē-rā</i>
Plur.	Nom.	<i>jē</i>	<i>kuṇ</i>
	Ag.	<i>jīnhā̃</i>	<i>kunhā̃</i>
	Obl.	<i>jīnhā̃</i>	<i>kunhā̃</i>
	Gen.	<i>jīnhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what ? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kail*. Probably another oblique form occurs in *kīñjō*, for what ? why ?

The Indefinite pronouns are *kōī*, anyone, someone, (agent *kunīaū*, obl. *kusīaū* or *kusiō*), and *kichchh*, anything, something (not declined). *Jē-kōī*, whoever ; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apūā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-iau* or *-iauī* (or *-iō*, *-iōi*, *-iau*, *-iauī*) added to a pronoun gives emphasis. Thus, *sēiōi* or *ōiōi*, that very one; *unīauī*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Maṇḍēālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *ōssō*, etc.), which are common further East.¹ The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *ṇā*, even after *ṛ*, *ṛ*, or *ḷ*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paṇṇā*, to fall, and *ṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāḥṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paṇṇā*, to fall, as *pūḍā*, instead of *pūndā*.

The present participle of *rēhṇā*, to remain, is *raiḥndā*; of *dēṇā* or *daiṇā*, to give, *dindā*; and of *lēṇā* or *laiṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-i*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārēā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārēā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular:—

<i>pūṇā</i> or <i>paṇṇā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēi</i>
<i>jōṇā</i> , to go	„	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēi</i>
<i>lēṇā</i> or <i>laiṇā</i> , to take	„	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēi</i>
<i>dēṇā</i> or <i>daiṇā</i> , to give	„	<i>dittā</i>
<i>karṇā</i> , to do, to make	„	<i>kittā</i>
<i>chhūḥṇā</i> , to touch	- „	<i>chhūhtā</i>
<i>baiṇā</i> , to sit	„	<i>baiṭhā</i>
<i>ṇā</i> , to come	„	<i>ayā</i> , plur. <i>ae</i> , fem. <i>āi</i> .
<i>rēhṇā</i> , to remain	„	<i>rēhā</i>
<i>hūṇā</i> , to become	„	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>gelaē</i> , but fem. <i>galāi</i> .
<i>khāṇā</i> , to eat	„	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāi</i> .
<i>chāḥṇā</i> , to wish	„	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāhī</i> .

¹ Dr. Vogel gives *sa*, he is, as used in the old language of inscriptions.

As in Maṇḍāli, ChamĒālī has a **Static Past Participle** indicating state or condition. In Maṇḍāli (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *i* and adding *-rā*. In ChamĒālī it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *ṭirēā*, fallen, *ṭirō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	„ „	<i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	„ „	<i>lēō-rā</i>
<i>dittā</i> , given	„ „	<i>dittō-rā</i>
<i>kittā</i> , done	„ „	<i>kittō-rā</i>
<i>chhūhtā</i> , touched	„ „	<i>chhūhtō-rā</i>
<i>baṭhā</i> , sealed	„ „	<i>baṭhō-rā</i> or <i>bṭhō-rā</i>
<i>ayā</i> , come	„ „	<i>aō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	„ „	<i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *karī* is added, as in *mārī-karī*, having struck. Irregular are *pēi-karī*, having fallen, from *pāṇā* or *paṇā*, to fall, and *āi-karī*, having come, from *ṇā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wāḷā*, to the root. Thus, *mārṇē-wāḷā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, **it** and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *gaḷā* + *ā*, say ye, becomes *gaḷā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pāṇā</i> or <i>paṇā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūṇā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>ṇā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēṇā</i> , to remain	<i>raiḥ</i>	<i>rēhā</i>
<i>baṭhā</i> , to sit	<i>baṭh</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāiē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—

“I strike”, “I may strike”, etc.

	Sing.	Plur.
1.	<i>mārā̃</i>	<i>mārā̃</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā̃* of the first person singular and plural generally coalesces with the *ā* of the root into *ā̃*, so that we get from *galānā*, to say:—

	Sing.	Plur.
1.	<i>galā̃</i>	<i>galā̃</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā̃* is also found.

The following verbs form this tense irregularly:—

pūnā or *paunā*, to fall, has:—

	Sing.	Plur.
1.	<i>pōā̃</i>	<i>pōā̃</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

hūnā, to become, is declined very similarly, making *hōā̃*, etc., but its third person plural is *hūn*, not *hōn*.

inā, to come, has:—

	Sing.	Plur.
1.	<i>īā̃</i>	<i>īā̃</i>
2.	<i>iyē</i>	<i>īā</i>
3.	<i>iyō, iyē</i>	<i>īn</i>

jānā, to go, has:—

	Sing.	Plur.
1.	<i>jā̃</i>	<i>jā̃</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

rēhā̃, to remain, is regular, except that its third plural is *raihi*.

haihā̃, to sit, makes *bēhā̃*, and so on, with *ē* in the first syllable throughout.

dēnā or *daiṇā*, to give, has:—

	Sing.	Plur.
1.	<i>dēā̃</i>	<i>dēā̃</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dēn</i>

lēnā, or *laiṇā*, to take, is conjugated exactly like *dēnā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc. *haũ mārḍā hai*, I strike or am striking.

„ fem. *haũ mārḍī hai*, „ „

plur. masc. *aṣī mārḍē hin*, we strike or are striking.

„ fem. *aṣī mārḍī hin* „ „

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *haũ mārḍā thiyā*, I was striking.

„ fem. *haũ mārḍi thī*, „

plur. masc. *asī mārḍē thiyē*, we were striking.

„ fem. *asī mārḍi thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindī frequentative and continuative verbs with *karnā* and *rahnā*. Thus :—

haũ mārēā kardā hai, I am striking, I habitually strike.

haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.

haũ mārēā raihdā hai, I am striking, I continue striking.

haũ mārē raihdī hai, I (fem.) am striking, I continue striking.

Note that with *karnā*, *mārēā* is immutable (as in Hindī), but with *rēhnā*, it changes for gender.

For another example of this tense, compare :—

sē ḍaṅgrā-jō chārēā kardā-hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārḷā*, I shall strike. The masculine plural is *mārḷē*, and the feminine of both numbers *mārḷi*. There is no change for person. A few verbs are slightly irregular :—

pūṇā or *paunā*, to fall, has *pōḷā*.

hūṇā, to become, „ *hōḷā*.

jāṇā, to go, „ *jāḷḷā*.

rēhnā, to remain, „ *raiḷḷā*.

The verb *ṇā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindī, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *haũ mārḍā*, (if) I had struck.

„ fem. *haũ mārḍi*, „

plur. masc. *asī mārḍē*, (if) we had struck.

„ fem. *asī mārḍi*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindī. Thus :—

haũ ṭirēā, I fell.

maĩ māṛēā, I struck him.

haũ ṭirēā hai, I have fallen.

maĩ māṛēā hai, I have struck him.

haũ ṭirēā thiyā, I had fallen.

maĩ māṛēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jāṇā* with the past participle. Thus, *haiṁ mārēṁ jāndā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *ī* to the root. Mr. Bailey gives the following sporadic specimens from Chamēālī, which agree with this in formation :—

samajhṇā, to understand ; *samjhīdā hai*, it is understood.

chāhṇā, to wish ; *chāhīdā hai*, it is needed, it is fitting, it is necessary.

Chāhiyō generally stands for the Hindī *chāhiyē*.

Causal Verbs are formed much as in Hindī. Thus :—

sunṇā, to hear, causal *sunāṇā*.

chugṇā, to graze (neut.), causal *chugāṇā*.

pūṇā or *paunā*, to fall, causal *puāṇā*.

charṇā, to graze (neut.), causal *chārṇā*.

charḥṇā, to rise, causal *chārḥṇā*.

As examples of irregular causals, we may quote :—

khāṇā, to eat, causal *khuāṇā*.

jāṇā, to go, „ *guāṇā*, to cause to go, to lose.

sikkḥṇā, to learn, „ *sikhōlṇā*.

baiḥṇā, to sit, „ *bihālṇā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāṇā*, to go away ; *lēī ṛṇā*, to bring ; *lēī jāṇā*, to take away ; *mukāī baiḥṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karnē lagṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamēālī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (CHAMĒĀLĪ).****STANDARD DIALECT.**

ੇਯੀ ਯਮਾਨੀ ੋ ਮੈ ਪੁੜ ਬਿਟ । ਉਤ੍ਰ ਨੰਤ੍ਰ ਨਿਯੋ
 ਪੁੜੇ ਫੁਫੇ ਯਾਨੇ ਗਲਯੋ ਫੁਫੇ ਤੇ ਯਾਨੇ ਫੁਫੇ ਤੇ
 ਮੋਤ ਤੇ ਜੇ ਨਿੰਤ੍ਰੇ ਮੈ । ਤੇ ਉਧੀ ਯਪਯੀ ਲਟੀਪਟੀ
 ਉਤ੍ਰ ਤੇ ਫੁਫੇ ਮਿਤੀ । ਯਤੋ ਬੈਯੋ ਨਿਯਤ੍ਰੇ ਪਿਯੋ
 ਲੋਤਯੋ ਪੁੜੇ ਗਤੋ ਜਿਯੋ ਫੁਟੇਲੀ ਫੁਟੇਲੀ ਯਾਨੀ ਮੁੜੇ
 ਮੋਤ ਨੇ ਮਲੀ ਮੋਤ ਯਤੋ ਉਥੇ ਯਪਯੀ ਲਟੀਪਟੀ
 ਪੁੜੇ ਯਾਨੇ ਪਿਯੋ ਗੁਯੋ । ਤੇ ਜੇ ਗਤੋ ਜਿਯੋ
 ਗੁਯੋ ਫੁਫੇ ਤੇ ਉਧੇ ਮੋਤ ਨੰਤ੍ਰ ਫੁਫੇ ਯਯਮਲੇ ਪੋਯੋ
 ਯਤੋ ਉਧੇ ਜੇ ਯਿਧੀ ਪੋਯੋ । ਤੇ ਯਿਧੀ ਫੁਫੇ ਯਾਨੀ ਉਧੇ
 ਮੋਤੋ ੋ ੇਯੀ ਯਮਾਨੀ ੋ ਲੋਤੋ ਲੋਤੋ ਯਤੋ ਉਧੀ ਉਧੇ
 ਯਪਯੋ ਮੋਤੋ ਨੰਤ੍ਰੇ ਮੁੜੇ ਮੋਤੋ ਤੇ ਤੁਧੁ ਯਤੋ ਉਧੀ ਮੋਤੋ
 ਜੇ ਨਿਯਤ੍ਰੇ ਗੁਯਤ੍ਰੇ ਗੁਯੋ ਫੁਫੇ ਬਿਟ ਉਤ੍ਰੇ ਯਾਨੇ ਯਪਯੋ

ਧੋਹ ਭਓ । ਪਰ ਝੋਛੇ ਉਸ ਤੋਂ ਹੀ ਸਿੱਖ ਬਿਯੋ ।
 ਪਰ ਤੂੰ ਜੋ ਸੁੱਤੀ ਧਿਸ ਯਯ ਤੇ ਗਲਯ ਜੋ
 ਫਧੇ ਰੇ ਝਿਤਝੇ ਝਜੋ ਤਿਯ ਤਿਯਤੋ ਝਝ ਰੋਟੀ ਖਛੇ ਝਹੀ
 ਘੋਝੇ ਤੋਂ ਭੀ ਤੋਂ ਯਤੋ ਤਓ ਭੂਖ ਮਾਮ ਤੋਂ । ਤਓ
 ਉਠੀ ਝਹੀ ਯਧਝੇ ਫਧੇ ਝਝ ਗਲ ਯਤੋ
 ਉਸ ਤੋਂ ਗਲਲ ਫਧੇ ਜੋ ਸੁੱਗੇ ਯ ਯਤੋ ਤੋਂ
 ਯਗੇ ਧਧ ਝਿਤ ਯਤੋ ਯਧੇ ਜੋ ਫੇਸ ਤੋਂ ਹੀ
 ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੜੇ ਤੋਂ । ਜਿਤੋਂ ਯਧਝੇ ਝਜੋਯੋ
 ਜਤੀ ਫੇਸ ਪੜੇ । ਤੋਂ ਜੋ ਉਠੀ ਝਹੀ
 ਯਧਝੇ ਫਧੇ ਝਝ ਯਯ । ਪਰ ਯਤੋ ਤਿਯੋ ਮੂਰ ਤੀ
 ਬਿਯੋ ਤੋਂ ਉਠੇ ਰੇ ਧਧੇ ਉਸ ਤੋਂ ਸਿਖੁ ਯਤੋ ਉਸ ਤੋਂ
 ਘਯੋ ਯਛੇ ਯਤੋ ਮੋਝੀ ਝਹੀ ਉਸ ਤੋਂ ਗਲੇ
 ਲਯੋ ਯਤੋ ਸੁੱਗੇ ਸਿਤ । ਯਤੋ ਪੁੜੇ ਉਸ ਤੋਂ ਗਲਯ
 ਧਧੇ ਜੋ ਸੁੱਗੇ ਯ ਯਤੋ ਤੋਂ ਧਧ ਝਿਤ ਤੋਂ
 ਯਤੋ ਯਧੇ ਫੇਸ ਤੋਂ ਹੀ ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੁੜੇ ਤੋਂ ।

૫૦ ધંદે જાયએ મું રૂંડું ઊં ગલય ધરે જજ
 ધરે જપરે જમી લેલે જ્યે જત ઉજ ઊં
 લુજ્યે જત ઉજે રે ડથે જંગૂઠી જત પેર
 ડે પુજ્યે જત જતી ધરે જત ધતી જરે
 જે જગી ઊં રડમેર પુર મગી મેજ બિજ
 મે ડીંમ ડુજ મેગી મેજ બિજ મે મિલી
 મેજ । ડં ધતી જરે લગે ॥

જતે ઉજે રે ધરે પુર ધરે મંડ બિજ ।
 ડં જાડે રે રેડે પુર મેજ જતે જમરે રે
 રેજ મેજ । ડં જેગી મેજ ઊં જમી
 જગી પુર ઊં રડ મેજ રે । ઉજી ઉજ ઊં
 ગલય ઊં રડ રડે જાય રે જત રે
 ધંદે જા લેલે જે જગી ઊં મે ડીંમ
 જગમ પુજી મેજ । ઉજી મગમી જગી
 જમ્ રજ મી મેજ । ડં ઉજે રે ધંદ

ਧੜਾ ਯਧ ਯਤੋ ਉਸ ਤੋ ਪੜ੍ਹ ਲਗ ।
 ਉਹੀ ਉੜ ਮੋਢੇ ਯਹੀ ਧੜੇ ਤੋ ਗਲਧ
 ਬਿਖ ਫੜੀ ਧੜੇ ਯਧ ਮੈਂ ਤਹੀ ਟੜਲ ਯਹਾਕ
 ਤੋ ਯਤੋ ਯਹੀ ਤੋ ਗਲੜ ਯਧ ਧੜਾ
 ਹੀ ਗੋਧ ਧਾ ਤੋ ਫੋਧ ਯੋ ਲੁ ਤੀ ਮਿੰਤੋ
 ਯਤੋ ਤਿਯਾ ਹੀ ਮਿਤੋ ਤੋ ਮੈ ਯਧਯ ਧੜਾ
 ਧੜੇ ਯਹੇ ਧੁਧੀ ਯਧ । ਧਾ ਤਿਧ ਧੜੇ
 ਟੜ ਤੜ ਪੁੜ ਯਧ ਤਿਧੀ ਤਹੀ ਲਧਿਧੀ
 ਤੜ ਮੁੰਤ ਗੁਧਫੋ ਉਸੋ ਤੋ ਤਿਯਾ
 ਧੜਾ ਲਫੋ । ਉਹੀ ਉਸ ਤੋ ਗਲਧ
 ਧੜਾ ਤੋ ਧੜਾ ਮੋਢੇ ਯਹੇ ਤੋ ਯਤੋ ਤੋ
 ਮਿਧ ਮੋਢੇ ਤੋ ਧਾ ਤੜ ਤੋ । ਧੁਧੀ ਯਹਾਕ
 ਯਤੋ ਧੁਧੀ ਤੁਧ ਤੋ ਬਿਧ ਤੋ ਟੜ
 ਤੜ ਭਫੋ ਮਹੀ ਗੋਧ ਬਿਧ ਫਿਹੀ ਯੀਧ
 ਤੁਫੋ ਗੋਧ ਯਤੋ ਗੋਧੀ ਗੋਧ ਬਿਧ ਜੋ
 ਮਿਲੀ ਗੋਧ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikkī-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkē-puttrē
One-man-of two sons were. Them-from-among by-the-younger-son
 bābhē-kanē galayā, 'bābhā, jē ghar-bārī-rā hēsā mērā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
 miñjō dē.' Tā unī apñī laṭī-paṭī unhā-jō baṇḍī-dittī.
me-to give.' Then by-him his-own property them-to was-divided-out.
 Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh baṭōlī-baṭōlī-karī
And a-few-days-after the-younger-son everything collected-collected-having
 dūr-dēsā-jō chali-gēā, atē utthē apñī laṭī-paṭī burē-kammā-bichch
a-far-country-to went-away, and there his-own property bad-actions-in
 guāi. Jā sē sabbh-kichchh mukāi-baithā, tā us-dēsā-mañjh
was-lost. When he everything having-completed-sat, then that-country-in
 barā aṅkāḷ pēā, atē us-jō aukhī pēi. Tā ō jāi-karī
a-great famine fell, and him-to distress fell. Then he gone-having
 us-dēs-rē ikkī-ādmī-rē laṭ laggā, atē unī us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
 apñē-khettrā-mañjh sūr chārṇ-jō bhējyā. Atē unī chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished
 jē sikaṛ-mukaṛ sūr khāndē-thiē, 'unhā-kanē apñā pēt bharē,
what husks the-swine eating-were, 'them-with my-own belly I-may-fill,
 par kōī us-jō nī dindā thiā. Par jā sē surti-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,
 tā galayā, 'mērē-bābhē-rē kitṭē kāmṇō hin, jinhā-kachh rōṭī
then it-was-said, 'my-father-of how-many servants are, whom-near bread
 khāi-karī dēṇ-jō bhī hai, atē haū bhūkhā mardā-hai. Haū
eaten-having giving-for also is, and I hungry dying-am. I
 utthī-karī apñē-bābhē-kachh jāllā, atē us-jō galālā, "bābā, māi
arisen-having my-own-father-near will-go, and him-to will-say, 'father, by-me
 surgē-rā atē tērē-aggē pāp kittā, atē abē māi is-jōg nī
heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not

jē phiri tērā puttar hōā. Miñjō apñē-kāmnēā-sāhī ikk
that again thy son I-may-become. Me thine-own-servants-like one
 hujjh.”” Tā sē utthī-karī apñē-bābē-kachh ayā. Par
consider.”” Then he arisen-having his-own-father-near came. But
 ajjē-tikar dūr-hī thiā, jē usē-rē bābē us-jō dikkhyā, atē
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
 us-jō dayā āi, atē dauṛī-karī us-jō galē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
 atē sunnā dittā. Atē puttrē us-jō galayā, ‘bābbā, mañ
and kiss was-given. And by-the-son him-to it-was-said, ‘father, by-me
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg nī jē
heaven-of and of-thee sin done-is, and ‘now this-worthy (I-am-)not that
 phiri tērā puttar hōā.’ Par bābbē apñē-muṇḍyāhā-jō
again thy son I-may-become.’ But by-the-father his-own-bondservants-to
 galayā, ‘kharē-kachhā kharē kaprē kadhī lēi-āō, atē
it-was-said, ‘good-than good garments having-produced bring-ye, and
 us-jō luāō; atē usē-rē hatthē aṅgūthī, atē pairē juṭe puāō;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
 atē asī khāiē atē khusī kariē; is-karī jē ēh mērā puttar
and we may-eat, and happiness may-make; this-for that this my son
 marī-gēā-thiā, sē jindā hūā; gōchī-gēā-thiā, sē
having-died-gone-was, he living became; having-been-lost-gone-was, he
 mili-gēā.’ Tā khusī karñē laggē.
having-been-got-went.’ Then happiness to-do they-began.

Atē usē-rā barā puttar khētrā-mañjh thiā. Jā gharē-rē
And him-of the-elder son the-field-in was. When the-house-of
 nēṛ puṛyā, gāñē- atē nachchñē-rā raṅkā sunṇyā. Tā
near he-arrived, singing- and dancing-of sound was-heard. Then
 ikkī-chākrā-jō sādī-karī puchchhyā jē, ‘ēh kyā hai?’ Unī
one-servant-to called-having it-was-asked that, ‘this what is?’ By-him
 us-jō galayā jē, ‘tērā- bhāi ayā-hai, atē tērē-bābbē dhām
him-to it-was-said that, ‘thy brother come-is, and by-thy-father a-feast
 lāi is-karī jē sē jindā jāgdā pujji-gēā.’ Unī
was-prepared this-for that he living waking arrived.’ By-him
 chamkī-karī andar jānā nī chahēā. Tā usē-rā bābā bāhar
angered-having within to-go not was-wished. Then him-of the-father outside
 ayā, atē us-jō patyāñē laggā. Unī uttar dēi-karī
came, and him-to to-persuade began. By-him answer given-having
 bābbē-jō galayā, ‘dikkh, itnī-barsā-kachhā mañ tērī tēhal kardā-hai,
the-father-to it-was-said, ‘see, so-many-years-from I thy service doing-am,

atē kadi tērē galaē-kachhā hāhar nī gēā, par taī ikk chhēlū bhī
and ever thy thing-said-from outside not I-went, but by-thee one kid even
 miñjō ajjē-tikar nī dittā, jē maī apnē-yār-bāsā-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
 khusī manā. Par jis-bēlē ēh tērā puttar ayā, jinī
happiness may-celebrate. But at-what-time this thy son came, by-whom
 tērī laṭi-paṭi raṇḍā-mañjh guāi, usē-rē tikar dhām lāi.
thy property harlots-among was-lost, him-of for a-feast was-prepared.'
 Unī us-jō galayā, 'bachchā, tū sadā mērō-kanē hai, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
 jē-kichchh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thing is. Happiness to-do and happy
 hūṇā jōg thiyā, jē ēh tērā bhāi mari-gēā-thiyā, phirī
to-become proper was, that this thy brother having-died-gone-was, again
 jindā hūi-gēā; atē gōchī-gēā-thiyā, sē mili-gēā.
living became; and having-been-lost-gone-was, he having-been-found-went.'

GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizārat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizārat is also called after them Gaddōrān,—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādī or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows :—

Chamba	.	.	.	.	.	.	.	.	.	.	.	.	12,446
Kangra	.	.	.	.	.	.	.	.	.	.	.	.	2,500
													<hr/>
TOTAL													. 14,946
													<hr/>

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows :—

Chamba	.	.	.	.	.	.	.	.	.	.	.	.	.	26,361
Kangra	.	.	.	.	.	.	.	.	.	.	.	.	.	4,385
Elsewhere	.	.	.	.	.	.	.	.	.	.	.	.	.	183
														<hr/>
TOTAL													.	30,929
														<hr/>

The Bharmaur Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kuḷūi. To the south lies Kangra, where Kāngrī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādī is a form of Chamēālī, but, as might be expected, it shows traces of the influence of Kuḷūi and of Kāngrī. It also possesses several independent features. One of them is the common pronunciation of the letter *ś* as *kh*, sounding something like the *ch* in the word 'loch,' or in the German 'ach.' Thus the word *śuṇnā*, to hear, becomes *khunā*; *śikkhā*, to learn, becomes *khikkhā*; *śit*, ague, becomes *khīt*; and *daś*, ten, becomes *dakh*. It will be remembered that in other Western Pahārī dialects this *ś* retains its proper sound like that of the *ss* in 'session,' and does not become *s* as in Hindī. On the other hand in Kāshmīrī and its related languages *ś* becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāhṇā*, to go, makes *gachhā* (compare the Kāshmīrī *gatsha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *inā* (Kāshmīrī *yin*), to come, *ichhā*, I may come; *bhōṇā*, to become, *bhuchhā*, I may become.

The Vocabulary of Gādī contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngrī Vocabulary, is here given. It

will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

agūh, before.

akhō, this year.

bab, *babb*, a father.

bagrī, a field.

balnā, to say.

bandnā, to divide.

bāl, wind.

bauhar, the upper storey of a house.

bēh, a marriage.

bēkhñā, to sit.

bēṭarī, a wife.

bharukkh, hunger.

bhōnā, to become, to be.

bhrukkhñā, hungry.

biār, wind.

biṭhū-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmīrī *bōn*).

būṭhā, a father.

chhaḍñā, to finish, complete.

chhēṭrū, a goat, lamb.

chhikkā, a load.

chhiṛī, wood.

chhū-rā, come (past participle).

chintā, high.

chōṭī, the peak of a hill.

ḍabhūñā, to put on (clothes).

dabī-karī, severely (of a beating).

dand, a tooth.

ḍeñā, to cross (a pass, etc.).

dhār, a hill.

dharīñā, to drag.

dhiārā, *dhyārā*, a day, the sun.

dhīū, a daughter.

dōtē, to-morrow.

gabhrū or *gōbhrū*, a boy.

gachhu-rā, see *guchhū-rā*.

gāñā, to go (past participle *gachhū-rā*, Kāshmīrī *ga'shunn*).

gō, gone (past participle) (Kāshmīrī *gōr*).

gōbhrū, see *gabhrū*.

gnāñā, to cause to go, to lose.

guchhū-rā or *gachhū-rā*, gone (past participle).
guhṇā, to be lost.

hachchhā, white.
hākhar, *hākkhrī*, the eye.
hērṇā, to see, look.
hēsā, a share.

ijai, *ijī*, a mother.
īṇā, to come (cf. Kāshmirī *yīn*).

jabarā, an old man.
jēllā, hard.
jōṛā, a rope.

kāmā, a servant.
khadṇā, to call.
khagṭū, a chip, splinter.
khandā, a flock.
khārāl, hair.
kharat, loss.
khariṇā, to stand up.
khēil, a porcupine.
khikkhṇā, to teach (Kāshmirī *hēkhun*).
khōṭā, an ass.
khunṇā, to hear.
kiṭṭhā, together, in one place.
kōḍ, a fair.

lainā, to take.
lānā, fine, smooth.
lāṇā, to prepare, apply.
lārī, a wife.
lauhkarā, *lauhkrā*, small, younger.
lē-īṇā, *lēi-īṇā*, or *lēi-ēiṇā*, to bring.
lēi-gāhṇā, to take away.
lōdhā, blood.

mā, a mother.
mahṇū, *māhṇū*, a man.
mallē, towards, with, near (=Hindostānī *pās*).
matā, much, very.
mulṇā, to be joined, to be met.

nabī, a wife.
nachrōhī, the fourth day from the present.
nai, a river.

nakarj, the day before the day before yesterday, three days ago.

naṛ, a stone.

nhakḥṇā, to run away.

nikkā, a child.

ōḍhan, apparel.

paḷchih painā, to fight.

parar, a foot.

parj, the day before yesterday.

parōhē, the day after to-morrow.

phirī inā, to return.

pichchhūh, behind.

piṭṭh, the back.

puhāl, a shepherd.

pūṇā, to fall.

puṭhī, on, upon (Kāshmirī *pēṭh*).

putr, a son.

raiṇā, *rēṇā*, to remain, dwell.

sanē, together with.

sānh, a bull.

sarakṇā, to be angry.

sēlē, with, together with, by means of (Kāshmirī *sūty*).

sūṇā, to sleep.

suṇind, a dream.

talē, below.

taulā, quick.

ṭhanḍā, lazy.

trīmat, a woman.

uāj, sound, noise.

uānā, the lower storey of a house.

umbar, age.

Authorities.—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddi women, the Shepherds of the Outer Himalāyas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumāṇā*, to work, to earn, and it becomes *i* in *kiṭṭhā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muṇā*, to be met, and *ō* becomes *a* in *baṇā*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kh*. In the word *bhrukkhñā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍñā*, to divide, for *bhaṇḍñā*. This is the regular rule in Kāshmirī and other related languages.

Declension.—The declension of the Gādī noun is more like that of Maṇḍālī than that of Chamčālī, although it also has points in common with the latter. The main point in which it differs from Chamčālī is that, as in Maṇḍālī and most other Western Pahārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamčālī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *tadbhava* masculine nouns in *ā*, like *ghōṛā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēhṇ*, a sister, which add *ī*; and feminine nouns in *ū*, like *dhīū*, a daughter, which add *ā*. Thus, *ghōṛē*, horses; *bhēṇī* or *bēhṇī*, sisters; and *dhīūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthī*, an elephant, or elephants; *gōbhrū*, a young man, or young men; and *kuḷī* (the Chamčālī *kuḷī*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *hāthī*, *gōbhrū*, *kuḷī*, *bhēṇī* or *bēhṇī*, *dhīūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōṛā*, a horse, drop the final *ā*. Feminine nouns in *ī*, like *kuḷī*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēhṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms :—

- ghōṛē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- hāthīē*, by or in an elephant or elephants.
- gōbhrūē*, by or in a young man or young men.
- kuḷī*, by or in a girl.
- kuḷīē*, by or in girls.
- bhēṇī* or *bēhṇī*, by or in a sister or sisters.
- dhīūē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added :—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōṛī</i> , a horse.	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>gōbhrū</i> , a young man.	<i>gōbhrū</i>	<i>gōbhrū</i>	<i>gōbhrūē</i>	<i>gōbhrūā</i>	<i>gōbhrūō</i>
<i>kuḷī</i> , a girl.	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i> (sing.), <i>kuḷīē</i> (plur.)	<i>kuḷīē</i>	<i>kuḷīō</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇīō</i>
<i>dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē</i>	<i>dhīūō</i>

NOTE.—The genitive of *ghar* may be either *ghar-ā* or (as in Chamčālī) *gharī-ā*.

The usual postpositions are :—

Acc.-dat. *jō*, *bō*, *gō*, to or for.

Instr. *sēitē*, with (by means of).

Abl. *thuū*, *thāū*, from ; *mañjhā*, from in ; *sēitē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh*, *mā*, *māh*, in ; *mallē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamčālī. With *bō*, we may compare the Kulūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bē* for the ablative; and Bashgalī Kāfir has *bā*, as a prefix for the locative. With *sēitē*, we may compare the Kāshmīrī *sūt* or *sūly*.

Verbs of saying take either *sēitē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sēitē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chījā sūr khāndē*, *tisā amī khāū*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkī*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngri Pañjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>aū</i> , <i>mū</i> , <i>āū</i>	<i>tū</i>
Ag.	<i>mēī</i> , <i>mē</i>	<i>taī</i> , <i>tē</i>
Obl.	<i>mū</i>	<i>tudh</i>
Dat.	<i>mū</i> , <i>mūhū</i> , <i>muñjō</i> , <i>miñjō</i> , <i>māgō</i>	<i>tujjō</i> , <i>tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē</i> , <i>assī</i> , <i>assū</i>	<i>tussē</i> , <i>tussā</i>
Ag.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assū</i>	<i>tussū</i>
Gen.	<i>indā</i> , <i>indhā</i>	<i>tūdā</i> , <i>tundhā</i>

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>		<i>uh, ōh</i>
Ag.	<i>innī</i>		<i>unnī</i>
Obl.	<i>is</i>		<i>us</i>
Gen.	<i>isē-rā</i>		<i>usē-rā</i>
Plur.			
Nom.	<i>ih</i>		<i>ōh</i>
Ag.	<i>īyyē</i>		<i>ūīyē</i>
Obl.	<i>iā, inh</i>		<i>ūā, unh</i>
Gen.	<i>iā-rā, inhē-rā, inhā-rā</i>		<i>ūā-rā, unhē-rā, unhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>		<i>sō</i>
Ag.	<i>jinnī</i>		<i>tinnī</i>
Obl.	<i>jas, jissā</i>		<i>tis, tas, tissā</i>
Gen.	<i>jasē-rā</i>		<i>tisē-rā</i>
Plur.			
Nom.	<i>jē, jō</i>		<i>sō, sōī</i>
Ag.	<i>jīyyē</i>		<i>tīyyē</i>
Obl.	<i>jīā</i>		<i>tīā</i>
Gen.	<i>jīā-rā</i>		<i>tīā-rā</i>

Instead of *tis*, *tisē*, we also find *tēs*, *tēsē*. 'This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who? which?		What? (neuter)	
Sing.			
Nom.	<i>kuṇ</i>		<i>kiā, kyā</i>
Ag.	<i>kuṇī</i>		
Obl.	<i>kas</i>		(dat.) <i>kajō</i>
Gen.	<i>kasē-rā</i>		<i>kaṭē-rā</i>
Plur.			
Nom.	<i>kuṇ</i>		
Ag.	<i>kīyyē</i>		
Obl.	<i>kiā</i>		
Gen.	<i>kiā-rā</i>		

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kuṇi</i>
Obl.	<i>kaski</i>
Gen.	<i>kaski-rā</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindi *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *appē*, self. Its agent is *apū*, genitive *apṇā*, and oblique form *apū*. Note that, as in Chamṇālī, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

ētī, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

inhā, of this kind; *unhā*, of that kind; *tīnhā*, of that kind, and so on.

ēbē, now; *taṇē*, *tēkhaṇē*, then; *jaṇē*, *jēkhaṇē*, when; *kaṇē*, *kaṇhē*, *kēkhaṇē*, when?

iṭhī, here; *tēṭhī*, there; *jēṭhī*, where; *kaṭhī* (sic), where?

ērā, *irā*, *ihrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

ihā, in this manner, thus; *tihā*, in that manner, so; *jihā*, in what manner; *kihā*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hū</i> , <i>hā</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thīē*. The feminine of both numbers is *thī*.

B.—Active Verb.—Several of the most common verbs in Gādi have forms which are strange to other Indian languages.

Such are :—

balṇā, to say.

bēkhṇā, to sit.

bhōṇā, to become.

gāhṇā, to go.

īṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmīrī *bēhun*, to sit; with *bhōṇā*, the Kāshmīrī *b(h)ōwun*, to become; with *gachhṇā*, I may go, the Kāshmīrī *galshun*, to go; and with *īṇā*, the Kāshmīrī *yin*, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit; *mārṇā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamčālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nū*, as in *mārṇū*, striking, *bēkhṇū*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunū*; from *īṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gahndā* and *gāhnū*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnū*.

The verb *dēṇā*, to give, has its present participle *dīndā* and *dēnū*. *Laiṇā*, to take, on the other hand is regular, making *lāindā*, and *lāinū*.

The verb *balṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachh bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuḷūī, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamčālī form in *ēū* or *yū* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

<i>bhōṇā</i> , to become	<i>bhūū</i> or <i>bhuchhūrā</i>
<i>gāhṇā</i> , to go	<i>gō</i> (plur. <i>gaē</i> or <i>gē</i>) or <i>guchhūrā</i>
<i>īṇā</i> , to come	<i>ā</i> (plur. <i>āē</i> , fem. <i>āī</i>) or <i>chhūrā</i> (sic)
<i>bēkhṇā</i> , to sit	<i>baīṭhā</i> , <i>bīṭhūrā</i> or <i>bēkhūrā</i>
<i>dēṇā</i> , to give	<i>dittā</i>
<i>laiṇā</i> , to take	<i>lēū</i>
<i>pūṇā</i> , to fall	<i>pēū</i>
<i>lūṇā</i> , to begin	<i>laggā</i>

Karṇā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍālī and Chamčālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērū*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārnā*, plur. *mārnē*, fom. sing. and plur. *mārnū*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *nakhī gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōṇā</i> , to become	<i>bhūchh(ī)-kar(ī)</i>
<i>gāhṇā</i> , to go	<i>gachh(ī)-kar(ī)</i>
<i>īṇā</i> , to come	<i>ā(ī)-kar(ī)</i> or <i>ichh(ī)-kar(ī)</i>
<i>laiṇā</i> , to take	<i>lā(ī)-kar(ī)</i>
<i>dēṇā</i> , to give	<i>dī-kar(ī)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmiri *sūty*) to the oblique form of the present participle. Thus, *māranḍē sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

The following are irregular :—

	Imperative.	
	Sing. 2.	Plur. 2.
<i>gāhṇā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>īṇā</i> , to come	<i>āī</i>	<i>āīā</i>

The Old Present and Present Conjunctive is thus conjugated :—

‘ I strike ’,		‘ I may strike ’.	
Sing.		Plur.	
1.	<i>mārā, mārā</i>	1.	<i>mārā, mārā</i>
2.	<i>mārē</i>	2.	<i>māran, mārā</i>
3.	<i>mārā</i>	3.	<i>māran</i>

Irregular are :—

From *bhōṇā*, to become

Sing.		Plur.	
1.	<i>bhuchhā (-ā)</i>	1.	<i>bhuchhā (-ā)</i>
2.	<i>bhūē</i>	2.	<i>bhūn, bhūā</i>
3.	<i>bhūā</i>	3.	<i>bhūn</i>

From *gāhṇā*, to go.

Sing.		Plur.	
1.	<i>gachhā (-ā)</i>	1.	<i>gachhā (-ā)</i>
2.	<i>gachhē</i>	2.	<i>gachhā</i>
3.	<i>gachhā</i>	3.	<i>gāhan</i>

From *inā*, to come

Sing.	Plur.
1. <i>ichhū</i> (- <i>ā</i>)	<i>ichhū</i> (- <i>ā</i>)
2. <i>āiē</i>	<i>āiā</i>
3. <i>āiā</i>	<i>in</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

‘I shall strike,’ etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mārlā</i>	<i>mārlī</i>	<i>mārūlē</i> , <i>mārlē</i>	<i>mārlī</i>
2. <i>mārlī</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

It will be seen that *mārlā* (-*lē*, -*lī*) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case:—

From <i>bhōṇa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāḥṇā</i> , to go,	<i>gachhūlā</i> , <i>gichhūlā</i> or <i>gāhlā</i>
From <i>inā</i> , to come,	<i>chhūlā</i> (sic) or <i>ilā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

‘I strike,’ etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
2. <i>mārdā</i> , <i>mārandā</i> or <i>mārnē</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnē</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
3. <i>mārdā</i> or <i>mārandī</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdē</i> or <i>mārandē</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus :—

mārdā hũ, mārāndā hũ, or mārnuũ hũ, I am striking ;
mārdā haĩ, mārāndā haĩ, or mārnuẽ haĩ, thou art striking ;
mārdī hā or mārundī hā, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *nu* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus :—

mārdā thū or mārāndā thū, I (masc.) was, thou (masc.) wast, or he was striking.
mārdī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindi. Thus :—

aũ ā or aũ chhūrā, I came.
mẽĩ mārū, I struck him.
aũ ā hũ or aũ chhūrā hũ, I have come.
mẽĩ mārū hā, I have struck him.
aũ ā thū or aũ chhūrā thū, I had come.
mẽĩ mārū thū, I had struck him.

As will be seen in the case of *ṛṇā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus :—

aũ bhūā or aũ bhuchhūrā, I became ;
aũ gō or aũ guchhūrā, I went ;
aũ baiṭhā or aũ biṭhūrā, I sat ; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamṛāḷī past participle in *ēā* or *ṇā* with *gāṇā*. Thus :—

aũ māryē gāṇdā, I am being beaten.
aũ māryā gāṇdā thū, I was being beaten.
aũ māryā gāḷā, I shall be beaten.

Sometimes we come across the passive formed with *ī*, as in other Western Pahārī dialects. Thus *pakarīṇā*, to be seized, *pakarīē gaē*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

baṇnā, to be made ; baṇāṇā, to make.
gāḥṇā, to go ; guāṇā, to cause to go, to lose.
khuṇṇā, to hear ; khuṇāṇā, to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahārī languages.

Intensives, like *baṇḍī dēṇā*, to divide out, or *guāī chhaṇḍā*, to squander, are common.

Inceptives occur in phrases like : *sō kaṅkā! bhōṇē lagḡā*, he began to be in want.

Three specimens are given of Gādī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਯਾਦੀ ਮਤਲੁ ਤੇ ਮੂਢੇ ਪੁਤ ਬੀਟ।

ਤਿਯ ਬਢੇ ਲੈਤਾਯੋ ਪੁਤ ਧਏ ਸੋਢੇ ਧਨੁ ਤੇ ਧੰਪੁ ਆਧੀ ॥

ਤਸ ਤੇ ਸਿੱਧੀ ਗੁਲਮ ਤੇ ਸੀ ਮੇ। ਤੇ ਉਨੀ ਆਧੀ

ਧੰਪੀ ਮਿਤੀ। ਬੇਸੇ ਧਿਯੋਤ ਪਿਸੇ ਲੈਤਾਯੋ ਪੁਤ ਸਤ

ਸਿਯ ਸਿਯ ਮਾਧੀ ਪਾਸਸ ਤੇ ਸਲੀ ਸੀ ਯੋ

ਤੋਠੀ ਯਪਯੀ ਆਧੀ ਲਮਧਯ ਸਤ ਗੁਯਥੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਯ ਗੁਯਥੇ ਝੂ ਤੇ ਤਿਸ ਗੁਲਧ ਸਤ

ਧਯੋ ਯਲਮਲੇ ਪਓ। ਤੇ ਸੀ ਯਲਮਲੇ ਤੇਯ ਲਮ।

ਤੇ ਤਿਸ ਗੁਲਧ ਤੇ ਯਾਦੀ ਸਤਾਯੋ ਗਲੇ ਸੀ। ਤੇ

ਤਿਨੀ ਯਪਯੀ ਧਮਤੀ ਤੇ ਸੁਧ ਮੁਧ ਤੇਯ।

ਤਿਸ ਤੇ ਸਭੇ ਬੁ ਤੇ ਤਿਸ ਸੀਯ ਸੁਧ ਧੰਧ

ਤਿਸ ਯਾਦੀ ਧਯੋ। ਤੇ ਤਿਸ ਤੇ ਯਥੇ ਧ ਮਿਯ

ਬੁ। ਤੰ ਸੁਤੀ ਸੰਤੁ ਫੇਲੀ ਯਹੀ ਧਲੁ ਤੇ ਜੋ
 ਧਧੇ ਤੇ ਯਹੋ ਯਹੋ ਯਹੋ ਤਿਸੇ ਤਿਯੋ ਤੇ ਜਤੀ ਹੋਰੀ
 ਤਿਸੇ ਯਹੋ ਭੁਖਯੋ ਸੁਖ ਤੰ। ਯਹੋ

ਓਹੀ ਯਹੀ ਯਹੋ ਧਧੇ ਸਲੇ ਸਿ ਯੁਲੁ ਤੰ
 ਤਿਸੇ ਤੇ ਧਲੁਲੁ ਤੇ ਧਧੁ ਸੰ ਸੁਗੋ ਰ ਯਹੋ ਤੰ
 ਪਪ ਯਹੋ ਯਹੋ ਸੇ ਤਿਸੇ ਰ ਤੇ ਫਿਰੀ ਤੰ ਪੁਰ
 ਧਧੁ। ਤਿਸੇ ਤੰ ਤੰ ਤੰ ਯਹੋ ਤਿਸੇ ਤਿਸੇ ਸਿਧੀ ਧੀ ਧੀ।
 ਤੰ ਓਹੀ ਯਹੀ ਯਹੋ ਧਧੇ ਸਲੇ ਸਲੁ। ਸੰ ਯਹੋ
 ਤਿਸੇ ਸੁਧੇ ਬੁ ਤਿਸੇ ਤੇ ਤਹੀ ਯਹੀ ਧਧੇ ਤੇ ਸੁਖਲਗੀ।
 ਤੰ ਸੰ ਸੁਧੀ ਯਹੀ ਤਿਸੇ ਸੇਧੇ ਪੁਰੀ
 ਯਹੋ ਲਗ ਯਹੋ ਜਤੋ ਯਹੋ ਸਿਧੇ। ਪੁਰ
 ਤਿਸੇ ਤੇ ਧਲੁ ਤੇ ਤੰ ਧਧੁ ਸੰ ਸੁਗੋ ਰ ਯਹੋ ਤੰ
 ਪਪ ਯਹੋ ਤੰ ਯਹੋ ਸੇ ਤਿਸੇ ਰ ਤੇ ਫਿਰੀ ਤੰ
 ਪੁਰ ਭੁਯੋ। ਧਧੇ ਯਹੋ ਯਹੋ

ਐਂ ਦਲੁ ਐਂ ਖਯੋ ਖਯੋ ਧੰਯੋੜ ਆਂਯੀ
 ਲੈਓ ਯਕ ਤੰ ਤਿਸ ਐਂ ਤਤੈਓ ਮੋਯ ਯਤੋ
 ਤਿਸੇ ਓ ਤਬੇ ਧਗੁਠੀ ਪਯੋਏ ਆਰੇ । ਯਤ ਧਮ
 ਲ ਐਂ ਧਸੀ ਖਓ ਆਂਯੀ ਖੁ ਸੀ ਆਰ ਆਂਯੀਤ
 ਐਂ ੨੩ ਸੋਰ ਪੁੜ ਸੀ ਸੋ ਖੁ ਯਧੇ ਹਿੰਧੀ
 ਸੀ ਤੁਯ ਗੁਤੀ ਸੋ ਖੁ ਸੋ ਯਧੇ ਸੁਲੀ
 ਸੋ । ਤੰ ਸਓ ਦਯੋਓ ਧਯੋੜ ਲਸੇ ॥

ਤਿਸੇ ਓ ਸੋਰ ਪੁੜ ਧਗੁਠੀ ਧੰਯੁ ਖੁ ।
 ਐਂ ਘੁਯੋ ਰੋਏ ਯਕ ਸਯੋ ਧਯੋੜ ਹੀ
 ਤਿਯੋ ਖੁਯੀ । ਤੰ ਧਸੀ ਆਂਯੀ ਐਂ ਖੁਯੀ
 ਆਂਯੀ ਪੁਯੁ ਐਂ ੨੩ ਆਂਯੀ ਤੰ । ਤੰ ਤਿਯੀ ਤਿਸ ਐਂ
 ਦਲੁ ਐਂ ਤੋਰ ਤੈਓ ਯਕ । ਸੋ ਤੋਰ ਧਧੇ ਧਮ
 ਲੈਓ ਤੰ ਸੋ ਗਲ ਆਂਯੀ ਐਂ ਤਿਸ ਐਂ
 ਧਯੀ ਧਯੀ ਸੁਲੁ । ਤਿਯੀ ਸਯੋ ਆਂਯੀ

ਯਪਏ ਮਯੇ ਧਲੁ ਤੇ ਧੰਮੁ ਕੇ ਗਯੋ । ਤਿਸੇ
 ਤੇ ਧੁਮੇ ਧਰਤੀ ਫੇਰੀ ਆਈ ਤਿਸੇ ਤੇ ਪਤਿਯੋ ।
 ਤਿਸੇ ਧਧੇ ਸੋਫੇਤੋ ਧਲੁ ਤੇ ਮੇਂ ਫੇਰੁਈ ਧਰੁ
 ਤੇਰੀ ਟੋਲ ਆਮੁ ਤੁਫੇ । ਤੇ ਯਥੇ ਆਈ ਤੇਰੀ
 ਗਲ ਬਠੀ ਧਰਤੀ ਕੇ ਤੁਧੇ । ਪਾ ਤੇ ਆਮੁ
 ਮੁੰਨੇ ਯਥੇ ਧਆਈ ਤੇ ਫੇਰੁ ਕੇ ਮਿਤ ਕੇ ਮੇਂ
 ਯਪਏ ਧਰਧਰ ਸੋਫੇਤੋ ਧੁਸੀ ਆਮੁ । ਕੇ ਤੇਰੇ
 ਤੇ ਪੁਤ੍ਰ ਯੇ ਫਿਰੀ ਤੇਰੇ ਲਧਿਧੇ ਲਧਪਏ
 ਮੇਂਤ ਗੁਧਫੇ ਮਿਤ ਤੇ ਤਿਸੇ ਤੇ ਤੇਰੇ ਧਾਮ ਲਫੇ ।
 ਤਿਸੇ ਤਿਸੇ ਤੇ ਧਲੁ ਤੇ ਪੁਤ੍ਰ ਤੇ ਸਮੁ
 ਮੁੰਨੇ ਮਲੇ ਤੇਰੇ । ਕੇ ਮੇਰੇ ਤੇ ਸੇ ਤੇਰੇ ਤੇ ।
 ਪਾ ਧੁਸੀ ਆਮੁ ਯਥੇ ਧੁਸੀ ਤੁਧੇ
 ਮੁੰਨੇ ਧੁਸੇ ਗਲ ਕੇ ਤੇ ਤੇਰੇ ਤੇਰੇ ਗੁਧਧੇ ਧਧੇ
 ਮੀਮਤੁਧੇ ਗੁਧੀ ਸੇ ਧੁਸੀ ਸੇ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akkī-mahṇū-rē	dūi	puttar	thīc.	Tiā-thāñ	lauhkaṇē-puttrē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from</i>	<i>by-the-younger-son</i>
babbē-sēitē	balū,	‘hē	bāpū,	gharbārī-rā	hēsā jē miñjō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-of</i>	<i>share which to-me</i>
mulḍā-hā	so	dē.’	Tā	unnī	gharbārī
<i>being-got-is</i>	<i>that</i>	<i>give.’</i>	<i>Then</i>	<i>by-him</i>	<i>the-property</i>
					<i>was-divided-out.</i>
Thōphē-dhiārē-pichehō	lauhkaṇā	puttar	sabh-kiehh	kitthā	kari
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>everything</i>	<i>together</i>	<i>having-made</i>
pardēsā-jō	chalī-gō,	atē	tēhī	apnī	gharbārī
<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>property</i>
guāi-dittī.	Tā	jē	sabh-kiehh	guāi-chhaḍū,	tā
<i>was-squandered.</i>	<i>Then</i>	<i>when</i>	<i>everything</i>	<i>was-squandered-completely,</i>	<i>then</i>
tis-mulkhā-mañjh	barā	anḱāl	pēū.	Tā	sō
<i>that-land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	<i>Then</i>	<i>he</i>
					<i>poor</i>
					<i>to-become</i>
					<i>began.</i>
Tā	tis-mulkhē-rē	akkī-sahukārē-mallē	gō.	Tā	tinnī
<i>Then</i>	<i>that-country-of</i>	<i>one-banker-near</i>	<i>he-went.</i>	<i>Then</i>	<i>by-him</i>
apnī-bagrī-jō	sūr	chārṇē	bhējū.	Tis-jō	chāu
<i>his-own-fields-to</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>Him-to</i>	<i>wish</i>
					<i>was</i>
					<i>that,</i>
					<i>‘what</i>
chījā	sūr	khāndē,	tisā	amī	khāñ.
<i>things the-swine</i>	<i>eat,</i>	<i>those</i>	<i>I-also</i>	<i>may-eat.’</i>	<i>Then</i>
					<i>him-to</i>
					<i>anyone</i>
					<i>not</i>
dindā-thū.	Tā	surtī-mañjh	ichhī-kari	balū	jē,
<i>giving-was.</i>	<i>Then</i>	<i>memory-in</i>	<i>come-having</i>	<i>it-was-said</i>	<i>that,</i>
					<i>‘my-father-of</i>
gharē	kētrē	kāmē	hin,	tiā-jō	matī
<i>in-the-house</i>	<i>hoir-many</i>	<i>serrants</i>	<i>are,</i>	<i>them-to</i>	<i>much</i>
					<i>bread</i>
					<i>are,</i>
					<i>I,</i>
bhrukhnā	mardā-hñ.	Añ	atthī-kari	apnē-babbē-mallē	gichhūlā
<i>hungry</i>	<i>dying-em.</i>	<i>I</i>	<i>arisen-having</i>	<i>my-own-father-to</i>	<i>will-go</i>
					<i>then</i>

tis-jō balūlā, “hē bāpū, mē surgē-rā atē tērā pāp karū;
him-to I-will-say, “O father, by-me heaven-of and of-thee sin was-done;
 abē is-jōg nā jē phirī tērā puttar baṇū. Jihā tērē
now this-worthy not that again thy son I-may-become. As thy
 hōr kāmē hin tihā miñjō bī rakh.” Tā utthī-karī
other servants are so me also keep.” Then arisen-having
 apṇē-babbē-mallō chalū. Sō ajē-tiyā dūr thū, tis-jō hērī-karī
his-own-father-to he-went. He still far was, him (acc.) seen-having
 babbē-jō dard laggi. Tā sō daurī-karī tis-sēitē pyārī
the-father-to pity was-attached. Then he run-having him-with affection
 karṇē lagā, atē matē phōkū dittē. Puttrē tis-jō
to-make began, and many kisses were-given. By-the-son him-to
 balū jē, ‘hē bāpū, mē surgē-rā atē tērā pāp karū,
it-was-said that, “O father, by-me heaven-of and of-thee sin was-done,
 tā abē is-jōgā nā jē phirī tērā puttar bhuchhū.’ Babbē
then, now this-fit not that again thy son I-may-become.’ By-the-father
 apṇē kāmē-jō balū jē, ‘kharē kharē ōḍhaṇ kāḍhī
his-own servants-to it-was-said that, “good good apparel having-brought-forth
 lēi-ā, tā tis-jō dabhāi-dēā; atē tisē-rē batthē aṅgūthī, pararē
bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on
 juṭā. Atē dhām lā, jē assi khāi-karī khusī karā;
shoes. And a-feast prepare, that we eaten-having rejoicing may-make;
 kihā jē, ēh mērā puttar marī-gō-thū, abē phirī jī-bhūā;
why that this my son dead-gone-was, now again living-become;
 gulī-gō-thū, sō abē muḷi-gō.’ Tā sāi badhāi baṇṇē laggē.
lost-gone-was, he now got-went.’ Then they rejoiced to-become began.

Tisē-rā mōṭā puttar bagrī-andar thū. Jā gharē-nērē ā,
Him-of the-elder son the-field-in was. When the-house-near he-came,
 gāṇē-nachchṇē-rī uāj khunī. Tā akkī-kāmē-jō khadī-karī
singing-dancing-of noise was-heard. Then a-servant-to called-having
 puchchhū jē, ‘ēh kī hā?’ Tā unnī us-jō balū
it-was-asked that, “this what is?” Then by-him him-to it-was-said
 jē, ‘tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī
that, “thy brother came; so by-thy-father a-feast prepared-is, this-thing-for
 jē tis-jō rājī-bāji muḷū.’ Unnī sarkī-karī apṇē-manē
that him-to in-good-case he-was-got.’ By-him angered-having in-his-own-mind
 balū jē, ‘andar nā gachhā.’ Tisē-rē būphē bahār
it-was-said that, “within not I-may-go.’ Him-of by-the-father outside
 ichhī-karī tis-jō patiāū. Tinnī babbē-sēitē balū,
come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūnī bahrē tērī tēhal kardē bhūi. Tā aũ kadī
'see, by-me so-many years thy service a-doing became. Then I ever
 tērī-gallā-thūū bahār nā bhūā. Par tē kadē muñjō akkī
thy-word-from outside not became. But by-thee ever to-me one
 bakrī-rā chhēlū nā dittā, jō mē apñē-yār-bāsā-sēitē khusī
goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jē tērā ēh puttar ā, jinnī tērā laṭā-paṭā
may-make. Who thy this son is, by-whom thy goods
 luchpañē-mañjh guāi-dittā, tē tisē-rē-tāi dhām lāi.
debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.'
 Tinnī tis-jō balū, 'hē puttar, tū sadā mē-mallē rēhndā.
By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērā hā, sō tērā hā. Par khusī karñī atē khusī
What mine is, that thine is. But rejoicing to-be-done and rejoiced
 bhūnā jarūr thū, is-gallā jē ēh tērā bhāi muā-thū,
to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; guhī-gō-thū, muḷi-gō.
now living became; lost-gone-was, got-went.'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

ਯਯੀ ਨਤੁਤੁ ਤ ਘੁਤ ਮੂਫੇ ਸੋ ਸੋ
 ਯਯ ਗਤ ਬੀਟ । ਯੰ ਸੰਘ ਮੀ ਯਯੀ ਯੰਘ
 ਪੁਤਿ ਤੰ ਤੋਂਮ ਤਿਯ ਤੇ ਸੋ ਨਤੁਤੁ ਯਯੀ
 ਅਯੀ ਤੇ ਧੋਤੁਤੀ ਤੋਂਮੀ ਬੀ ਸੋਟੀ ਬੰ ਪਯਤੁਤੁ
 ਬੁ ਯਤੋ ਮੂਫੇ ਤੇ ਧੁਤ ਤਿਯਤੁ ਤੋਂਮੀ ਬੀ
 ਤੋਸੇ ਯੰਘ ਬੰ ਪਯਤੁਤੁ ਬੁ ਯਤੋ ਤੇਯ ਤੇ
 ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਬੀ ।
 ਸੋਤੀ ਤਤ ਤਿਯੋ ਤਿਯੋ ਯੀ ਲਤੁਤੀ ਤਾਤੁਤੀ ਯਯੀ ।
 ਧੁਤ ਤਲ ਯਯੀ । ਸੋ ਗੇ ਤਮਸੇ ਤੋਂਮੇਤਤ ।
 ਤੇ ਤੇ ਮੰ ਤਯਗਤੁਤੁ ਗਯੋ ਤੋ ਸੋ ਸੋ ਤਤੀ

ਪਛੜੀਏ ਗਏ । ਜੋ ਤਿਯੋਂ ਸੋਧ ਤੋ

ਦੁਖ ਤੋ ਜਲਿਯੋਂ ਸੋਧ ਤੋ ਜਲਿ

ਲਿਯੋਂ ਗਏ ਤੋ ਸੋਧ ਤੋ ਸੋਧ ਤੋ

ਦੁਖ ਭਰੀ ਤੋ ਤੋ ਜਲਿਯੋਂ ਦੁਖ ਤੋ

ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ

ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ

ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ ਜਲਿਯੋਂ

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[No. 3.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (CHAMĒĀLĪ).**

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.**A FOLK-TALE.****TRANSLITERATION AND TRANSLATION.**

Akki-mahṇū-rē gharē dūi chōr chōrī karnē gaē-thiē. Jā
One-man-of in-the-house two thieves theft to-do gone-were. When
 sand dī-karī andar pūjjē, tã hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahṇū akki-janānī, jē bauharī rēhndī-thī, chōṭī-thaū
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakaṛūrā-thū; atē dūi, jē bun uānē rēhndī-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaṅghā-thaū pakaṛūrā-thū, atē us-jō apṇī-apṇī-kanārī
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction
 dharīrandī-thī. Sārī rāt tiyyē tīsē-rī larī-jhagrī
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 karī. Burā hāl karū. Chōr is-tumāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mā bhayāg bhūchh-gai, hōr sō chōr tēṭhī
remained. The-meantime-in morning became, and those thieves there
 pakaṛīc-gaē. Jā tiā-chōrā-jō gharā-rē mālkā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near
 lēi-gaē, tã chōrē rājē-sōitē arj karī jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā dēū, appan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūi dūi bēh nā bhūn.' Tā rājē tiā-thaū
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchchhṇē lāi. Tiyyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhnpē sachch sachch khunāi-dittī. Mālke bhī
master before true true was-made-to-be-heard. By-the-master also
 balū jē, 'mahārāj, chōr sachch bandē-hin.' Tā rājā
it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasū, atē sō chōr chhayī-dittē.
laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPEOIMEN III.

A POPULAR SONG.

ੴ ਧਾਨੀ ਸੰਮ ਦੜੇ ਦੜੇ ਧਾਨ ਝਾਨੈ । ੴ ਧਾਨੀ ਸੰਮ ।

ੴ ਧਾਨੀ ਸੰਮ ਮੇਧੀ ਸੁਇੰਘੀ ਤੋ ਯੈ ॥

ਮੇਧੀ ਦਲੰਘੀ ਗੰਤ ਝੰਗੜੇ ਮੁਤਰ ਲੇਭ ।

ੴ ਧਾਨੀ ਸੰਮ ਝੰਗੜੇ ਮੁਤਰ ਦਭੈਯੈ ॥

ਗੰਤ ਯੰਦਿਯੈ ੴ ਮੁਤਰ ਦਭੈਯੈ ੴ ਧਾਨੀ ਸੰਮ ॥

[No. 4.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (CHAMĒĀLĪ).**

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPEOIMEN III.**A FOLK-SONG.****TRANSLITERATION AND TRANSLATION.**

Rājā-Dharmī-chandē baṛē baṛē dharam kumāē.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.
By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandā Dēvī suṇindī-jō āī.
(To-) Rājā-Dharmī-chand Dēvī a-dream-for came.

Dēvī balandī, 'mañjh-Kāngrē dēhrā lēṇā.'
Dēvī says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāngrē dēhrā baṇāiā.
By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mātā Ambikā-rā dēhrā baṇāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvī appeared to him in a dream.

She said, 'build a temple in mid Kāngrā.'

Rājā Dharmī-chand built a temple in Kāngrā.

He built a temple in honour of Mother Ambikā.

CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizārat is Standard Chamēālī, that of the Gaddērān is Gādī, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamēālī than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindī and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmīrī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.

aggar, *aggē*, *agrhē*, in front, before, cf. *hāgrē*.

aiñū, *aiñū*, *ēiñū*, to come.

aiṛā, ugly, bad.

ajj, to-day.

ākhrī, the eye.

aṛkāl, a famine.

babb, *babb*, *bōbb*, a father.

baḍḍā, big.

baṇḍṇā, to divide.

barh, a year.

baṁ, a father.

bēir, *bhēhar*, outside.

bēśṇū, to sit.

bhākh, a statement of a party in court.

bhēḍḍū, *bhradḍ*, a sheep.

bhēhar, *bēir*, outside.

bhīn, a younger sister.

bhōṇū, to be, to become.

bhradḍ, *bhēḍḍu*, a sheep.

bhrukkhā, hungry.

bhyāg, morning.

butṭ, a tree.

chanā or *charnā*, to graze (intr.).

chānā or *chārnā*, to cause to graze, to feed (cattle).

chañthē, two days after to-morrow, two days before yesterday, the third day from to-day.

chhaḍnā, to place.

chhēl, beautiful.

chōṭi, a hill-top.

dāh, pity, compassion.

daiḍi, an elder sister.

daliddrī, lazy.

dānt, an ox.

dēnā, *dīnā*, to give.

dhēū, *dhiū*, a daughter.

dhunṇā, to prepare, make ready.

dih, a day, the sun.

dōttē, to-morrow.

ēbbē, now.

ēṇū, see *aīṇū*.

ērḥā, from here.

ērī, here.

ētrā, *ētrōrēū*, so (this) much or many.

ēṭṭhī, here.

gā, a cow.

gabhrū, a boy, lad.

gāhṇhū, to go.

giraīyā, a village.

giṭṭhē, together, cf. *kiṭṭhā*.

guāṇā, to lose.

hachchhā, white.

hāgrē, before, cf. *aggar*.

hanṭnā, to walk.

hatt, a hand.

hēṭṭh, below.

hī, yesterday.

idhā, here.
īṇḍē, down.
itēā, like this.

janēi, betrothal, marriage.
jēṇi, where.
jētrōṇēā, which much or many.
jēṭṭhī, where.
jhaṇṇū, to fall.
jidhēō, when.
jitēā, like which.
jō, a wife.
jugṭē, well, thoroughly.

kaini, *kēini*, why ?
kāmā, a servant.
kanā, from.
kanē, *kinē*, *kēni*, with, together with.
katāb, a book.
kēini, see *kaini*.
kēni, see *kanē*.
kētrōṇēā, how much or many ?
khalāṇā, to give to eat.
khāṇā, to eat.
khōṭā, an ass.
kidhēō, when ?
kidhēō, sometimes, ever.
kinē, see *kanē*.
kitēā, like what ?
kiṭṭhā, together, cf. *giṭṭhē*.
kōi, *kōṇi*, where ?
kuṭi, a girl, a daughter.

lādhē, near.
laiṇā, to take.
likṛā, a garment.
lūṇā, to clothe.

mañjhā, from in.
māṇs, *muṇs*, a man.
manā, *maruū*, to die.
mānū, *mārāū*, to beat.
maṛdū, a man.
matā, much, many, very.
māṭṭhṛā, small, younger.
mēhṇū, a man.

mupś, māps, a man.

mutyār, full grown.

nak, the nose.

naśṇā, to run.

nēr, nīr, near.

nikkā, small.

nīr, nēr, near.

ōtṭhī, there.

padhr, a plain level country.

paīḍ, paīr, pēr, a foot.

paīṭ, belly.

pākhṛū, a bird.

parhē, day before yesterday.

parśū, day after to-morrow, day before yesterday.

paṭṭī, a field.

pēṇū, pīṇū, to drink.

pēōṇā, to give to drink.

pēr, see *paīḍ*.

pichchō, pichchū, behind.

pīṇḍā, the body.

pīṭṭh, the back.

pran, upon.

pūjjnā, to arrive.

puttar, a son.

raiṇṇhū, to remain.

śadāṇā, to call.

sētē, with, together with.

śikhrnā, to learn.

śīr, head.

śīruāl, hair.

śuklī, the moon.

śuṇāṇā, to cause to hear, to tell.

śuṇṇā, to hear.

taulā, swift, quick.

tērī, there.

tidhēō, then.

ṭīr, the eye.

trīmat, a woman.

ubrē, up.

uēṇḍī, pēṇḍī, round about.

utēā, like that.

uthṛā, high.

utrōṛēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēālī movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmirī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '*manni'. Similarly the word for 'eating' is *khātā*, the feminine of which is not *khāṭi*, as we might expect, but *khaṭi*. So the feminine of *khāṇā*, to eat, is not *khāṇi*, but *khaṇi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmirī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,¹ and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likṛē* for *lukṛē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindī *bhī*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Piśācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārṇā*, to strike, becomes *mānā*, and *chārṇā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāthī dialect of Garhwāli. In the Piśācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r'* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asṛā*, our; *tuārā*, your; *miṇḍā*, my; and *tiṇḍā*, thy. But it also occurs in other words, as in *maṛḍū*, a man. A similar change occurs in the Kāfir Piśācha languages, where we have, *e.g.*, the Bashgali *dyur*, far; and *bar*, outside. Again, in Kāshmirī *r* and *ḍ* are frequently interchanged.

¹ *E.g.* Kiūṭhali *būhṇ*, a sister, obl. *bauhṇē*.

In Gādī we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkhnā*, hungry; *bhradḍ* or *bhēḍḍū*, a sheep; *hāgrē*, *aggār* and *aggē*, before; and *śikhruā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kuḷī*, a girl, the Chamēālī *kuṛī*, and Kāshmīrī *kūrī*.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamēālī these make their oblique forms by adding *ā*, as in *gharā*. Gādī follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthī</i>	(sg.) <i>hāthī</i> , (pl.) <i>hāthī</i> .	<i>hāthī</i>	<i>hāthī</i>
<i>kuḷī</i> , a girl	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i>
<i>bhīṇī</i> , a sister	<i>bhīṇī</i>	<i>bhīṇī</i>	<i>bhīṇī</i>	<i>bhīṇī</i>	<i>bhīṇī</i>
<i>dhēṇī</i> , a daughter	<i>dhēṇī</i>	<i>dhēṇī</i>	<i>dhēṇī</i>	<i>dhēṇī</i>	<i>dhēṇī</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gā</i> , (pl.) <i>gā</i> .	(sg.) <i>gā</i> , (pl.) <i>gā</i> .	<i>gā</i>	<i>gā</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamēālī.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-lē*, for.

Ablative, *kanā*, *kachchā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēnī*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *prau*, upon.

As remarked in the case of Gādī, *sētē* is connected with the Kāshmīrī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for nouns like *ghōṛā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamēālī and Gādī no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ā* instead of *ō*, and in Kuḷū infinitives end in *nā* or *nā*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mehṇū*, and *maṛdū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mehṇū* is *mehṇū-rē*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamčālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nū*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *ī*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīnī-kanū lammō*, taller than the sister; *sabhnā-kanū kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamčālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>añ, hañ</i>	<i>tū.</i>
Ag.	<i>mī, maī</i>	<i>tē, taī.</i>
Obl.	<i>mō, mū</i>	<i>tau.</i>
Gen.	<i>mīñḍā, miñḍā</i>	<i>tiñḍā, tiñḍā.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Ag.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Obl.	<i>āssū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asṛā</i>	<i>tuārā, tuhārā.</i>

The genitives singular and plural should be noted. In the singular they end in *ñḍā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asīḍā*, our; *tīḍā*, thy; and *tusiḍā*, your. This cerebralization does not occur in the other pronouns.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (tem. <i>ēssē</i>)	<i>us</i> (fem. <i>ussē</i>).
Gen.	<i>ēssērā</i>	<i>ussērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janēi-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahṇū-kachchhā puchchhyā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinī</i>	<i>tinī, tēnī, tisinī.</i>
Obl.	<i>jis, jus</i> (fem. <i>jassē</i>)	<i>tis.</i>
Gen.	<i>jisērā, jasērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tinhā.</i>
Obl.	<i>jinhā</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have once *tisinī* for the agent singular of *sē* (*tisinī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who ?
Sing.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunī.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunhā.</i>
Obl.	<i>kunhā.</i>
Gen.	<i>kunhērā.</i>

The neuter Interrogative Pronoun is *kutū* or *kitū*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone; and *kichchh*, anything, something. *Kōi* has its agent *kēnnī*, and its genitive *kisērā*. *Kichchh* does not change in declension.

Jē-kō is whoever, and *jē-kichchh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ai* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *aiti* or *āti* as in *matī rōṭi aiti*, there is much bread (Sp. I.), and *kuḷi tōhē niōri āti*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamṛāḷī, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thi*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *nā* or *nū*. After *r* the termination is *nā* or *nū*. Thus, *jharṇā* or *jharṇū*, to fall; *bhōṇā* or *bhōṇū*, to become; *mārnā* or *mārnū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *nā* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *marnū* is *mānū*; similarly we have *chārnū* or *chānū*, to graze (cattle); while for *karnū*, to do, we have *kanū* or even *kāhnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmīrī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *i*, and an *i* is also epenthetically inserted before the *n* or *u* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māinī* or *mainī*. 'To strike the boy' is *gabhrū mānū*, while 'to strike the girl' is *kuḷi mainī*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *n* not *u*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *n* of the termination *nā* or *nū*. Thus, the infinitive of *gāh*, go, is *gāhṇhā*, to go, and of *raiḥ*, remain, *raiḥṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jharṇū*, to fall, *jharṭā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōntā*, becoming. The Chamṛāḷī forms in *dā* are also used, so that we have also *jharḍā* and *bhōndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khāṭā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārtā* or *mātā*, striking; *kartā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *i*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mārtā* is *māitī* or *maiti*, and of *khāṭā*, *khaīti*.

The following present participles are slightly irregular :—

<i>gāhṇhū</i> , to go,	present part.	<i>gāthā</i> .
<i>aīṇū</i> , to come,	„ „	<i>ēītā</i> or <i>ītā</i> .
<i>raiḥṇhū</i> , to remain,	„ „	<i>rēhntā</i> .
<i>bōlṇū</i> , to speak,	„ „	<i>bōttā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	„ „	<i>bhōntā</i> or <i>bhūtā</i> .

In the case of *bōlṇū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *ī*. Thus, *mātā*, pl. *māte*; fem. sing. and pl. *māitī*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēā* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kuṣṭhī form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aīṇū</i> or <i>ēiṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āī</i> , <i>yāī</i> .
<i>gāhṇhū</i> , to go	<i>gēā</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēī</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāhūā</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēā</i> (f. <i>kī</i>) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lā</i> (f. <i>lī</i>).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raiḥṇhū</i> , to remain,	<i>rēhā</i> .
<i>naśṇū</i> , to run	<i>naṭhā</i> .
<i>bēṣṇū</i> , to sit	<i>bēthā</i> .
<i>khaṇū</i> to eat	<i>khañ</i> (pl. <i>khāē</i> ; f. <i>khāī</i>).

Note that there is another verb *kāhṇū*, meaning 'to say' which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pēōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittā</i> , given	<i>dūtōrā</i> .
<i>rēhā</i> , remained	<i>rēhōrā</i> .

Past Participle.

naṭhā, run*bēṭhā*, seated*khañ*, eaten

Static Participle.

naṭhōrā.*bēṭhōrā*.*khāōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *aīṇū* or *ēīṇū*, to come, has *aīchhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *ṇā*(*ṇū*) of the Infinitive to *ṇēbālā* (*ṇēbālā*). Thus, *jhaṇṇū*, to fall, *jhaṇṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

Imperative.

2nd sing.

2nd plur.

aīṇū or *ēīṇū*, to come*ā*, *āch**aīchhā*, *īchhā*.*gāhṇhū*, to go*gāh**gāhā*, *gāā* or *jā*.*raiḥṇhū*, to remain*rēhī**rēhī*.

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārñ*, I may strike. In the Parable we have *khōñ*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khōñ* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *añ mātā ā* or *añ ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *añ martō aī*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *añ mātā* (for *mātā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *añ mātā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṇṇā*, to fall, Mr. Bailey gives *jhaṇṇtā*, instead of *jhaṇṇā* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamṛālī we have *hañ mārā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiñṭhālī and other connected dialects of the Simla Hill

States. In Kiūṭhali the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *ī* or *ē*, but in one place, in the Parable, we have *bōlūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhaṛṇū*, to fall, with *ī* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jhaṛīmā</i>	<i>jhaṛīmē</i> .
2. <i>jhaṛīlā</i>	<i>jhaṛīlē</i> .
3. <i>jhaṛīlā</i>	<i>jhaṛīlē</i> .

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēlīlē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i>)	<i>māmmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person :—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhūṇū</i> , to become	<i>bhōmā</i> or <i>bhūmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āṇū</i> or <i>ēṇū</i> , to come	<i>āimā</i> or <i>ēimā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gāhṇū</i> , to go	<i>gammhā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāhṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lē mā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raiṇṇū</i> , to remain	<i>rēmhā</i>	<i>rēlhā</i> .
<i>naśṇū</i> , to run	<i>naśmā</i>	<i>naśēlā</i> .
<i>bēśṇū</i> , to sit	<i>bēśmā</i>	<i>bēśēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindī. Thus :—

añ jhaṛēñ, I fell.

mī mārā, I struck him.

aũ jharěā ā, I have fallen.

mĩ mārā ā, I have struck him.

aũ jharěā theā, I had fallen.

mĩ mārā theā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhphū*. Thus, *aũ mārěā gāthā*, I am being struck; *aũ mārěā gammhā*, I shall be struck; *aũ mārěā gēā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāṇḍī dēṇū*, to divide out; *guāi chhaḍṇū*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sē bhrukkhṇā maraṇ laggā, he began to die hungry (*i.e.* of hunger).

rājī bhūṇā laggē, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maĩ*, as in *mũ-pran arjī-parchā maĩ kar*, do not make a charge against me (Specimen II).

CENTRAL GROUP.

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

[illegible]

[illegible]

ਤੇ ਮਨੁ ਬਿਸ ਫਲੁ ਰ ਖੇਤੁ ਧੀ ਰ ਮਾਤ ਮੇ ਚਪੁਰੇ
 ਧੰ ਸਨਦੁ ਜੇਤੁ ਖਸਾ ਮਤ ਪਰੁ ਰੰ ਦੇਤੁ ਤੀਰੁ ਧੰ ਧੰ
 ਸਾਸੀ ਤੀਸੀ ਧੰ ਧੰ ਦੇਤੁ ਮਨੁ ਮੰਤੁ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ
 ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ
 ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ
 ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ
 ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ
 ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ ਤੇ ਧੰ ਧੰ

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikkī-mēhnū-rē	dō	puttar	thīc,	unhā-mañjhā	maṭhrē				
One-man-of	two	sons	were,	them-from-in	by-the-younger				
babbē-sētē	bōlū,	‘hē	bā,	gharbārī-rā	hēsā	jē	miṇḍā		
the-father-to	it-was-said,	‘O	father,	property-of	share	what	mine		
ā mō dē.’	Unī	gharbārī	tiṇhā-nī	bandī	ditti.				
is me give.’	By-him	property	them-to	having-divided	was-given.				
Thōrē	dihē	pichchā	maṭhrā	puttar	sab	kichchh	kitṭhā	karī	
A-few	days	after	the-younger	son	all	everything	together	having-made	
pardēsā-nī	chalī-gēā,	atē	apnī	gharbārī	airē	kammā-mañjh			
a-foreign-country-to	went-away,	and	his-own	property	ugly	deeds-in			
guāi-chhadī.	Jā	sab	guāi	bēṭhā,	tis-dēsā	badḍā			
was-lost.	When	all	having-lost	he-sat,	that-country(-in)	a-great			
apkal	pēū;	tā	sē	bhrukkhṇā	maran	laggā.	Tā	tis-dēsā-rē	
famine	fell;	then	he	hungry	to-die	began.	Then	that-country-of	
ikkī	sahūkārē-rē	gāhī	bēṭhā.	Tinī	apnī	paṭī	sūr		
one	banker-to	having-gone	he-sat.	By-him	his-own	field(-in)	swine		
chānā	bhējā.	Tā	tisnī	manē	bōlū,	‘jē	sikrē		
to-feed	he-was-sent.	Then	by-him	mind-in	it-was-said,	‘what	husks		
sūr	khātē,	aū	bhī	khāū,’	atē	tis-nī	kōi	nā	dētū-thia.
the-swine	eat,	I	too	may-eat,’	and	him-to	any-one	not	giving-was.
Tā	sudhī	āi-karī	bōlū,	‘miṇḍē	bābbē-rē	matē	kāmē-nī		
Then	sense-(into)	come-having	it-was-said,	‘my	father-of	many	servants-to		
matī	rōṭī	aṭī,	atē	aū	bhrukkhṇā	martā-aī,	aū	uṭhī-karī	
much	bread	is,	and	I	hungry	dying-am,	I	arisen-having	
apnē-babbē-kinē	gammā	atē	tis-nī	bōlūmā,	“hē	bā,	aū		
my-own-father-to	will-go	and	him-to	I will-say,	“O	father,	by-me		
surgē-rā	atē	tiṇḍā	bī	pāp	kittā,	atē	abē	tiṇḍā	puttar
heaven-of	and	of-thee	also	sin	was-committed,	and	now	thy	son
bhūṇā	jōgā	nā	rēhā;	jihī	tiṇḍē	hōr	kāmē	ātē,	tiḥī
to-become	worthy	not	I-remained;	as	thy	other	servants	are,	so

mũ bi rakh.”” Tã uṭhī-karī apṇē babbē-kēnī gēā.
me(-to) also keep.”” Then arisen-having his-own father-to he-went.
 Ōh āi-tiã dūr thiā tã tis-nī hērī-karī babbē-nī dāh āi, atē
He yet far was then he (acc.) seen-having the-father-to pity came, and
 daupī-karī tis-nī piārī kī, atē matē phōkū dittē. Tã
run-having him-to love was-made, and many kisses were-given. Then
 puttrē tis-nī bōlū, ‘hē bā, aũ surgē-rā bī tã tiṇḍā
by-the-son him-to it-was-said, ‘O father, by-me heaven-of also and of-thee
 bī pāp kittā, tã tiṇḍā puttar baṇṇā jōgā nā
also sin was-committed, and thy son to-become worthy not
 rēhā.’ Babbē apṇē kāmē-nī bōlū, ‘kharē kharē
I-remained.’ By-the-father his-own servants-to it-was-said, ‘good good
 likṛē kadhi lēi-ichhā, atē us-nī lūā; usē-rē hatthā
clothes having-brought-out bring, and him-to put-on; his on-hand
 aṅgūṭhī, pērā juṭē; atē baḍḍī dhām dhuṇī lā, ki sab
ring, on-feet shoes; and a-great feast preparing bring, that all
 khāmē, atē rāji bhūmē; kitī jē ēh miṇḍā puttar
we-may-eat, and happy we-may-be; why that this my son
 marī-gēorā-thiā, sē jītā bhūā; hirōrā-thiā, abē mili-gyā.’ Tã
deat-gone-was, he alive became; lost-was, now found-went.’ Then
 sē rāji bhūṇā laggē.
they happy to-be began.

Usē-rā jēthā puttar paṭī-māh thiā. Jã gharē nēr
His elder son the-field-in was. When the-house near
 yā, tã gājā-bājā śuṇā. Tã ikki kāmā śadāi-karī
he-came, then music-etcetera was-heard. Then one servant having-called
 puohchhyā, ‘ēh kutū bhū?’ Tēnī tis-sētē balū, ‘tiṇḍā
it-was-asked, ‘this what is?’ By-him him-to it-was-said, ‘thy
 bhāi yā, tã tiṇḍē-babbē badhāi thaṭī, ki rāji-bājī
brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound
 ghar yā.’ Tã airū mūh karī bhēhar baiṭhā.
house(-to) he-came.’ Then ugly face having-made outside he-sat.
 Tisē-rā baū bhēhar yā, tã sē patēā. Tinī apṇē
His father out came, then he entreated. By-him his-own
 bā-sētē balū, ‘hēr, ēṭrī barhē mū tiṇḍī ṭēhal katē
father-to it-was-said, ‘look, so-many years I thy service a-doing
 bhūi, tã tiṇḍā sikkhrē-bahār nā gyā; tã miṇḍē
became (i.e. passed), and thy instructions-out not I-went; and me-to
 taī kadī ikk bakrī-rā chhēlū bī nā dittū, ki appē
by-thee ever one goat-of young-one even not was-given, that my-own

yār sajṇā-sētē khusī katā; paṇ jā ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jinī tiṇḍi ghar-bārī airū kammā-mañjh guāi, tāi
son came, by-whom thy property ugly deeds-in was-lost, by-thee
 usē-rē-tāi dhām lāi.' Tēnī tis-nī balū, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
 tū sadā mñ-kanē bhūṭā, jē miṇḍā ā, sē tiṇḍā ā; paṇ
thou always me-with art, - what mine is, that thine is; but
 khusī kanā atē rāji bhūṇā jarūr thiā, kēhī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāi marī-gōrā-thiā, sē jindā bhūā; hirōrā-thiā, sē
brother dead-gone-was, he alive . became; lost-was, he
 mili-gyā.'
found-went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

ਤਖ਼ ਫੇਮ ਨੇਤੀਅਮ ਤੇ ਰੰਗ ਰਾਖਤ ਮੇ ਰੇ
 ਨੇ ਖੁਰੀ ਮੇਰੇ ਤੁਫੇ ਗੁਫਲੇ ਮੇ ਤੇ ਕਜੇਮੇ ਅਤੇਫੇ
 ਫਜੇ ਮੇਰੇ ਤੁਫੇ ਗਾਏ ਘੁ ਰਾਮੀ ਗਯੋ ਪਾਧੀਯ
 ਤੇ ਘੁਰੇਮੇ ਥੀ ਪਾਮੀ ਪਾਧੀਯ ਤੇਮੇ ਤੇ ਮਮੇ
 ਨੇਫੇ ਤੇ ਤੇ ਕਜੇਮੇ ਅਤੇਫੇ ਰੇ ਫਾਧ ਕਯ ਮਤ
 ਨੇਫੇ ਨੇਧੁ ਪੁੰਨ ਤਪੇ ਕਮਜੇ ਤਾਧ ਨੇਧੁ ਪੁੰਨ
 ਘੁ ਮੇਰੇ ਤਪੇ ਕਯ ਮੇਰੇ ਤੇਤ ਪੁੰਨੇ ਧੁਰੇ
 ਮਮੇਰੇ ਮੇਰੇ ਤਪੇ ਪਾਮੀ ਰੇ ਖੁਰੀ ਕਜੇਫੇ ਘੁ
 ਰੇਤ ਪਾਮੀ ਤੁਫੇ ਗੁਫਲੇ ਗਯੇ ਤੇ ਖੁਰੀ ਕਜੇਫੇ

ਯਹ ਰੋਗਾ ਨ ਖੁਲੀ ਜਿਨ ਜੇ ਤੀਰਤ ਭਯੋ ਸਮ
 ਪਾਸੇ ਖੁਲੀ ਰੋਗਾ ਜੇ ਜੀਤ ਯਹ ਰੋਗਾ ਨ ਖੁਲੀ
 ਯਹ ਭਯੋ ਰੋਗਾ ਨ ਖੁਲੀ ਯਹ ਭਯੋ ਰੋਗਾ ਨ
 ਨਾਮੀ ਪਾਸੇ ਨ ਭਯੋ ਜੀਤ ਜਿਨ ਜੇ ਨਾਮੀ
 ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ
 ਭਯੋ ਯਹ ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ
 ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ
 ਪਾਸੇ ਜੀਤ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ
 ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ
 ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ
 ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ ਰੋਗਾ ਨ ਭਯੋ

ਓਹ ਪੁਰ ਕਰਿ ਤਪਾਏ ਜੁਗਿ ਓਹੀ ਗਰਬ ਨ ਤੁ
 ਸਨਾ ਨ ਤਪਾਏ ਨ ਤੁਭਰਿ ਨਗਰਿ ਕੰਤ ਤਾਕੁ
 ਤੁਮੈ ਅਮਰ ਪਾਸੇ ਮਾਂਗੀ ਨ ਸਨਾ ਕਰਿ ਤੁ
 ਘਰਿ ਕਾਗੇ ਪਾਸੇ ਮਾਂਗੇ ਮਾ ਤੁਭਰਿ ਤਪਾਏ ਤੁਮੈ
 ਅਮਰ ਓਹ ਕੰਤ ਕਰਿ ਰੋਗੇ ਮਾਂਗੇ ਓਹਧਰਿ
 ਕਪੜੇ ਗਢਨੇ ਅਮੈ ਕਰਿ ਮਾਂਗੇ ਓਹਧਰਿ ਤੁ ਭੈਰੋ
 ਨ ਤੁ ਗਰਬ ਮਾ ਪਾਸੇ ਗਾਧ ਮਰਿ ਪਧ ਨ
 ਤੁ ਮਾਂਗੀ ਮੁਨੀ ਨੇਗੇ ਗਧਰਿ ਤਪਾਏ ਅਰਿ ਤੁ
 ਭਾਂਗੇ ਅਰਿ ਪਾਸੇ ਪਾਸੇ ਗਰਬ ਨ ਤੁ ਸਨਾ
 ਗਰਬ ਕਰਿ ਅਮਰਿ ਪੰਥੁ ਅਮੈ ਤਾਂਗੇ ਪਰਿ ਰੋਗੇ
 ਤੁ ਤਪਾਏ ਅਮਰਿ ਅਮੈ ਤਾਂਗੇ ਓਹਕੰਤ ਅਮਰਿ ਪੰਥੁ

५२ धरुं रं भुला कउ भुलुं मरुं ५२
 भुने भुलुं धरुं २ ५५ भुलुं धरुं न६
 भु भुलुं ५२ धरुं भु ५५ रं ३२ भु
 भुलुं कउ ५२ धरुं रं ३२ ५२ भुलुं कउ
 भुलुं ३ ३५५ भुलुं धरुं रं भुलुं ३ ३२
 ३५५ कउ भुलुं भुलुं भुलुं ३ ३५५ भुलुं भुलुं
 कउ भुलुं भुलुं ३५५ भुलुं भुलुं भुलुं
 कउ भुलुं ५२ ५२ धरुं रं ३२ भुलुं भुलुं
 ३६ भुलुं कउ भुलुं भुलुं भुलुं ३२ भुलुं
 भुलुं रं धरुं भुलुं ३२ रं भुलुं भुलुं ३
 भुलुं भुलुं रं धरुं ३ भुलुं भुलुं ३२ क

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh	ikk	Lōhōṭikrī-rē	Rāṭhī-Narpatō-rī	ch	jē,	—	Kuḷi
<i>Statement</i>	<i>one</i>	<i>Lōhōṭikrī-of</i>	<i>Rāṭhī-Narpat-of</i>	<i>this</i>	<i>that,</i>	<i>—</i>	<i>A-daughter</i>
mērē-bhāi-Juālē-rī	hē.	Asē-rī	janēi	āssē	dōnhā	bhāi	giṭṭhē
<i>my-brother-Juālā-of</i>	<i>is.</i>	<i>Her</i>	<i>betrothal</i>	<i>by-us</i>	<i>both</i>	<i>brothers</i>	<i>together</i>
kī.	Ṭikrīgarhā	Parsrām-nī	dittōri	thī.	Phirī	Parsrāmē	
<i>was-made.</i>	<i>Ṭikrīgarh(-of)</i>	<i>Parsrām-to</i>	<i>given</i>	<i>she-was.</i>	<i>Then</i>	<i>by-Parsrām</i>	
hōrī	jō	kārī-lēi.	Tā	jē	asē-rī	janēi-rā	kharchā
<i>another</i>	<i>wife</i>	<i>was-taken.</i>	<i>Then</i>	<i>what</i>	<i>her-of</i>	<i>betrothal-of</i>	<i>expenditure</i>
assū-kanā	lēi-lēā.	Pañj	rupayyē	ak	sō	nagad	kā.
<i>us-from</i>	<i>was-taken.</i>	<i>Five</i>	<i>rupees</i>	<i>one</i>	<i>hundred</i>	<i>cash</i>	<i>was-taken.</i>
Pañjā-ghaṭ	chālī	rupayyē	an-,	gōrū-,	bhāṇḍ-,	pōhōrū-,	drāṭi-,
<i>Five-less</i>	<i>forty</i>	<i>rupees</i>	<i>grain-,</i>	<i>cattle-,</i>	<i>utensils-,</i>	<i>sheep-and-goats-,</i>	<i>sickle-,</i>
kudālī-mā	bhagē.	Phirī	ch	kuḷi	asrē-gharē	rēhī.	
<i>mattock-in</i>	<i>were-deducted.</i>	<i>Then</i>	<i>this</i>	<i>daughter</i>	<i>in-our-house</i>	<i>remained.</i>	
Phirī	bhāi-Juālē	gallā	jē,	‘kuḷi	asrē-gharē	rēhī.	
<i>Then</i>	<i>by-brother-Juālā</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘the-daughter</i>	<i>in-our-house</i>	<i>remained.</i>	
Jē	kuḷi	lēnā (for lēā),	sē	tiṇḍā	rupayyā	dēmā.’	Phirī
<i>Who</i>	<i>the-daughter</i>	<i>will-take,</i>	<i>he</i>	<i>thy</i>	<i>rupee</i>	<i>will-give.’</i>	<i>Then</i>
kuḷi	rēhī.	Sē	miṇḍē-gharē	rēhī.	Jā	kuḷi	
<i>the-daughter</i>	<i>remained.</i>	<i>She</i>	<i>in-my-house</i>	<i>remained.</i>	<i>When</i>	<i>the-daughter</i>	
baddī	mutyār	hūi (for bhūi),	tā	kuḷi-rī	chāl	Parjē-kanē	
<i>big</i>	<i>grown-up</i>	<i>became,</i>	<i>then</i>	<i>the-daughter-of</i>	<i>intrigue</i>	<i>Parjā-with</i>	
laggī.	Phirī	trē-chōūr-mahinē	chāl	laggōrī			
<i>began.</i>	<i>Then</i>	<i>(for-)three-four-months</i>	<i>the-intrigue</i>	<i>begun</i>			
rēhī.	Tā	ikk-rōj	rāti	chōrī-kārī			
<i>remained (i.e. continued).</i>	<i>Then</i>	<i>one-day</i>	<i>at-night</i>	<i>theft-doing (i.e. stealthily)</i>			
Parjā	apnē-gharē-nī	lēi-gēā.	Phirī	mī	apnī-jō-kanē		
<i>Parjā</i>	<i>in-his-own-house</i>	<i>took(-her)-away.</i>	<i>Then</i>	<i>by-me</i>	<i>my-own-wife-with</i>		
salāhā	kī	jē,	‘kuḷi	kuī	gōi?’	Phirī	miṇḍī jō
<i>consultation</i>	<i>was-made</i>	<i>that,</i>	<i>‘the-daughter</i>	<i>where</i>	<i>went?’</i>	<i>Then</i>	<i>my wife</i>

Syālē-Parjē-rē gliarē gēi. Ussā Syālē-mahmū-kachchhā puchchhyā
Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked
 jē, 'asrī kuḷī idī āi ki nahī āi?' Parjē bōlū
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'hañ lēi-ā.' Phirī jōi bōlū jē, 'kuḷī
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tã lēi-ā, par asrē rupayyē kuḷī?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chali-jā. Rupayyē jē tumhārē laggōrē ātē, tinhā bharī-dēmā.
go-away. The-rupees which your spent are, those I-will-fully-refund.'
 Phirī minḍī jō chali-āi. 'Mũ-pran arji-parchā mañ kar.
Then my wife came-away. 'Me-on petition-application not make.
 Hañ bharī-dēmā.' Ut-prant atthūē-roz mñ Uchhbā apñā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own
 guāl bhirī bhējyā. Mñ Uchhbē-nū (for nī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou
 gāhā-(for gāhī)-karī Parjē-Jagtē-kanā puchchh jē, "tū minḍī
gone-having Parjā(-and)-Jagtā-from ask that, "thou my
 kuḷī lēi-gēā. Rupayyē dīnē kī nahī dīnē?"
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?"
 Phirī Parjē gallā jē, 'tū chali-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihē tiṇḍē-gharē ēilē, tērē (for tiṇḍē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tiṭhñ-uprant dasē-pandrē-dihē Parjā jñ kuḷī atē Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā
 chār (for chōūr) hūē (for bhūē) bhalē māns Parganē-rē ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-karī minḍē-gharē āē. Mñ puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēnī āē?' Unhā bōlū jē, 'tiṇḍē-gharē-kanā āssē kuḷī
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tã niōrī.' Mñ bōlū jē, 'kuḷī tã
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly
 tuhē niōrī-āti. Minḍā dēdh sō rupayyē minḍē-mūhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence
 aggē chhad. Mñ rupayyē sahūkārā-kanā chukī ātē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bōlū jē, 'bhyāgā rupayyē-rī gall tōū-kanē āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

kari-lēmē.' Rāt-māh phirī kuḷi jē Parjā chali-nathē.
will-arrange.' The-night-in then the-girl as-well-as Parjā ran-away.

Jā bhyāg bhūi, tā 'Jagtē bōlū jē, 'Parjā tā
When morning became, then by-Jagtā it-was-said that, 'Parjā indeed

kuḷi lōi-gēā.' Jagtē bōlū jē, 'haū apnē-gharē-ni
the-daughter took-away.' By-Jagtā it-was-said that, 'I my-own-house-to

kuḷi lōi-gēā. Parjā kitā tuhārē rupayyē dēmā, kitā tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your

kuḷi pujāi-dēmā.' Phirī Jagtā apnē-gharē-ni chali-gēā. Tā
daughter will-return.' Then Jagtā his-own-house-to went-away. Then

kuḷi Parjā puchehhū jē, 'tū-tā mō-ni ghini-lā.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).

Tindā babb tidī thiā. Tinī minḍē-babbē-rē rupayyē dittē ki
Thy father there was. By-him my-father-of rupees were-given or

na dittē?' Tā Parjē bōlū jē, 'bhāi, rupayyē miñjō
not were-given?' Then by-Parjā it-was-said that, 'O, the-rupees to-me

nahī jurē.' 'Tā mī bōlū jē, "jisē-rē rupayyē ātē, haū
not are-got.' 'Then by-me it-was-said that, "whom-of rupees are, I

tisē-rē gharē-ni chali-gēi." Tā kuḷi minḍē-gharē
him-of house-to went-away." Then the-daughter in-my-house

achhī-rēhī. Tā kōi-mahinē bī mērē (for minḍē)-gharē
having-come-remained. Then for-about-a-month also in-my-house

rēhī. Tā Parjē mū-pran arjī ditti
she-remained. Then by-Parjā me-upon petition was-given

phōjdārī-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpat, by caste Rāthī, an inhabitant of Lōhtikrī, to the following effect :—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tīkrīgarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?' Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him):—'So I said to him, "I intended to go to the house of some one who had money."' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

* Among the Churāhīs, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 154. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀḲĪ.

PaṅgwāḲī is the name of the dialect of ChamṛāḲī spoken in Pangī.

The position of Pangī in regard to the other portions of the Chamba State has been described in the introduction to ChamṛāḲī, and need not be further discussed here.

To the north of Pangī lies the Tibeto-Burman-speaking province of Zanskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmirī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Pangī itself is named PaṅgwāḲī. It is a form of ChamṛāḲī, and is therefore the furthest outpost of Western Pahārī looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Pangī is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Pangī on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Pangī was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Pangī is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for PaṅgwāḲī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that PaṅgwāḲī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ḡr*, the eye; *gīh* or *gī*, a house; *kōā*, a son; *ṣappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, *āū*, come (past. part.).
abē, now.
agar, in front.
antar, in.
āsī, mouth (Kāshmirī *ōs'*).
bab, *bau*, *baū*, a father.
baḡḡā, big.

badhē, rejoicing.
bāg, a field.
bāhar, *bēhar*, outside.
baīh, up.
baijū, seed.
barā, *barhā*, a year.
bau, *baū*, *bab*, a father.

¹ Chamba Gazetteer (1904), page 3.

bēhar, *bāhar*, outside.
bhaĩ, a buffalo.
bhāĩ, a younger brother.
bhain, a younger sister.
bhūrā, *bharōṭū*, a load.
bharilh, outside.
bhaū, an elder brother.
bhōṇā, *bhūṇā*, to become.
bichch, in.
bidhṇā, to send.
bisunā, to sit.
bunh, down.
būṭ, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow ;
 two days before yesterday.
dāh, compassion.
ḍakhē-jē, towards the direction of.
dand, *dant*, a tooth.
dēddi, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhēsṛū, dancing.
dhiārā, a day.
ḍhukhā, hungry.
dī, to.
dōstī, for.
ḍzērī, *jērī*, where.
ḍzikhaṇ, *jikhaṇ*, when.
ḍzōi, with.
ḍzōlli, *jōlli*, a wife.
ḍzōth, *jōth*, a hill.
ēttū, this many.
gā, gone.
gaḍḍrī, a stream.
gharēth, a husband.
ghēṇā, to go.
ghīt, a song.
gichingār, ignorant.
gih, *gī*, a house.
girā, a village.
gōrā, a cow.

guāṇā, to cause to go, to lose.
hachchhā, white.
hānā, to be defeated.
haṇṭhṇā, to walk.
hatth, the hand.
hē, yes.
hēnū, to see.
hī, yesterday.
ijjī, a mother.
īṇā, to come.
īṛī, here.
īṛiā, from here.
īṭṭhī, here.
jarōṭī, debauchery.
jē, to.
jēlhāṇū, a woman.
jērī, *ḍzērī*, where.
jikhaṇ, *ḍzikhaṇ*, when.
jintā, alive.
jōchṇā, to yoke.
jōlli, *ḍzōlli*, a wife.
jōsan, the moon.
jōth, *ḍzōth*, a stream.
jugṭī, well.
kaṇā, *kāmā*, a servant.
kanā, from.
kanē, together with.
kanū, to do.
kattū, how much ? how many ?
kattrā, how much ? how many ?
kēhrī ḍēṇā, to divide.
kēṇī, along with.
khār, *khār*, the foot.
kiā, from.
kikhaṇ, when ?
kis, why ?
kiū, how ?
kōā, a son, a boy.
kōṛī, where ?
kūī, *kūṛī*, a daughter, a girl.
kupāl, the head.
kūṛī, *kūī*, a daughter, a girl.

lāṇā, to prepare.
likrē, garments.
liṇḍ, an ox.
magar, the head.
māhṇū, a man.
mānā, to beat.
mañjā, a bed.
maṛḍ, a man.
matā, much.
maṭhar, *maṭhṛā*, small.
nakh, the nose.
naśṇā, to run.
nēhṛ, no.
nēṇā, to take.
nīṛ, near.
paddhar, a plain.
pār, beneath.

parē, the day before yesterday.
pasūr, the day after to-morrow.
patā, behind.
patyōr, after.
pūr, to-morrow.
puṭṭh, upon.
sagāl, a fox.
saihr, a city.
ṣappar, a hill.
ṣuṇḍ, far.
lakṛā, wise.
thuthṇā, to conciliate.
tikar, up to.
tikhan, then.
ūṛē, down.
urī, there.

Several of the above words suggest connexion with Kāshmīrī. Thus *bunh*, down, may be compared with the Kāshmīrī *bōn*; *kūrī*, a girl, with *kūrī*; *puṭṭh*, upon, with *pēṭh*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *ī* becoming *ai* in *barjū* (Hindī *bīj*), a seed. As in Churāhī *u* becomes *i* in *likrē*, clothes.

In Kāshmīrī, epenthesis is a common feature of the language. Thus the base *kōr*-, a girl, becomes *kūrī*, when the nominative termination *ī* is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōṛā*), a boy. But when the word is made feminine by changing the final *ā* to *ī*, we get *kūī* or *kūrī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *māraī*, but the final *ī* is thrown back before the *l*, and we actually have *māril*.

We are reminded of Kulūi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōllī* or *dzōllī*, a wife; *jikhan* or *dzikhan*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchnā*, for *jōtnā*, to yoke.

The curious change of *r* to *ṛ* in *maṛḍ*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hērnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *hānā*, for *hārnā*, to be defeated. It may be noted that in Sindhī the word for "man" is also *maṛḍ*.

In just the same way *l* is dropped before another consonant, as in *ḍōtā*, for *bōltā*, I am saying.

In the Piācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūī* or *kūrī*, a girl; *kōā* (for *kōṛā*), a boy; *dzōī* (for *jōṛī*), with. So, the word *gīh*, a house, represents the Sanskrit *gṛiha*, in

which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēli*, having been found. In the word *tlāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghīt*, a song, and *ghēpā*, to go; a change which is common in all East Iranian languages, and which occurs also in the Maiyā form of the Piśācha languages, in the word *ghadā*, an ass.¹

In the Piśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgali word for 'sister' is *sus*, in Shiṇā it is *sah*, and in Pashai it is *sāi*. Similarly, in PaṅgwāḲī the word for 'buffalo' is not *bhaīs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard ChamṣāḲī.

Masculine *tadbhara* nouns in *ā* like *ghōrā*, a horse, can also end in *ū*, so that we have *chhēlū*, a kid; *bakrū*, a he-goat; *aḡdhērū*, an egg; *attrū*, so many; *mānū* or *mānū*, to strike; *dittū* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōrē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōrē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gīh*, a house, *gīhē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *ī* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūī*, a girl or girls; *kūī* or *kūīā*, of a girl or girls; oblique singular and plural, *kūī*; *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē ēttī barē-tē tēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are:—

Accusative-Dative. *dī, jē*, to; *dōstī*, for.

Ablative. *kanā, kiā*, from; *kē, kanē*, with, together with; *lāi*, with, by means of.

Locative. *bichch*, in; *puṭṭh*, on; *antar*, in.

¹ Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *ghadhā*).

² The genitive termination was originally *rē*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōkārē gī gā*, he went to the house of a banker; and *mē bau* (for *bauē*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gīhē*, and again we have *jēthā kōā bāg* (for *bāgē*) *thyā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāl bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kiā* and *aū* (nominative) *pāp kiā* for 'I did sin,' and we have *maṭhar kōā* (for *kōē*) *apū māl ikitṭh kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ē* and *i* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddī-kiā lammā*, taller than the sister; *sabī-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē, maī.</i>	<i>tē, taī.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē, mān.</i>	<i>tē, tān.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēn.</i>	<i>tūh, tāhn.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, as.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, asē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>ia.</i>	<i>un.</i>
Gen.	<i>inkēā.</i>	<i>unkēā.</i>

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ēsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē</i> .	<i>sē</i> .
Ag.	<i>jīnī, jēnī, jēn</i> .	<i>tēnī, tēn</i> .
Obl.	<i>jīs</i> .	<i>tēs</i> .
Gen.	<i>jīsē</i> .	<i>tēsē</i> .
Plur.		
Nom.	<i>jē</i> .	<i>sē</i> .
Ag.	<i>jīnh, jīnhī</i> .	<i>tēnh, tēnhī</i> .
Obl.	<i>jīn</i> .	<i>tēn</i> .
Gen.	<i>jīnkēā</i> .	<i>tēnkēā</i> .

The **Interrogative Pronouns** are *kas*, who ? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on ; and *kī*, what ? obl. sing. *kīs*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever ; *jē kichchh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sī*, *sē* and *sī* ; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. Shiṇā (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahi*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *nā* or *nū* to the root. Thus, *bīṣnā* or *bīṣnū*, to sit. If the root ends in *r* or *n*, the *nā* or *nū* generally becomes *nī* or *nū*, and the *r* is usually omitted. Thus, *śuṇnā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārnā* or *mārnū*, or, more usually, *mānā* or *mānū*, to strike ; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *bisāṇ*, to sit; *māran*, to strike; *karan*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus :—

sē maraṇ (for *maran*) *lagā*, he began to die (of hunger).

badhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.

tēnē sūr chāraṇ bidhā, he sent (him) to feed swine.

Note the two verbs *īṇā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *bistā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle.

Thus :—

<i>bhūṇā</i> , to become.	pres. part. <i>bhūṭā</i> .
<i>īṇā</i> , to come.	„ „ <i>īṭā</i> .
<i>ghēṇā</i> , to go.	„ „ <i>ghēṭā</i> .
<i>dēṇā</i> , to give.	„ „ <i>dēṭā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nēṭā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāū*, eaten; *pūū*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṇā</i> , to become.	past part. <i>bhūā</i> or <i>bhōā</i> .
<i>īṇā</i> , to come.	„ „ <i>īā</i> or <i>āū</i> .
<i>ghēṇā</i> , to go.	„ „ <i>gā</i> , pl. <i>gōē</i> , f. <i>gēi</i> .
<i>manā</i> , to die.	„ „ <i>mō</i> (<i>mōē</i> , <i>mōi</i>).
<i>dēṇā</i> , to give.	„ „ <i>dittā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nīā</i> (also <i>nīū</i>).
<i>kanū</i> , to do.	„ „ <i>kiū</i> (also <i>kīū</i>).
<i>bujṇā</i> , to know.	„ „ <i>buddhā</i> .
<i>bisṇā</i> , to sit.	„ „ <i>biṭṭhā</i> .

Once or twice we come across Standard Chamṛālī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamṛālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yōr* or *yōrā*.

gā, gone, „ *gayōr* (*ā*).

dittā, given, „ *dītōr* (*ā*).

biṭṭhā, seated, „ *biṭhīrā*.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *bāṇṭī dēṇā*, to divide out ; *ghinī ghēṇā*, to take away.

The verb *īṇā*, to come, is irregular, making *yaī-kaī*, having come.

The **Noun of Agency** is formed by changing the *ṇā* (or *nā*) of the infinitive to *nēwālā* (or *nēwālū*). Thus :—

biśṇā, to sit ; *biśṇēwālā*, one who sits or is about to sit.

mānā, to strike ; *mānēwālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *biś*, sit there ; *biśā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

bhūṇā, to become.

īṇā, to come.

ghēṇā, to go.

Imper. 2 sing.

bhō.

āī.

gā or *ghē*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōā*, I may be, and *kuṭṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōū*, and *kuṭṭū* may also be used, though Mr. Bailey (*biśū*, I shall sit) and the Parable (*khāū*, I will eat) employ this form for the future. In the Parable *khāū* may equally well be translated 'I may eat.' In Kāshmīrī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *aū biśtā*, I sit, or am sitting, feminine *aū biśtī*, and so for all persons of the singular. The plural is *ās biśtē* (fem. *biśtī*), we sit or are sitting. Similarly *aū mātā*, I strike, or am striking ; *aū bōlā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth* ; fem. sing. and plur. *tīth*). It does not change for person. Thus, *aū biśtath*, I was sitting ; *ās biśtēth*, we were sitting ; *sū biśtīth*, she was sitting, or they (fem.) were sitting. Similarly *aū mātath*, I was striking, and so on.

The **Future** is formed by adding *al* to the root. Thus, *biśal*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśīl*. Similarly from *mānā*, to strike, *māral*, *mārēl*, *mārīl*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṇā*, to go, we have *ghēl* ; from *khāṇā*, to drink, *khāl* ; from *dēṇā*, to give, *dēl* ; and from *nēṇū*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūṇā, to become, future *bhōl*.

īṇā, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēṭa*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāũ*, I will eat, and Mr. Bailey gives *biśũ*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aũ biśtā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *biśtath*, (if) I had sat, etc. We have an example of it in the Parable, *aũ katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamṛālī and Hindī. Thus :—

aũ biṭṭhā, I sat.

mē mārā, I struck him.

aũ biṭṭhā sā, I have sat.

mē mārā sā, I have struck him.

aũ biṭṭhā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aũ pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tē baũ* (for *baũē*) *dhām lāũ-sī*, thy father has prepared a feast, in which not only is the nominative *baũ* used instead of the agent *baũē*, but also we have *lāũ*, when we should expect *lāi*, although the *sī* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

aũ mārā ghēṭā, I am being struck.

aũ mārā ghēl, I shall be struck.

aũ mārā gā, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāṇā, to eat.

khalāṇā, to give to eat.

pīṇā, to drink.

piwāṇā, to give to drink.

śuṇṇā, to hear.

śuṇāṇā, to cause to hear.

charṇā, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṆGWĀLĪ DIALECT.

(STATE, CHAMBA.)

ੋਸ ਧੰਓ ਮੈਂ ਜੋਧ ਬੈ । ਪੌੜ ਜੋਧ ਯਪੁੰ
 ਧੰਓ ਤੇ ਧੈਲੁ ਤੇ ਧਓਧ ਜੋ ਘਾਧੀ ਤੇਧ
 ਜੋਤੀ ਮੈ । ਤੋਧ ਯਪੁੰ ਘਾਧੀ ਧੰਧੀ ਮਿਤੀ ।
 ਬੈਧ ਧਿਧੰਧ ਪੜ੍ਹੇ ਪੌੜ ਜੋਧ ਯਪੁੰ ਜਲ ਭਿਧ
 ਜੀ ਧਿਧੀ ਮੁਧ ਜੁਲਥੇ ਜਾਧੀ ਸ ।
 ਧਿਧੀ ਯਪੁੰ ਜਲ ਅਧੀ ਪੁਧੰਧ ਭਧ । ਅੰਧਿ ਪਤ
 ਪੁਧੰਧ ਧਧੀ ਤੰਧਿ ਤਿਧ ਜੁਲਥੇ ਜਲੁ ਤੋਧ
 ਸ । ਤੰਧਿ ਜੋ ਭਧ ਪੌੜ ਲਗ । ਤੰਧਿ
 ਜੁਧੰਧੀ ਸੀ ਸ । ਤਿਧੀ ਯਪੁੰ ਧੰਧ ਸੁਧ
 ਸੰਧ ਧਿਧ । ਤੋਧੀ ਯਪੁੰ ਜੋਧ ਜੀ ਤੇ ਜੁਧੰਧ
 ਸੁਧ ਧੰਧ ਭੀਧ ਧਿਧ ਧੰਧ ਧੀ ਧੰਧ । ਤੰਧਿ
 ਜੋਧ ਜੋ ਮੰਧ । ਅੰਧਿ ਤੋਧੇ ਧੰਧ ਧੰਧੀ

ਧੈਲੁ ਮੈਂ ਦਓ ਗੀ ਯਤੋ ਯਯੋ ਤਯੇ । ਤਯੇ
 ਖੜੇ ਤੇ ਮਤੀ ਹੋਈ ਤਯੀ ਤੋਂ ਯਓ ਮੁਖ
 ਮਾਝ ਲਗ । ਯਓ ਯਪੁੰ ਦਓ ਤੇ ਸਲੀ
 ਯਤੋ ਤੋਂ ਤਯੇ ਤੇ ਧੈਤੋ ਤੋਂ ਦਓਯੋ ਮੈਂ ਸੁਗੇ
 ਧਪ ਯਿਯੋ ਯਤੋ ਤੰਦੀਪਪ ਯਿਯੋ । ਯਧ ਤੋਂ
 ਯਿਯੋ ਤੁਝੇ ਤੇ ਗ ਮੁ ਤੋਂ । ਤਿਓ ਤੋਂ ਯਯੋ
 ਤਯੇ ਤਿਓ ਮੈਂ ਦੀ ਰਖ । ਤਓ ਖੜੇ ਤੋਂ ਯਯੋ
 ਯਪੁੰ ਦਓ ਤਯੇ ਤੇ ਗ । ਤਓਤੋ ਮੁਖ ਯੁ ਮੈਂ
 ਯਯੋ ਯਯੋ ਦਓ ਤੇ ਸਤੋ ਲਗੀ ਯਯੋ ਤੋਂ ਮੈਂ
 ਮਿਤੀ ਗਲ ਯੁਗੀ ਯੀ ਯਯੀ ਮਿਤੀ ।

ਯਿਯੋ ਧੈਲੁ ਤੋਂ ਦਓਯੋ ਯਓ ਸੁਗੇ ਦੀ
 ਧਪ ਯਿਯੋ ਤੋਂ ਤੰਦੀ ਧਪ ਯਿਯੋ । ਤੋਂ ਤੋਂ
 ਯਿਯੋ ਯਓ ਯਿਯੋ ਧਯੁ । ਦਓ ਯਪੁੰ ਯਯੋ
 ਤੇ ਧੈਲੁ ਧਯੋ ਧਯੋ ਲਿਯੋ ਯਯੀ

ਘਿਰੁ ਤੰ ਤਸ ਤੇ ਲੁਯੁ । ਤਥੇ ਯੰਗੁਰੀ
 ਲੁਯੁ ਖੁਏ ਭੁਏ ਲੁਯੁ । ਤੰ ਧਰੀ ਯੁਯੁ
 ਲੁ ਤੰ ਧਰੇ ਯੁਯੁ ਧੁਯੁ ੨੩ ਜੇ ਯੁਯੁ
 ਜੇ ਧੁਯੁ ਜੇ ਭਿਤ੍ਰਿਕੁ ਤੁਭਿ ਧੁਯੁ ਜੇ
 ਜੇਭਿ ਮੰ । ਤੁਭਿ ਧਰੇ ਯੁਯੁ ਲਗੇ ॥

ਜੇਭਿ ਯੁਯੁ ਧੁਯੁ । ਜੇਭਿ ਜੀਤੁ
 ਜੀਤੁ ਯੁਯੁ ਤੁਭਿ ਯੁਯੁ ਯੁਯੁ ਯੁਯੁ ਜੁਯੁ ।
 ਤੁਭਿ ਯੁਯੁ ਯੁਯੁ ਤੁਭਿ ਤੁਭਿ ਧੁਯੁ ਲਗੇ
 ੨੩ ਜੀ ਤੁਭਿ ਜੁਯੁ । ਤੁਭਿ ਤੁਭਿ ਤੁਭਿ
 ਯੁਯੁ ਤੁਭਿ ਯੁਯੁ ਜੁਯੁ ਤੁਭਿ ਤੁਭਿ
 ਯੁਯੁ ਲੁਯੁ ਜੀ ਜੀ ਜੇ
 ਜੁਯੁ ਧੁਯੁ ਧੁਯੁ । ਤੁਭਿ ਜੇ ਯੁਯੁ
 ਯੁਯੁ ਤੁਭਿ ਯੁਯੁ ਜੁਯੁ । ਤੁਭਿ
 ਧੁਯੁ ਧੁਯੁ ਯੁਯੁ ਯੁਯੁ

ਬੁਥੁ ਲਗ । ਯਪੁੰ ਧਉ ਤੇ ਧੰਲੁ
 ਲਾ ਤੋ ਮੈਂ ੨੩ੀ ਧਉ ਤੇ ਏਤਲੁ ਆ
 ਤੇ ਧੰਮ ਆਯੋਂ ਧਉ ਤੇ ਉਧ ਤੇ ਮੈਂ ਤੇ
 ਆ ਆ ਲੁ ਧੀ ਨਿਮਿਤੁ ਆ ਧਉ ਧਪੁ
 ਧਉਓ ਆ ਤੇ ਮੈਂ ਆ ਆ ੩੪ । ਮੈਂ ਤੇ
 ਮੈਂ ਧ ਤੇ ਮੈਂ ਤੇ ਮਲ ਮੈਂ ੨੫ੀ ਮੈਂ
 ਮੈਂ ਆ ਆ ਤੇ ਮੈਂ ਮੈਂ ੩੫ੀ ਮੈਂ
 ਲੋ । ਤੇ ਮੈਂ ਤੇ ਮੈਂ ਤੇ ਮੈਂ
 ਤੇ ਮੈਂ ਮੈਂ ਆ ਧਮ । ਤੇ ਮੈਂ ਆ
 ਧਮ ਮੈਂ ਮੈਂ ਤੇ ਧਮ । ਤੇ
 ਧਮੀ ਧਉ ਧੀ ਆ ਆ ਤੇ ਧਮੀ ਧੀ
 ਤੇ ਆ ਆ ਆ ਤੇ ਤੇ ਮੈਂ
 ਆ ਮੈਂ ਤੇ ਤੇ ਤੇ ਆ ਧਮ
 ਮੈਂ ੩ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṄGWĀLĪ DIALECT.

(STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik baũ dō kōā thē. Maṭhar kōā apũ baũ-jē
(Of) one father two sons were. The-younger son his-own father-to
 bōlū, 'hē banā, mē ghar-bārī hēsā kēhrī-dē.' Taũ
said, 'O father, my property(-of) share having-divided-give.' Then
 apũ ghar-bārī bāṇṭī-dittī. Thōrhē dhiārē patyōr maṭhar
his-own property was-divided-out. A-few days after (by-)the-younger
 kōā apũ māl ikitṭh kī, phirī dūr-mulkhē naśī-gā.
son his-own property together was-made, again in-a-far-country ran-away.
 Phirī apũ māl jarōṭī nuāi-chhāi. Jaũ sabh
Again his-own property (in-)debauchery was-squandered. When all
 nuāi-baṭī, taũ tēs-mulkhē kāl bhōi-gā; taũ sē
was-squandered-completely, then in-that-country a-famine became; then he
 ḍhukhā maraṇ lagā. Taũ sahōkāre gī gā; tēnī apũ
hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
 bāg sūr chāraṇ bidhā. Tēnī apũ-manē kī,
field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
 'jē śākrē sūr khātē inī-bichā aũ bī khāñ.' Taũ
what husks the-swine eat those-from-among I too will-eat.' Then
 kōi nā dētā. Jaũ tēsē dhyān ā, unī bōlū,
any-one not gives. When his thought came, by-him it-was-said,
 'mē-bau gī kattō kamē hanē; tēnē khāṇ-jē matī
'my-father in-house how-many labourers are; to-them eating-for much
 rōṭī hanī, tā aũ ḍhukhā maraṇ lagā. Aũ apũ baũ-jō
bread is, and I hungry to-die began. I my-own father-to
 chālī-ghētā, tā tēs-jē bōtā, "hē bauā, mē surgē pāp
am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
 kiā atē tē bī pāp kiā; ab tē kōā bhūṇē
was-committed and thy even sin was-committed; now thy son to-be
 jōgā nā rēhā; jīñ hōr kāmō hanē, tiñ mō bī rakkh."'
worthy not I-remained; as other labourers are, so me too keep."'
 Taũ kharā bhōi-kāi apũ baũ ḍakhē-jē gā. Taũ-tā
Then erect become-having his-own father direction-to he-went Still

dūr thyā, sē kāk-kāk baũ-jē dāh lagī-kāk bhōi ;
far he-was, him seen-having father-to compassion begun-having became ;
 dōur ditti, gal kyārī kī, phāchī ditti.
running was-given, (on-)neck embracing was-made, kisses were-given.

Kōā bōlū, 'hē bauā, aũ (for mē) surgā bī pāp kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tã tē bī pāp kiā, tã tē kōā aũ kiū baũ ?'
and thy even sin was-committed, and thy son I how may-be-made ?'

Baũ apũ kāmē-jē bōlū, 'kharē kharē
The-father his-own labourer-to said, 'good good
 likrē kaḍḍhī-ghinā, tã tēs-jē luā ; hatthē aṅgūthī
clothes bring-ye-forth, and him-to put-ye-on ; on-hand a-ring
 luā, khūrē juṭē luā, tã baḍḍī dhām lā, tã badhē
put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
 karā, yukā ēh mē kōā mō-thyā, sē jintā sā ; hērau-thyā, sē
make-ye, because this my son dead-was, he living is ; lost-was, he
 mēi-gā.' Taũ badhē karan lagē.
found-went.' Then merriments to-make they-began.

Jēṭhā kōā bāg thyā. Joũ gihē nīr ā,
The-elder son (in-)the-field was. When of-the-house near he-came,
 taũ ghīt dhēsṛū rōwā śunā. Taũ ik kāmā bhyā ;
then singing dancing noise was-heard. Then one labourer was-called ;
 tēs puchehhan lagā, 'ēh kī bhō-sū ?' Unī tas-jē
him to-ask he-began, 'this what becoming-is ?' By-him him-to
 bōlū, 'tē bhāi āũ-sā, tã tē baũ dhām
it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast
 lāũ-sī, kī sē rāj-bāj pujjā.' Taũ sē chakhlō-ā ; tã
prepared-is, that he safe-sound arrived.' Then he angry-came ; then
 antar nā gā. Taũ baũ bēhar āi-kāk thuthan
inside not he-went. Then the-father outside come-having to-conciliate
 lagā. Apũ baũ-jē bōlan lagā, 'hēr, mē ētti barē
began. His-own father-to to-say he-began, 'see, by-me so-many years
 tē tēhal kī, tē bōk-kiā bāhar nā bhōā ; tē mō-jē
thy service was-done, thy sayings-from out not I-became ; by-thee me-to
 ik chhēlū bī nā dittū kī aũ apũ bachhbhōi-kanē
one kid even not was-given that I my-own friends-with
 mōj katath. Joũ iē kōā ā, jēn tē
happiness might-have-made. When thy son came, by-whom thy
 māl jarōṭī-mē guāi-chhāi, taũ tasi-dōstī dhām lāi.
property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōlū, ‘ hē kōā, tū rōj mō-kē asū ;
By-him him-to it-was-said, ‘ O son, thou daily (always) me-with art ;
 jē mō-kē asū, sē sabh tē asū ; taū asī badhē bī
whatever me-with is, that all thine is ; then we happiness also
 karaṇ tã khusī bī bhūṇ thiā, kī tē bhāī
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thiā, sē jintā sā ; hīrau-thyā, ab mēi-gā.’
dead-was, he living is ; lost-was, now found-went.’

LIST OF STANDARD WORDS AND

English.	Chamṣālī.	Gādī or Bharmaurī.
1. One . . .	Ikk . . .	Ak . . .
2. Two . . .	Dō . . .	Dāī . . .
3. Three . . .	Trai . . .	Trāī . . .
4. Four . . .	Chaur . . .	Chaur, chōūr . . .
5. Five . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhī . . .	Chhīā . . .
7. Seven . . .	Satt . . .	Satt . . .
8. Eight . . .	Atṭh . . .	Atṭh . . .
9. Nine . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Dakh . . .
11. Twenty . . .	Bih . . .	Bih, bihī . . .
12. Fifty . . .	Pañjah . . .	Pañjah . . .
13. Hundred . . .	Sau . . .	Khau . . .
14. I . . .	Hañ . . .	Añ, mñ, āñ . . .
15. Of me . . .	Mērā . . .	Mērā . . .
16. Mine . . .	Mērā . . .	Mērā . . .
17. We . . .	Asī . . .	Assō, assñ . . .
18. Of us . . .	Hamārā . . .	Indhā . . .
19. Our . . .	Hamārā . . .	Indhā . . .
20. Thou . . .	Tū . . .	Tñ . . .
21. Of thee . . .	Tērā . . .	Tērā . . .
22. Thine . . .	Tērā . . .	Tērā . . .
23. You . . .	Tusī . . .	Tussō, tussñ . . .
24. Of you . . .	Tumhārā . . .	Tundhā . . .
25. Your . . .	Tumhārā . . .	Tundhā . . .

PHRASES IN THE CHAMĒĀLT DIALECTS.

Churāhl.	Paṅgwāli.	English.
Ak, ikk	Yak, ik	1. One.
Də, dər	Dāl, dō	2. Two.
Trē, trāi	Tlāi	3. Three.
Chōūr	Chaur. . . .	4. Four.
Pañj	Pañj	5. Five.
Chhē, chhā	Chhē, chhō	6. Six.
Satt	Satt	7. Seven.
Atṭh	Atṭh	8. Eight.
Naō	Naō	9. Nine.
Daś	Daś	10. Ten.
Bih	Bih	11. Twenty.
Pañjāh	Pañjāh	12. Fifty.
Śo	Saō	13. Hundred.
Aū	Aū	14. I.
Minḍā	Mē, mā	15. Of me.
Minḍā	Mē, mā	16. Mine.
Ahē	Aa, āa	17. We.
Asēṛā	Hē	18. Of us.
Asēṛā	Hē	19. Our.
Tū	Tū	20. Thou
Tinḍā	Tē, tā	21. Of thee.
Tinḍā	Tē, tā	22. Thine.
Tohē, tōē	Tus, tūh	23. You.
Tuhārā, tuārā	Tūh	24. Of you.
Tuhārā, tuārā	Tūb	25. Your.

English.	Chamṣāl.	Gādī or Bharmaurī.
26. He . . .	Ō, sē . . .	Ōh, uh, sē . . .
27. Of him . . .	Usē-rā . . .	Usērā . . .
28. His . . .	Usē-rā . . .	Usērā . . .
29. They . . .	Ō, sē . . .	Ōh, sē . . .
30. Of them . . .	Unhē-rā . . .	Unhērā, unhārā, ūārā . . .
31. Their . . .	Unhē-rā . . .	Unhērā, unhārā, ūārā . . .
32. Hand . . .	Hatth . . .	Hatth . . .
33. Foot . . .	Pair . . .	Parar . . .
34. Nose . . .	Nakk . . .	Nakk . . .
35. Eye . . .	Hākh . . .	Hākkhrī, hākhar . . .
36. Mouth . . .	Mūh . . .	Mūh . . .
37. Tooth . . .	Dand . . .	Dand . . .
38. Ear . . .	Kann . . .	Kann . . .
39. Hair . . .	Bāl . . .	Kharā . . .
40. Head . . .	Sar . . .	Śir . . .
41. Tongue . . .	Jibbh . . .	Jibbh . . .
42. Belly . . .	Pēt . . .	Pēt . . .
43. Back . . .	Pitth . . .	Pitth . . .
44. Iron . . .	Lohā . . .	Lohā . . .
45. Gold . . .	Sunnā . . .	Sunnā . . .
46. Silver . . .	Chāndī . . .	Chāndī . . .
47. Father . . .	Bab, babb . . .	Bab . . .
48. Mother . . .	Mā . . .	Mā, iji, ijai . . .
49. Brother . . .	Bhāī . . .	Bhāī . . .
50. Sister . . .	Bhōṇ, baiḥ . . .	Bhōṇ . . .
51. Man . . .	Māḥū, ādmī . . .	Māḥū . . .
52. Woman . . .	Trīmat . . .	Trīmat . . .

Churāhl.	Paṅgwālī.	English.
Ō	Sō, oh	26. He.
Usērā	Ēsā	27. Of him.
Usērā	Ēsā	28. His.
Ō	Un	29. They.
Unhērā	Un-kēā	30. Of them.
Unhērā	Un-kēā	31. Their.
Hatth, hatt	Hatth	32. Hand.
Paṛ, pēr	Khūr, khūr	33. Foot.
Nak	Nak, nakh	34. Nose.
Ṭir, ākhri	Ṭir	35. Eye.
Mūh	Āsi	36. Mouth.
Dant	Dant, dand	37. Tooth.
Kann	Kann	38. Ear.
Kēs, siruāl	Kēs	39. Hair.
Śir	Magar, kupāl	40. Head.
Jibh	Jibh	41. Tongue.
Paṭ	Pēt	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lohā	Lohā	44. Iron.
Sunnā	Sunnā	45. Gold.
Chādi	Ruppā	46. Silver.
Babb, babb	Bau, babb, baū	47. Father.
Yāhē, mā	Ī, ijji	48. Mother.
Bhāi, bhāi	Bhāi (elder), bhāi (younger).	49. Brother.
Bhī (younger)	Daddi, dēddi (elder), bhāi (younger).	50. Sister.
Māhā, māhā	Māhā, māhā, māh	51. Man.
Trimat	Jhālā, jēhālā	52. Woman.

English.	Chamṣālī.	Gādī or Bharmaurī.
53. Wife . . .	Lārī . . .	Lārī, nabī, bōṭarī . . .
54. Child . . .	Bachohā, jāgat, kuṛī (<i>a girl</i>)	Nikkā, bachohā . . .
55. Son . . .	Putr, puttar . . .	Putr . . .
56. Daughter . . .	Dhīn . . .	Dhīn . . .
57. Slave . . .	Kammā . . .	Kāmā . . .
58. Cultivator . . .	Karsān . . .	Karsān . . .
59. Shepherd . . .	Puhāl, puhālā . . .	Pāhl, puhāl . . .
60. God . . .	Parmēsur . . .	Pramēsur . . .
61. Devil . . .	Bhūt, pasāch . . .	Rākis, bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj, dhyārā . . .
63. Moon . . .	Chandramā . . .	Chandarmā . . .
64. Star . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Agg . . .	Āg . . .
66. Water . . .	Pāpī . . .	Pāpī . . .
67. House . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttā . . .	Kutr, kutār . . .
71. Cat . . .	Billī . . .	Billī, bilārī . . .
72. Cock . . .	Kukkaṛ . . .	Kukaṛ . . .
73. Duck . . .	Batak . . .	Batak . . .
74. Ass . . .	Khotā, gadhā . . .	Khotā, gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chīṛī, chīṛū . . .	Chīṛī . . .
77. Go . . .	Jā . . .	Gāh . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Baih . . .	Bākh . . .

Churāhī.	Paṅgwālī.	Engli-h.
Jō	Jōlli, dzōlli	53. Wife.
Bachohā	Bachchā	54. Child.
Puttar	Kōā	55. Son.
Dhiū, dhēn	Kūl, kuṛ	56. Daughter.
Kāmā	Kamā, kāmā	57. Slave.
Kirśān	Jimdār	58. Cultivator.
Puāl	Puhāl	59. Shepherd.
Parmēsūr	Pramēsūr	60. God.
Bhūt	Ehūt	61. Devil.
Sūrj, dīh	Dēs	62. Sun.
Chandramā, śuklī	Jōsan	63. Moon.
Tārā	Tārā	64. Star.
Agg	Ag	65. Fire.
Pāṇī	Pāṇī	66. Water.
Ghar	Gih, gī	67. House.
Ghōṛā	Ghōṛā	68. Horse.
Gā	Gōrā, gā	69. Cow.
Kuttā	Kuttar	70. Dog.
Billī, bōrālī	Balā, balār	71. Cat.
Kukkar	Kukkar	72. Cock.
Batak	Batak	73. Duck.
Khotā, gadhā	Khotā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chīṛī, pākhrū	Chārī, pakhrū	76. Bird.
Gāh	Gā	77. Go.
Khā	Khā	78. Eat.
Bēs	Bīs	79. Sit.

English.	Chamṣāḷi.	Gādī or Bharmaurī.
80. Come . . .	Ā, (<i>inf.</i>) ipā . . .	Āi . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khaṛā hō . . .	Khaṛā bhō . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dō . . .	Dō . . .
85. Run . . .	Dor . . .	Daur . . .
86. Up . . .	Uppar . . .	Upar . . .
87. Near . . .	Nērō, nīr . . .	Nērō . . .
88. Down . . .	Jhik . . .	Bunh . . .
89. Far . . .	Dūr . . .	Dūr . . .
90. Before . . .	Aggō . . .	Agūh . . .
91. Behind . . .	Pichchō . . .	Pichūh . . .
92. Who . . .	Kuṇ . . .	Kun . . .
93. What . . .	Kai . . .	Kiā, kyā . . .
94. Why . . .	Kiñjō . . .	Kajō . . .
95. And . . .	Hōr, atō . . .	Atō, hōr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jō . . .	Jō . . .
98. Yes . . .	Hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hē . . .	Hāō . . .
101. A father . . .	Bab . . .	Bab . . .
102. Of a father . . .	Babbō-rā . . .	Babā-rā, babō-rā . . .
103. To a father . . .	Babbā-jō . . .	Babā-jō . . .
104. From a father . . .	Babiā-kachhā . . .	Babā-thaū . . .
105. Two fathers . . .	Dō babb . . .	Dūi bab . . .
106. Fathers . . .	Babb . . .	Bab . . .

Churāhi.	Paṅgwāli.	English.
Ā, āēh	Ai	80. Come.
Mār	Kuṭṭ	81. Beat.
Khaṛō uṭh	Khaṛā bhō	82. Stand.
Mar	Mar	83. Die.
Dō	Dō	84. Give.
Daur, khiṭdō, naś	Dōṛ, naś	85. Run.
Upar, ubrō	Baṭh	86. Up.
Niṛ, lādho	Niṛ	87. Near.
Hēṭh, iṇḍō	Bunh, ūṛō	88. Down.
Dūr	Dūr	89. Far.
Aggō, aggar, hāgrō, agrhō	Agar	90. Before.
Pichchū, pichchō	Patū, patā	91. Behind.
Kaṇū	Kaū	92. Who.
Kutū, kitū	Ki	93. What.
Kaini, kēini	Kis	94. Why.
Hōr	Hōrā	95. And.
Par	Par	96. But.
Jō	Yiū	97. If.
Hā	Ā	98. Yes.
Nā	Nā	99. No.
IIāō	IIāō	100. Alas.
Babb	Bau	101. A father.
Babbō-ra	Bauē	102. Of a father.
Babbā-ni, babbō-ni	Bau-jō	103. To a father.
Babbā-kanā, babbō-kanā	Bau-kiā	104. From a father.
Dō babb	Dāi bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chamṣālī.	Gādi or Bharmaurī.
107. Of fathers . . .	Babbā-rā . . .	Babā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babā-thaū . . .
110. A daughter . . .	Dhīn . . .	Dhīn, kuḷi . . .
111. Of a daughter . . .	Dhīnā-rā . . .	Dhīnā-rā, kuḷi-rā . . .
112. To a daughter . . .	Dhīnā-jō . . .	Dhīnā-jō, kuḷi-jō . . .
113. From a daughter . . .	Dhīnā-kachhā . . .	Dhīnā-thaū, kuḷi-thaū . . .
114. Two daughters . . .	Dō dhīnā . . .	Dāi dhīnā, dāi kuḷi . . .
115. Daughters . . .	Dhīnā . . .	Dhīnā, kuḷi . . .
116. Of daughters . . .	Dhīnā-rā . . .	Dhīnā-rā, kuḷi-rā . . .
117. To daughters . . .	Dhīnā-jō . . .	Dhīnā-jō, kuḷi-jō . . .
118. From daughters . . .	Dhīnā-kachhā . . .	Dhīnā-thaū, kuḷi-thaū . . .
119. A good man . . .	Bhalā ādmi . . .	Kharā māhṇū . . .
120. Of a good man . . .	Bhalā ādmi-rā . . .	Kharā māhṇū-rā . . .
121. To a good man . . .	Bhalā ādmi-jō . . .	Kharā māhṇū-jō . . .
122. From a good man . . .	Bhalā ādmi-kachhā . . .	Kharā māhṇū-thaū . . .
123. Two good men . . .	Dō bhalā ādmi . . .	Dāi kharā māhṇū . . .
124. Good men . . .	Bhalā ādmi . . .	Kharā māhṇū . . .
125. Of good men . . .	Bhalā ādmiyā-rā . . .	Kharā māhṇū-rā . . .
126. To good men . . .	Bhalā ādmiyā-jō . . .	Kharā māhṇū-jō . . .
127. From good men . . .	Bhalā ādmiyā-kachhā . . .	Kharā māhṇū-thaū . . .
128. A good woman . . .	Bhali trīmat . . .	Khari trīmat . . .
129. A bad boy . . .	Burā jāgat . . .	Burā gabhrū . . .
130. Good women . . .	Bhali trīmatā . . .	Khari trīmat . . .
131. A bad girl . . .	Burā kuḷi . . .	Burī kuḷi . . .
132. Good . . .	Bhalā, kharā . . .	Kharā, bhalā . . .
133. Better . . .	(Us-kaohba) kharā . . .	Matā kharā . . .

Churāhi.	Paṅgwāli.	English.
Babbē-rā . . .	Bauḍ . . .	107. Of fathers.
Babbā-nī, babbē-nī . . .	Baṇ-jō . . .	108. To fathers.
Babbā-kanā, babbē-kanā . . .	Baṇ-kiā . . .	109. From fathers.
Dhī . . .	Kāi . . .	110. A daughter.
Dhēnā-rā . . .	Kāi-ā . . .	111. Of a daughter.
Dhēnā-nī . . .	Kāi-jō . . .	112. To a daughter.
Dhēnā-kanā . . .	Kāi-kiā . . .	113. From a daughter.
Dō dhēnō . . .	Dōi kāi . . .	114. Two daughters.
Dhēnō . . .	Kāi . . .	115. Daughters
Dhēnā-rā . . .	Kāi-ā . . .	116. Of daughters.
Dhēnā-nī . . .	Kāi-jō . . .	117. To daughters.
Dhēnā-kanā . . .	Kāi-kiā . . .	118. From daughters.
Bhalā mēhnū . . .	Bhalā māhnū . . .	119. A good man.
Bhalē mēhnū-rā . . .	Bhalē māhnū-ā . . .	120. Of a good man.
Bhalē mēhnū-nī . . .	Bhalē māhnū-jō . . .	121. To a good man.
Bhalē mēhnū-kanā . . .	Bhalē māhnū-kiā . . .	122. From a good man.
Dō bhalē mēhnū . . .	Dōi bhalē māhnū . . .	123. Two good men.
Bhalē mēhnū . . .	Bhalē māhnū . . .	124. Good men.
Bhalē mēhnū-rā . . .	Bhalē māhnū-ā . . .	125. Of good men.
Bhalē mēhnū-nī . . .	Bhalē māhnū-jō . . .	126. To good men.
Bhalē mēhnū-kanā . . .	Bhalē māhnū-kiā . . .	127. From good men.
Bhalī trīmat . . .	Bhalī jhalānū . . .	128. A good woman.
Burā gabhrū . . .	Burā kōā . . .	129. A bad boy.
Bhalī trīmatō . . .	Bhalī jhalānū . . .	130. Good women.
Burī kuḷī . . .	Burī kūi . . .	131. A bad girl.
Bhalā, kharā . . .	Bhalā, kharā . . .	132. Good.
(Ēs-kanā) kharā . . .	(Tēs-kiā) kharā . . .	133. Better.

English.	Chamṣāl.	Gādi or Bharmauri.
134. Best . . .	Sabhni-kachhā kharā . . .	Sabhi-thaũ kharē . . .
135. High . . .	Uchchā . . .	Uthpā . . .
136. Higher . . .	(Us-kachh) uchchā . . .	Matā uthpā . . .
137. Highest . . .	Sabhni-kachhā uchchā . . .	Sabhi-thaũ uthpā . . .
138. A horse . . .	Ghōpā . . .	Ghōpā . . .
139. A mare . . .	Ghōpi . . .	Ghōpi . . .
140. Horses . . .	Ghōpō . . .	Ghōpō . . .
141. Mares . . .	Ghōpi . . .	Ghōpi . . .
142. A bull . . .	Sānh . . .	Sānh . . .
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Sānh . . .	Sānh . . .
145. Cows . . .	Gāi . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kutr . . .
147. A bitch . . .	Kutti . . .	Kutri . . .
148. Dogs . . .	Kuttō . . .	Kutr . . .
149. Bitches . . .	Kutti . . .	Kutri . . .
150. A he-goat . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakri . . .	Bakri . . .
152. Goats . . .	Bakrō . . .	Bakrō . . .
153. A male deer . . .	Harap . . .	Harap . . .
154. A female deer . . .	Harpi . . .	Harpi . . .
155. Deer . . .	Harap . . .	Harap . . .
156. I am . . .	Haũ hai . . .	Aũ hũ, hā . . .
157. Thou art . . .	Tñ hai . . .	Tū haĩ, hā . . .
158. He is . . .	Ō hai . . .	Ōh hā . . .
159. We are . . .	Asi hin . . .	Assō hũ, han . . .
160. You are . . .	Tusi hin . . .	Tussō hin, han . . .

Churāhi.	Pahgwāll.	English.
Sabhnā-kanā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthṛā	Uthēā	135. High.
Īs-kanā uthṛā . . .	(Tēs-kiā) uthēā . . .	136. Higher.
Śabhnā-kanā uthṛā . . .	Sabī-kiā uthēā . . .	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛī	Ghōṛī	141. Mares.
Dānt	Chūr	142. A bull.
Gā	Gōṛā	143. A cow.
Dānt	Chūr	144. Bulls.
Gāī	Gōṛē, chūrī	145. Cows.
Kuttā	Kuttar	146. A dog.
Kutti	Kuttri	147. A bitch.
Kuttē	Kuttrē	148. Dogs.
Kutti	Kuttri	149. Bitches.
Bakrā	Bakrā	150. A he-goat.
Bakrī	Bakrī	151. A female goat.
Bakrē	Bakrē	152. Goats.
Haran	Haraṇ	153. A male deer.
Harnī	Harṇī	154. A female deer.
Haran	Haraṇ	155. Deer.
Aū ā	Aū asā, sē, as	156. I am.
Tā ā, ātē	Tā asā, sē, as	157. Thou art.
Ō ā, ātē	Sē asā, sē, as, ahi	158. He is.
Ahē ātē	As asē, sē, as	159. We are.
Tuhē ātē	Tus asē, sē, as	160. You are.

English.	Chamṣālī.	Gāḍī or Bharmaurī.
161. They are . . .	Ō hin . . .	Ōh hin, han . . .
162. I was . . .	Hañ thiya . . .	Añ thā . . .
163. Thou wast . . .	Tñ thiya . . .	Tñ thā . . .
164. He was . . .	Ō thiya . . .	Ōh thā . . .
165. We were . . .	Asi thiyē . . .	Assē thīē . . .
166. You were . . .	Tusi thiyē . . .	Tussē thīē . . .
167. They were . . .	Ō thiyē . . .	Ōh thīē . . .
168. Be . . .	Hō . . .	Bhō . . .
169. To be . . .	Hūpā . . .	Bhōpā . . .
170. Being . . .	Hundā . . .	Bhōudā . . .
171. Having been . . .	Hōi-kari . . .	Bhūchh-kari . . .
172. I may be . . .	Hañ hōā . . .	Añ bhuchhū . . .
173. I shall be . . .	Hañ hōlā . . .	Añ bhōlā, bhuchhūlā . . .
174. I should be . . .	Hañ hundā . . .	.....
175. Beat . . .	Mār . . .	Mār . . .
176. To beat . . .	Māpā . . .	Mārnā . . .
177. Beating . . .	Mārdā . . .	Mārdā . . .
178. Having beaten . . .	Māri-kari . . .	Māri-kari . . .
179. I beat . . .	Hañ mārdā . . .	Añ mārdā, mārandā, mārnū . . .
180. Thou beatest . . .	Tñ mārdā . . .	Tñ mārdā, mārandā, mārnē . . .
181. He beats . . .	Ō mārdā . . .	Ōh mārdā, mārandā . . .
182. We beat . . .	Asi mārde . . .	Assē mārde, mārandē, mārnū . . .
183. You beat . . .	Tusi mārde . . .	Tussē mārde, mārandē, mārnū . . .
184. They beat . . .	Ō mārde . . .	Ōh mārde, mārandē . . .
185. I beat (<i>Past Tense</i>) . . .	Mañ marēā . . .	Mōñ mārñ . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tañ mārēā . . .	Tañ mārñ . . .
187. He beat (<i>Past Tense</i>) . . .	Unī mārēā . . .	Unī mārñ . . .

Churāhi.	Paṅgwāli.	English.
Ō ātē	Sō asē, sē, as, ahj	161. They are.
Aũ thēā	Aũ thyā	162. I was.
Tā thēā	Tā thyā	163. Thou wast.
Ō thēā	Sē thyā	164. He was.
Ahē thiē	As thyē	165. We were.
Tuhē thiē	Tus thyē	166. You were.
Ō thiē	Sē thyē	167. They were.
Bhō	Bhō	168. Be.
Bhōṇ	Bhōṇ	169. To be.
Bhundā, bhōntā	Bhūtā	170. Being.
Bhōi-kari	Bhōi-kari, bhōi-kai	171. Having been.
Aũ bhōā	Aũ bhōā	172. I may be.
Aũ bhōmā	Aũ bhōi	173. I shall be.
Aũ bhōntā, bhundā	Aũ bhūtā	174. I should be.
Mār	Kuṭṭ	175. Beat.
Mārā, māṇ	Kuṭṭā	176. To beat.
Mārdā, mārta	Kuṭṭā	177. Beating.
Māri-kari	Kuṭṭi-kari	178. Having beaten.
Aũ mārta, mārta ā, ā mārta	Aũ kuṭṭā	179. I beat.
Tā mārta, mārta ā, ā mārta	Tā kuṭṭā	180. Thou beatest.
Ō mārta, mārta ā, ā mārta	Sē kuṭṭā	181. He beats.
Ahē mārte, mārte, ātē mārte	As kuṭṭē	182. We beat.
Tuhē mārte, mārte, ātē mārte	Tus kuṭṭē	183. You beat.
Ō mārte, mārte, ātē mārte	Sē kuṭṭē	184. They beat.
Mā mārēā	Māi kuṭṭā	185. I beat (<i>Past Tense</i>).
Tā mārēā	Tāi kuṭṭā	186. Thou beatest (<i>Past Tense</i>).
Unī mārēā	Tēni kuṭṭā	187. He beat (<i>Past Tense</i>).

English.	Chamṣāji.	Gādī or Bharmaurī.
188. We beat (<i>Past Tense</i>)	Asā mārēā . . .	Assō mārñ . . .
189. You beat (<i>Past Tense</i>)	Tusā mārēā . . .	Tussō mārñ . . .
190. They beat (<i>Past Tense</i>)	Unhā mārēā . . .	Ūiyē mārñ . . .
191. I am beating . . .	Hañ mardā hai . . .	Añ mardā-hñ, māranda-hñ
192. I was beating . . .	Hañ mār-lā-thiyā . . .	Añ mardā-thñ . . .
193. I had beaten . . .	Mañ mārēā-thiyā . . .	Mañ mārñ-thñ . . .
194. I may beat . . .	Hañ mārā . . .	Añ mārñ, mārñ
195. I shall beat . . .	Hañ mār-lā . . .	Añ mār-lā, mārñ-lā . . .
196. Thou wilt beat . . .	Tñ mār-lā . . .	Tñ mār-lā . . .
197. He will beat . . .	Ō mār-lā . . .	Ōh mār-lā . . .
198. We shall beat . . .	Asī mār-lē . . .	Assō mār-lē, mārñ-lē . . .
199. You will beat . . .	Tusī mār-lē . . .	Tussō mār-lē . . .
200. They will beat . . .	Ō mār-lē . . .	Ōh mār-lē . . .
201. I should beat . . .	Hañ mardā . . .	.....
202. I am beaten . . .	Hañ mārēā jandā-hai . . .	Añ mār-yā gāhndā . . .
203. I was beaten . . .	Hañ mārēā jandā-thiyā . . .	Añ mār-yā gāhndā-thñ . . .
204. I shall be beaten . . .	Hañ mārēā-jallā . . .	Añ mār-yā gāhlā . . .
205. I go . . .	Hañ jandā . . .	Añ gāhndā, gāhndñ . . .
206. Thou goest . . .	Tñ jandā . . .	Tñ gāhndā . . .
207. He goes . . .	Ō jandā . . .	Ōh gāhndā . . .
208. We go . . .	Asī jandē . . .	Assō gāhndē . . .
209. You go . . .	Tusī jandē . . .	Tussō gāhndē . . .
210. They go . . .	Ō jandē . . .	Ōh gāhndē . . .
211. I went . . .	Hañ gēā . . .	Añ gō, guchhū-rā . . .
212. Thou wentest . . .	Tñ gēā . . .	Tñ gō, guchhñ-rā . . .
213. He went . . .	Ō gēā . . .	Ōh gō, guchhñ-rā . . .
214. We went . . .	Asī gē . . .	Assō gō, guchhñ-rō . . .

Churāhi.	Pahgwāli.	English.
Ahē mārēā . . .	As kuṭṭā . . .	188. We beat (<i>Past Tense</i>).
Tuhē mārēā . . .	Tus kuṭṭā . . .	189. You beat (<i>Past Tense</i>).
Unā mārēā . . .	Tēnhī kuṭṭā . . .	190. They beat (<i>Past Tense</i>).
Aū mārā-ā . . .	Aū kuṭṭā asā . . .	191. I am beating.
Aū mārā-thēā . . .	Aū kuṭṭā thyā . . .	192. I was beating.
Mī mārēā-thēā . . .	Maī kuṭṭā-thyā . . .	193. I had beaten.
Aū mārā . . .	Aū kuṭṭā . . .	194. I may beat.
Aū māmā . . .	Aū kuṭṭāl . . .	195. I shall beat.
Tū mārēā . . .	Tū kuṭṭāl . . .	196. Thou wilt beat.
Ō mārēā . . .	Sē kuṭṭāl . . .	197. He will beat.
Ahē māmā . . .	As kuṭṭū . . .	198. We shall beat.
Tuhē mārēā . . .	Tus kuṭṭēl . . .	199. You will beat.
Ō mārēā . . .	Sē kuṭṭēl . . .	200. They will beat.
Aū mārā, mārā . . .	Aū kuṭṭā . . .	201. I should beat.
Aū mārēā-gāthā . . .	Aū mārēā-ghēthā . . .	202. I am beaten.
Aū mārēā-gēā . . .	Aū mārēā-gā . . .	203. I was beaten.
Aū mārēā-gammā . . .	Aū mārēā-ghēl . . .	204. I shall be beaten.
Aū gāthā . . .	Aū ghēthā . . .	205. I go.
Tū gāthā . . .	Tū ghēthā . . .	206. Thou goest.
Ō gāthā . . .	Sē ghēthā . . .	207. He goes.
Ahē gāthē . . .	As ghēthē . . .	208. We go.
Tuhē gāthē . . .	Tus ghēthē . . .	209. You go.
Ō gāthē . . .	Sē ghēthē . . .	210. They go.
Aū gēā . . .	Aū gā . . .	211. I went.
Tū gēā . . .	Tū gā . . .	212. Thou wentest.
Ō gēā . . .	Sē gā . . .	213. He went.
Ahē gēē . . .	As gēē . . .	214. We went.

English.	Chamṣālī.	Gādī or Bharmaurī.
215. You went . . .	Tusī gē . . .	Tussō gē, guohhū-rō . . .
216. They went . . .	Ō gē . . .	Ōh gē, guohhū-rō . . .
217. Go . . .	Jā . . .	Gāh . . .
218. Going . . .	Jāndā . . .	Gāhndā . . .
219. Gone . . .	Gēō-rā . . .	Gō, guohhūrā . . .
220. What is your name ? . . .	Tērā nā kai hai ? . . .	Tundhā nā kyā ? . . .
221. How old is this horse ?	Is ghōrō-rī kitnī umar hai ?	Īs ghōrō-rī kōtrī umbar hā ?
222. How far is it from here to Kashmir ?	Idhā-kachhā Kasmīr kitnē dūr hai ?	Īthiā-thaū Kasmīr kōtrī dūr hā ?
223. How many sons are there in your father's house ?	Tumbhārē babhō-rō gharē kitnē puttār hin ?	Tērō babhō-rō gharā-mā kōtrō putr hin ?
224. I have walked a long way to-day.	Ajj haū dūrā-tikar haṇḍā	Ajj aū matō dūr haṇḍhū .
225. The son of my uncle is married to his sister.	Mērō chāchē-rō puttārō usō-rī bhēṇ byāhī.	Mērō kakkā-rō putrō usō-rī bhēṇī sētō byāh karā.
226. In the house is the saddle of the white horse.	Hachēhē ghōrō-rī kāthī gharē andar hai.	Hachēhē ghōrō-rī kāthī gharā-mā hā.
227. Put the saddle upon his back.	Usō-rī piṭṭhī uppar kāthī bāh.	Usō-rī piṭṭhī-par kāthī pā .
228. I have beaten his son with many stripes.	Maī usō-rō puttrā-jō matā mārēā.	Usō-rō gabhrū-jō maī matō kōrō-sētō mārū.
229. He is grazing cattle on the top of the hill.	Sē daṅgrā-jō dhārē-rī chōṭī-par chārēā kardā hai.	Dhārā-rī chōṭī puṭhī gōrū chārū-kardā-hā.
230. He is sitting on a horse under that tree.	Sē us rukkhē-rō hōṭh ghōrō-par biṭhō-rā-hē.	Ōh us rukkhā talō ghōrō-par biṭhū-rā hā.
231. His brother is taller than his sister.	Usō-rā bhāī appī bhēṇī-kachhā lammā hai.	Usō-rā bhāī appī bhēṇī-thaū lammā hā.
232. The price of that is two rupees and a half.	Iddhē-rā mul dhāī rupayyē hai.	Usō-rā mul dhāī rupayyē hā.
233. My father lives in that small house.	Mērā bab us nikkē gharā andar railndā-hai.	Mērā bab us lauhkrō gharā-mā railndā-hā.
234. Give this rupee to him	Us-jō ēh rupayyā dē .	Īh rupayyā us-jō dē .
235. Take those rupees from him.	Us-kachhā sē rupayyē lō .	Ōh rupayyā us-thaū lō .
236. Beat him well and bind him with ropes.	Us-jō juṭī mār. atō jōrī kanō jakar.	Us-jō dubī-karī mār, atō jōrō-sētō bannh.
237. Draw water from the well.	Khūbē-kachhā pāṇī kaḍh .	Khūhē-thaū pāṇī kaḍh .
238. Walk before me .	Mērō aggē chal . . .	Mērī agūh chal . . .
239. Whose boy comes behind you ?	Kusō-rā jāgat tērō pichehō indā-hai ?	Tērō pichehū kasō-rā gabhrū hā chalā-rā ?
240. From whom did you buy that ?	Taī sē kus-kachhā kharidēā ?	Taī ōh kas-thaū kharidā-hā ?
241. From a shopkeeper of the village.	Grā-rō ikk haṭwāṇīō-kachhā.	Girā-rō haṭwāṇīō-thaū .

Churāhī.	Paṅgwāli.	English.
Tuhē gēō	Tus gēō	215. You went.
Ō gēō	Se gēō	216. They went.
Gēā	Gā	217. Go.
Gāthā	Ghētā	218. Going.
Gēā	Gā	219. Gone.
Tindā nā kitā ā ? . . .	Tē nā kī ?	220. What is your name ?
Ēs ghōrō-rī kētrōrī numbar ā ?	Ēh ghōrā katt bahrā bhāā ?	221. How old is this horse ?
Idhā-kanā Kasmīr ketrōrī dūr ā ?	Iriyā Kasmīr kattrā dūr ahi ?	222. How far is it from here to Kashmir ?
Tindē-babbē-rē gharō kētrōrē puttār āā ?	Tē banō gih katt kōā asō ?	223. How many sons are there in your father's house ?
Ajj aī baī dūr hanṭēā . .	Ajj aī dūr hanṭhū . . .	224. I have walked a long way to-day.
Minḍē chachē-rē puttrō usē- rī bhūpī-kanē janēī kī.	Mē kakkō kōā usō daddī dzōl byāh.	225. The son of my uncle is married to his sister.
Gharō haohchhō ghōrō-rī kāthī ā.	Gihē antar haohchhō ghōrō kāthī asī.	226. In the house is the saddle of the white horse.
Usē-rī piṭṭhī-par kāthī bāh.	Asō piṭṭh-putṭh kāthī rakkh.	227. Put the saddle upon his back.
Mī tisē-rē puttrā pran matī mār dītī.	Mē asā kōā matā kuttā . .	228. I have beaten his son with many stripes.
Ō dhārā-rī chōṭī prani gōrū chātā-ā.	Ōh rēhī chōṭī putṭh gōrū chātā lagōrā asā.	229. He is grazing cattle on the top of the hill.
Sō us būṭṭō hēṭṭh ghōrō prani bēṭhōrā-ā.	Ōh ghōrō putṭh us būṭō pār bēṭhōrā asā.	230. He is sitting on a horse under that tree.
Usē-rā bhāō usē-rī bhūpī- kanā lammā ā.	Usō bhāī usō daddī-kiā lammā asā.	231. His brother is taller than his sister.
Usē-rū mul adhāō rupayyō ā.	Usō mull adhāī rupayyā asā.	232. The price of that is two rupees and a half.
Minḍā bābb us nikko gharā-mā bastā-ā.	Mē bau us mathrō gih antar biṭā ahi.	233. My father lives in that small house.
Us-nī rupayyā dē	Ēh rupayyā as-dī dē-dē . .	234. Give this rupee to him.
Ō rupayyō us-kanā lai . .	As-kiā ōh rupayyō nō . .	235. Take those rupees from him.
Us-nī jugṭī mārī-kārī dōrū- lā bannh.	Us-dī jugṭī kutṭhōr rajurī lāi bannh.	236. Beat him well and bind him with ropes.
Khūhā-kanā pāpī kadḍh . .	Khūhō-kiā pāpī kadḍh . .	237. Draw water from the well.
Mū hāgrō chal	Mē agar agar hanṭh . . .	238. Walk before me.
Kusē-rā gabhrā tindē picchēō ēṭā ?	Kasā kōā tē patō itā ? . .	239. Whose boy comes be- hind you ?
Ō taī kus-kanā mulē lēā ? .	Taī ēh kas kiā ghinā ? . .	240. From whom did you buy that ?
Girāyyō-rē haṭṭiwānī-kanā	Girāō haṭwānī-kiā	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwālī has been, for questions of geographical convenience, classed as a dialect of Chamṛālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwālī should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmīrī, and Paṅgwālī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmīrī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwālī also shows signs of Chamṛālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwālī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects:—

										Number of speakers, 1901.
Bhadrawāhī	}	.	.	.	.	.	.	.	.	20,977
Bhaḷēsī		.	.	.	.	.	.	.	.	4,540
Pādarī	.	.	.	.	.	.	.	.	.	25,517
TOTAL										25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhaḷēsī are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhlā, with the accent on the second syllable, while Kāshmīrīs call it Bōdarkāh. Bhaḷēsī is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pādarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Sirī, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmīrī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Dōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Dōgrī and Chamṛālī to their south and Dōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmīrī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmīrī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmīrī, the base *māl-* means 'father.' When the letter * is added to form the nominative singular, the long *ā* becomes *ō*, and we get *mōl**, and when the letter ' is added the *a* becomes *ō'*, and we get the nominative plural *mō'l'*.

Again, in Kāshmīrī, the base of the word meaning 'a weaver' is *wāwar-*. If we add * to form the nominative singular, it changes the preceding *a* to *u*, so that we get *wāwur**, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *wōwur**. In Kāshmīrī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmīrī examples certain small letters written above the lines. These indicate a series of very short vowels *ṛ*, *ṝ*, *ṝ̄*, *ṝ̄̄*, and *ṝ̄̄̄* much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāḍarī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote :—

<i>tshērō</i> , a he-goat,	<i>tshaillī</i> , a she-goat.
<i>kō</i> , a boy,	<i>kūī</i> , a girl.
<i>batshī</i> , a cow,	oblique form <i>būtshē</i> .
<i>ghōṛī</i> , a mare,	oblique form <i>ghōūṛē</i> .
<i>hāthī</i> , an elephant,	oblique form <i>haithē</i> .
<i>bitsharalō</i> , he will fall,	<i>bitsharailai</i> , she will fall.

Bhaḷēsī is very similar. Thus we have :—

<i>khirkēl</i> , he will fall,	<i>khirkūl</i> , she will fall.
<i>ūī</i> , come thou,	<i>ēū</i> , come ye.

The infinitive 'to come' is *aiṇu*.

In Pāḍarī epenthesis is much more prominent. We may quote :—

<i>gēōbhur</i> , a son,	<i>gōbhar</i> , sons.
<i>kōī</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghōṛi</i> , a mare,	<i>ghūṛēr</i> , of a mare.
<i>gā</i> , a cow,	<i>gōi</i> , cows.
<i>bhēṇ</i> , a sister,	<i>bhiṇ</i> , sisters.
<i>han</i> ^a , he is,	<i>hin</i> ⁱ , she is.
<i>ḍhāṛā</i> , fallen (masc.),	<i>ḍhaiṛi</i> (fem.).
<i>bhō</i> , he became,	<i>bhūi</i> , she became.
<i>azna</i> , he comes; <i>aiznī</i> , she comes; <i>ōzul</i> , he will come; <i>azil</i> , she will come;	
<i>aznal</i> , you will come (masc.): <i>ēznīl</i> , you will come (fem.).	
<i>bīshul</i> , I shall sit; <i>bēshal</i> , thou wilt sit.	
<i>kōṭul</i> , he will strike; <i>kōṭēl</i> , she will strike.	

and many others.

In Pādārī the vowel *y* is often inserted before *i* or *ē* as in Kāshmīrī. Thus, *pyittḥ*, the back; *dyittā*, for *dittā*, given; *lyčkhaṇ*, to write. So also the possessive pronouns *miūṇ*, my; *tiūṇ*, thy; *hiūṇ*, our, are little more than orthographical variations of *myūṇ*, *tyūṇ*, *hyūṇ*. The optional forms, *mēṇ*, *tēṇ* and *hēṇ*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhṇa* (Hindī *bhūkhā*), hungry; *bhraḍḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhṇā* underwent a further change, becoming *ḍhukkhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhlukkhō*, hungry (Bhad.¹).

bhra or *ḍhlā*, a brother (Bhad.).

bhrābū (Chamṇālī), *bhrabbū* (Paṅg.).

ḍhlabbu (Bhad.), *ḍhlibbhū* (Bhal.), a red bear.

bhēḍḍū, *bhraḍḍ* (Churāhī), *bhaiḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhal.), a sheep.

barāg (Kului), *ḍhlāhg* (Bhad.), *ḍlāg* (Bhal.), *ḍlāhg* (? *ḍhlāhg*) (Pād.), a leopard.

Cf. *Bhaḍhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *banhdnū*, Pād. *dlanḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhal., *ḍlañ*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in

tlāi (Paṅg.), *trāi* or *tlāi* (Bhad.), *tlāē* (Pād.), three.

ṭshēṭhl (Bhad.), Sanskrit *kshētra*, a field.

ṭhliggō (Bhad.), the back; *trak-* (Kāshmīrī), *trika* (Sanskrit), the lower part of the back.

trī (India generally), *ṭhlī* (Bhad.), a woman.

kāṭrū or *kēṭlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlaz*, also seems to belong to this set, but its origin is obscure.

¹ Bhad.=Bhadrawāhī. Bhal.=Bhalṣī. Paṅg.=Paṅgwālī. Pād.=Pādārī.

The change of *bhr* to *ḍhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *ḍhl* in the Piśācha languages, as in the Pashai *puṭhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *ḍz*. Thus in Bhad. we have *tsūūr*, four; *tsarnū*, to graze; *ḍtshī*, the eye; *manz*, in; *zakhan*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ijjī*. In the middle of a word it is sometimes dropped, as in *chānū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kāshmirī *dānt*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *maṛd*, a man. The same change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛī*, where? *zarā* or *zarī*, where; *irā* or *ērī*, here, and so on. In *kuī*, a girl, a medial *r* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwālī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍarī, as will be seen from the following:—

	my	thy	our	your
Chameālī	<i>mērū</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhadrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērū</i>	<i>tusērū</i> .
Churāhī	<i>mīṇḍū</i>	<i>tīṇḍū</i>	<i>asṛā</i>	<i>tuārā</i> .
Paṅgwālī	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍarī	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i>	<i>hiūṇ, hēṇ</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśācha) *ēnd-ēsh*, my, and *itī-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmirī *sōn*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwālī and Kāshmirī is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwālī.	Bhadrawāhī.	Bhaḷēsī.	Pāḍarī.	REMARKS.
Aes	<i>khōtā</i>	<i>khauthau</i>	<i>khōtrā</i>	...	
Bear (Black bear)	<i>rikkh</i>	<i>ītsh</i>	<i>ūtsh</i>	<i>yatsh</i>	
Bear (Red bear)	<i>bhrabbh</i>	<i>ḍhlabbu</i>	<i>ḍhlabbū</i>	...	
Bird	<i>pakhrā</i>	<i>tsarōllī</i>	...	<i>pōkkhar</i>	Kash. <i>pākhṛ</i> , <i>tsār</i>

English.	Pāṅgwālī.	Bhadrawāhī.	Bhaḷeśī.	Pāḍarī.	REMARKS.
Body . . .	sarīr	jind	...	jān	
Boy . . .	kōā	māṭṭhu, mōṭṭhū	kō	gōḍbhur	Ksh. <i>gōbur</i>
Bread . . .	rōṭī	rōṭṭī	...	ruaṭī	
Brother . . .	bhān, bhāi	dhjā, bhrā	kāk, bhōi	bhāo	Ksh. <i>bōy*</i>
Buffalo . . .	bhaṛ	bhaṛ	bhaṛ	maṭh	Ksh. <i>mōs</i>
Cow . . .	gā	baṭṭhī	gaṛ	gā	Ksh. <i>gāv</i>
Daughter . . .	kupī, kñī	kōī, kñī	kñr, kuī	kōi	Ksh. <i>kūrā</i>
Day . . .	din	zhēz	...	dīsū	Ksh. <i>dsh</i>
Egg . . .	apḍhērū	ṭhūl	...	ṭhūl	Ksh. <i>ṭhūl</i>
Eye . . .	ṭīr	ṭṭhī	..	ṭīr	Ksh. <i>achhī</i> , eye ; <i>tōr</i> , eyelid
Face . . .	...	tuttar	...	tōtar	
Father . . .	bab, bau	bābō, bāzī, bau	bāb, bājī	bab	Ksh. <i>bab, bāb</i>
Field . . .	...	ṭshēṭhī	...	...
	bāg	bāgrī	...	baigī	
Fish . . .	machchī	maslī	...	machchī	
Girl . . .	kñī	kñī, kōī	kuī	kōi	Ksh. <i>kūrā</i>
Goat (masc.) . . .	bakrū	ṭshōrō	ṭshōrō	bakrā	Ksh. <i>ṭsawul</i>
Goat (fem.) . . .	bakrī	ṭshailli	ṭshōllē	bakrī	Ksh. <i>ṭsawājū</i>
Good, clean, beautiful	kharā	chhail	...	chhōr	Ksh. <i>khōr*</i>
Hair . . .	kēs	sīr-āl	...	rōṭṭh	Ksh. <i>wāl</i>
Head . . .	kupāl	dūg	...	magir	
Hill . . .	jōth, dzōth	dhār	dhār	phāṭ	
Husband . . .	gharēth	mupās	rōn, mñpās	dhainī	Ksh. <i>rūn*</i>
Kite (the bird) . . .	ill	śēp	..	glēz	
Leopard . . .	...	dhlahg	dlag	dlahg	
Man . . .	maṛd, māhṇī	maṛd	muṭēār	mauhṇī	Ksh. <i>mahanyuv*</i>
Moon . . .	jōsan	chānapi	...	ṭsainnē	Ksh. <i>zūn*</i>
Mother . . .	ijjī	hāj	hai	ij	
Mouth . . .	āsī	ās	...	tōtar	Ksh. <i>ōs, ōs*</i>
Night . . .	rāt	ḍlāz	...	...	Ksh. <i>rāt</i>

English.	Paṅgwālī.	Bhadrawāhī.	Bhaṭṭāl.	Pāḍarī.	REMARKS.
Ox	liṇḍ	dānt	dānt	badhōl	Ksh. <i>dānd</i>
Plain, a	paddhar	paddhrā	...	mādān	Ksh. <i>mōdān</i>
Rain (subst.)	mōgh	dōñ	...	mōgh	
River	daryā	nirā	...	gaḍōṛ	<i>Cf. Stream</i>
Run, to	naśṇā	naśṇā	...	naśaṇ	
Say, to	bōlṇā	zauṇā	dzōṇā	bōlaṇ	Ksh. <i>dapun</i>
Seed	baijā	biḷz	...	bēdzā	Ksh. <i>bīz</i>
Sheep	bhōḍ	bhaiḍḍ	dhḷōḍḍ	daiṅḍ	
Sister	dēddī, bhaiṇ	baiḷṇ, baiḷṇ	binyi	bhēṇ	Ksh. <i>bēñē</i>
Sleep, to	sōṇā	zhulṇā	...	uḷhaṇ	
Small	maṭhrā	nikṛō	nikṛā	māṭhar	
Son	kōā	kō	kō	kuā	<i>Cf. Daughter</i>
		māṭṭhū, mōṭṭhū	...	...	<i>Cf. Small</i>
			bōkut	...	Ksh. <i>bōkut</i>
Stream (subst.)	gaḍḍrī	gaḍ	...	pāaiṇ	<i>Cf. River and Water.</i>
Sun	dēs	dihārō	...	dīus	
Thief . . . .	...	ṭsaur	...	ṭōr	Ksh. <i>ṭsūr</i>
Tongue	jibh	zibbh	...	dzēbh	Ksh. <i>zār</i>
Tooth	dand	dant	...	dann, dand	Ksh. <i>dand</i>
Town	saihr	sāhr	...	saihr	Ksh. <i>shēhr</i>
Tree . . . .	...	bāṭā	...	bōṭṭ	Kumauni <i>lōḷō</i>
Village	girā	ḍlañ	ḍlañ	ṭhāō	
Water	pāṇī	pāṇī	pāṇī	pāaiṇ	Ksh. <i>pōñ</i> <i>Cf. Stream</i>
Wife	jōllī, dzōlli	ṭhī	zanāñ	dzail	Ksh. <i>triy</i>
Woman . . . .	...	ṭhī	...	...	Ksh. <i>triy</i>
			kuṭīs	...	
				khihōn, ghioṇā	
	jēlhāṇā	...	...	...

Numerals.

	Pahgwāli.	Bhadrawāhī.	Pāḍarī.	Kāshmīrī.
1	yak	ak	yak	akh
2	dāi	dāi	dāi	z'h
3	tlāi	tlāi	tlāc	trēh
4	chaur	tsūūr, tsōūr	tsōur	tsōr
5	pañj	pañs	pānz	pānts
6	chhō	sāh	tshai	shēh
7	satt	satt	satt	sath
8	atth	atth	atth	ōth
9	naō	nañ	nau	nav
10	daś	daś	daś	dal.
20	bih	bih	bih	wuh
100	sau	sau	sau	hath

Authorities.—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhī, Bhalēsī and Pāḍarī. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHAḤĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that BhaḤĒSĪ is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōṛū*, a horse, is *ghōṛē-rū* in Bhadravāhī and *ghōṛēū* in BhaḤĒSĪ. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for BhaḤĒSĪ, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns in *ū*, like *ghōṛū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōṛā*, *ghōṛau*, or *ghōṛō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages :—

ghōṛū, a horse.

	Bhadravāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>ghōṛū</i> (- <i>ā</i> , - <i>au</i> , - <i>ō</i>)	<i>ghōṛū</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛē-jō</i>	<i>ghōṛē</i> .
Abl.	<i>ghōṛē-kara</i>	<i>ghōṛā</i> .
Gen.	<i>ghōṛē-rū</i>	<i>ghōṛēū</i> .
Loc.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Voc.	<i>ghōṛū</i>	
Plur.		
Nom.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛēṭ</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛan-jō</i>	<i>ghōṛan</i> .
Abl.	<i>ghōṛan-kara</i>	<i>ghōṛān</i> .
Gen.	<i>ghōṛā-kērū</i>	<i>ghōṛ-kēū</i> .
Loc.	<i>ghōṛan-mā</i>	<i>ghōṛan-maḏz</i> .
Voc.	<i>ghōṛāu</i>	

For the locative we may also add *mā* (Bhad.) or *maḏz* (BhaḤ.) in the singular. Thus, *ghōṛē-mā*, *ghōṛē-maḏz*. For the ablative other BhaḤ. postpositions are *sē* and *sēhē* and BhaḤ. may use *kaṇēū*, as in *ḍḷaṇṇū haṭṭibālē kaṇēū*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the BhaḤ. genitive plural we may have *karu* instead of *kērū*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as :—

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>ghar</i> (<i>ghōr</i>)	<i>ghar.</i>
Ag. and Loc.	<i>gharē</i>	<i>gharē.</i>
Gen.	<i>ghar-rū, gharē-rū</i>	<i>gharēū.</i>
Abl.	<i>gharē-kara</i>	<i>gharā.</i>
Obl.	<i>gharē</i>	<i>gharē.</i>
Plur.		
Nom.	<i>ghar</i>	<i>ghar.</i>
Ag.	<i>gharē</i>	<i>gharan.</i> [#]
Gen.	<i>ghar-kērū</i>	<i>ghar-kēū.</i>
Abl.	<i>gharan-kara</i>	<i>gharān.</i>
Obl.	<i>gharan</i>	<i>gharan.</i>

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the BhaḤ. abl. in *ā*.

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>hāthī</i>	<i>hāthī.</i>
Ag. and Loc.	<i>hāthē</i>	<i>hāthē.</i>
Gen.	<i>hāthē-rū</i>	<i>hāthēū.</i>
Abl.	<i>hāthē-kara</i>	<i>hāthā.</i>
Obl.	<i>hāthē</i>	<i>hāthē.</i>
Plur.		
Nom.	<i>hāthī</i>	<i>hāthī.</i>
Ag.	<i>hāthē</i>	<i>hāthē.</i>
Gen.	<i>hāthī-kērū</i>	<i>hāthī-kēū.</i>
Abl.	<i>hāthī-kara</i>	<i>hāthīān.</i>
Obl.	<i>hāthī</i>	<i>hāthīan.</i>

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the BhaḤ. agent plural is *hāthē*, not *hāthīan* as we might expect. *Hāthē* is the form given by Mr. Bailey.

naū, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū, bauē-rū*,
dat. *naūē-jō, bauē-jō*, and so on.

For feminine nouns, we have :—

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>kūī</i>	<i>kūī.</i>
Ag. and Loc.	<i>kūīā</i>	<i>kūīē.</i>
Gen.	<i>kūīē-rū</i>	<i>kūīēū.</i>
Abl.	<i>kūīē-kara</i>	<i>kūīā.</i>
Obl.	<i>kūīē</i>	<i>kūīē.</i>

kūz, a daughter.

	Bhadrawāhī	Bhaḷēsī
Plur.		
Nom.	<i>kūzā</i>	<i>kuzā.</i>
Ag.	<i>kūzē</i>	<i>kuzē.</i>
Gen.	<i>kūz-kērū</i>	<i>kuz-kēū.</i>
Abl.	<i>kūz-kara</i>	<i>kuzān.</i>
Obl.	<i>kūz</i>	<i>kuzān.</i>

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *batghī*, a cow, has *būṭshē* in the other cases of the singular, and *būṭshā*, etc. in the plural.

baiḥṇ, a sister.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	<i>baiḥṇ</i>	<i>bhaiṇ.</i>
Ag.	<i>baiḥṇā</i>	<i>bhaiṇē.</i>
Gen.	<i>baiḥṇē-rū</i>	<i>bhaiṇēū.</i>
Abl.	<i>baiḥṇ-kara</i>	<i>bhaiṇā.</i>
Obl.	<i>baiḥṇ</i>	<i>bhaiṇē.</i>
Plur.		
Nom.	<i>baiḥṇī</i>	<i>bhaiṇ.</i>
Ag.	<i>baiḥṇē</i>	<i>bhaiṇē.</i>
Gen.	<i>baiḥṇī-kērū</i>	<i>bhaiṇī-kēū.</i>
Abl.	<i>baiḥṇī-kara</i>	<i>bhaiṇīān.</i>
Obl.	<i>baiḥṇī</i>	<i>bhaiṇīn.</i>

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhaḷ. *ēū*, *kēū*, are as usual adjectives, becoming *rē*, *kērē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēī*, *kēī*, when agreeing with a feminine noun: thus, (Bhad.) *q̄ḷaūē-rē hēṭrībālē-kara*, from a shopkeeper of the village; (Bhad.) *chīṭ!ē ghōrē-rī kāṭhī*; (Bhaḷ.) *chhittē ghōrēī zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined:—

	I		THOU	
	Bhadrawāhī.	Bhaḥṣī.	Bhadrawāhī.	Bhaḥṣī.
Sing.				
Nom. . . .	<i>aũ</i>	<i>aũ</i>	<i>tũ</i>	<i>tũ</i>
Ag. . . .	<i>mĩ</i>	<i>mĩ</i>	<i>tĩ</i>	<i>tĩ</i>
Obl. . . .	<i>mĩ</i>	<i>mĩ</i>	<i>tũĩ</i>	<i>tũĩ</i>
Abl. . . .	.....	<i>mĩrĩ</i>	.....	<i>tĩrĩ</i>
Gen. . . .	<i>mĩrũ</i>	<i>mĩrũ</i>	<i>tĩrũ</i>	<i>tĩrũ</i>
Plur.				
Nom. . . .	<i>as</i>	<i>as</i>	<i>tus</i>	<i>tus</i>
Ag. . . .	<i>asĩ</i>	<i>asan, ahan</i>	<i>tusĩ</i>	<i>tusan, tuhan</i>
Obl. . . .	<i>asan</i>	<i>asan, ahan, abl. asān</i>	<i>tusan</i>	<i>tusan, tuhan, abl. tusīn</i>
Gen. . . .	<i>ishũ</i>	<i>asĩ-rũ</i>	<i>tishũ, tushũ</i>	<i>tusĩ-rũ</i>

In the genitive singular, note how Bhaḥṣī, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	THIS		THAT	
	Bhadrawāhī.	Bhaḥṣī.	Bhadrawāhī.	Bhaḥṣī.
Sing.				
Nom. . . .	<i>ih, ĩh</i>	<i>ih</i>	<i>ih</i>	<i>ih</i>
Ag. . . .	<i>inhĩ</i>	<i>inhĩ</i>	<i>inhĩ</i>	<i>inhĩ</i>
Obl. . . .	<i>is, ish, ĩs</i>	<i>is</i>	<i>is</i>	<i>is</i>
Abl. . . .	.....	<i>isĩ</i>	.....	.....
Gen. . . .	<i>isĩ-rũ, ĩsĩ-rũ</i>	<i>isĩrũ</i>	<i>isĩ-rũ</i>	<i>isĩrũ</i>
Plur.				
Nom. . . .	<i>inhā, ĩn, ĩn</i>	<i>inhā</i>	<i>inhā, inhā, un</i>	<i>inhā</i>
Ag. . . .	<i>inhĩ, ĩnhĩ</i>	<i>inhā</i>	<i>inhĩ</i>	<i>inhā</i>
Obl. . . .	<i>inan, ĩnan</i>	<i>inan</i>	<i>inan</i>	<i>inan</i>
Abl. . . .	.....	<i>inhān</i>	.....	<i>inhān</i>
Gen. . . .	<i>in-karũ, ĩn-kĩrũ</i>	<i>in-kĩrũ</i>	<i>in-kĩrũ</i>	<i>in-kĩrũ</i>

In the Bhadrawāhī forms, Mr. Bailey writes every *n* as cerebral. Thus, *ini*, *inan*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

	Who, Which		That	
	Bhadrawāhī.	Bhaḷṣī.	Bhadrawāhī.	Bhaḷṣī.
Sing.				
Nom. . . .	<i>zē, zai</i>	<i>dzē</i>	<i>tē, sē, tai</i>	<i>tē, sē</i>
Ag. . . .	<i>zainī</i>	<i>dzēnī</i>	<i>tainī</i>	<i>tēnī</i>
Obl. . . .	<i>zis</i>	<i>dzis</i>	<i>tis, tēs, tas, tash</i>	<i>tus</i>
Abl. . . .	.....	<i>dzisū</i>	.....	<i>tasū</i>
Gen. . . .	<i>zisē-rū</i>	<i>dzisēu</i>	<i>tisē-rū</i>	<i>tasēū</i>
Plur.				
Nom. . . .	<i>zanā, zen</i>	<i>dzēnā</i>	<i>tēnā, tanā</i>	<i>tēnā</i>
Ag. . . .	<i>zēnēī, zanēī</i>	<i>dzēnhē</i>	<i>tēnēī, tanēī</i>	<i>tēnhē</i>
Obl. . . .	<i>zēnan, zainan, zēn</i>	<i>dzēnan, dzēn</i>	<i>tēnan, tanan, tēn</i>	<i>tēnan</i>
Abl. . . .	.....	<i>dzēnān</i>	.....	<i>tēnān</i>
Gen. . . .	<i>zēn-kērū, zain-kērū</i>	<i>dzēn-kēū</i>	<i>tēn-kērū, tan-kērū</i>	<i>tēn-kēū</i>

The Interrogative Pronouns are :—

	Who ?		What ?	
	Bhadrawāhī.	Bhaḷṣī.	Bhadrawāhī.	Bhaḷṣī.
Sing.				
Nom. . . .	<i>kaṇ</i>	<i>kaṇā</i>	<i>kuṇ</i>	<i>kī, kē</i>
Ag. . . .	<i>kaṇī</i>	<i>kēnī</i>	not noted	not noted
Obl. . . .	<i>kis, kas</i>	<i>kis</i>	„	„
Abl. . . .	.....	<i>kisū</i>	„	„
Gen. . . .	<i>kisē-rū</i>	<i>kisēū</i>	<i>kōlhē-rū</i>	<i>kuṇēū</i>
Plur.				
Nom. . . .	<i>kaṇ</i>	<i>kaṇū</i>	.....	.....
Ag. . . .	<i>kēnēī, kaṇēī</i>	<i>kunhē</i>	.....	.....
Obl. . . .	<i>kainan, kaēr</i>	<i>kīnan, kīn</i>	.....	.....
Abl. . . .	.....	<i>kīnān</i>	.....	.....
Gen. . . .	<i>kaṇ-kērū</i>	<i>kīn-kēū</i>	.....	.....

The Indefinite Pronouns are :—

Bhadrawāhī—*kōi*, anyone, someone; ag. *kēichē*; gen. *kēichē-rū*; *kichchh*, anything, something (immutable); *zai kōi*, whoever; *zai kichchh* or *zēn kichh*, whatever.

Bhaḥēsi—*kōi*, anyone, someone; dat. *kēichē*; gen. *kēichēū*; *kichch*, anything, something (immutable); *dzē kōi*, whoever; *dzē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows :—

	Bhadrawāhī.	Bhaḥēsi.
Sing.		
1	<i>āi</i> , I am	<i>ahū, hū</i>
2	<i>ās</i>	<i>ahas, has</i>
3	<i>ahē, ai, aē</i>	<i>ahā, hā</i>
Plur.		
1	<i>āhm</i>	<i>aham, ham</i>
2	<i>ahth</i>	<i>ahth, hath</i>
3	<i>ahp, āp</i>	<i>ahan</i>

The Past Tense is masc. *thiū* (Bhaḥ. *thiū*), pl. *thē* (Bhaḥ. *thiē*); (Bhad.) fem. sing. and plur. *thi*; (Bhaḥ.) fem. sing. *thē*, plur. *thi*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiā*, *thiāu*, *thiō*. Similarly for Bhaḥēsi.

The following are the paradigms of the **Active Verbs** :—

	Bhadrawāhī	Bhaḥēsi
Infinitive	<i>kuṭṇū</i> , to strike	<i>kuṭṇū.</i>
Present participle	<i>kuṭtū</i> , striking	<i>kuṭtū.</i>
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū.</i>
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō.</i>
Conjunctive participle	<i>kuṭtā</i> , having struck	<i>kuṭōi.</i>
Ditto in compound verbs	<i>kuṭi</i> , having struck	?
Noun of agency	<i>kuṭṇēbālū</i> , a striker, one about to strike	<i>kuṭṇēbālū.</i>

The doubling of the *t* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tū* (*tā*, *tau*, *tō*, etc.) of the present participle to *tā*. The usual form in *i* is, however, employed in compound verbs, as in *mālī gāhṇū*, to be found.

In Bhaḥēsi the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ē*, not to *i*. Thus, *kuṭtē*, *kuṭṭē*. In the plural, they take *i*, as usual. Thus, *kuṭti*, *kuṭṭi*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhī	Bhaḷēsī
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
To go	<i>gāhṇū</i>	<i>gāhṇū.</i>
To remain	<i>rēhṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
To know	<i>zāṇū</i>	<i>dzāṇū.</i>
To bring	<i>āṇū</i>	<i>aṇū.</i>
To take away	<i>naiṇū</i>	<i>neṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhaḷēsī
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhaulū</i>	<i>bhōṭlū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ēṭlū</i>	<i>ēṇlū.</i>
Past. Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>ōūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahāṭlū.</i>
Past Part.	<i>jaū</i> (pl. <i>jē</i>)	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēī</i>).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khāṭlū.</i>
Past Part.	<i>khāū</i>	<i>khāū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
Pres. Part.	<i>pītū</i>	<i>pīṭlū.</i>
Past Part.	<i>pīū</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dēṭlū.</i>
Past Part.	<i>dēū</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōṭlū.</i>
Past Part.	<i>zau</i>	<i>dzōū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
Past Part.	<i>kiū</i>	<i>kēū.</i>

	Bhadrawāhī	Bhaḥēśī
To know	<i>zāṇnū</i>	<i>dzāṇnū.</i>
Past Part.	<i>zāṇñ</i>	<i>dzāṇñ.</i>
To bring	<i>āṇnū</i>	<i>aṇnū.</i>
Past Part.	<i>āṇñ</i>	<i>ōṇñ.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>
Pres. Part.	<i>naitū</i>	<i>nētū.</i>
Past Part.	<i>nēñ</i>	<i>nēñ.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *te gāḥṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭṭā* (for *kuṭā*), strike ye.

Irregular Imperatives are:—

	Bhadrawāhī	Bhaḥēśī
To come	<i>ējṇū</i>	<i>aiṇū.</i>
come thou	<i>ē</i>	<i>ā.</i>
come ye	<i>ējā</i>	<i>ēiā.</i>
To remain	<i>rēhṇū</i>	...
remain thou	<i>rāh</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthē*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ-* is doubled.

	Bhadrawāhī		Bhaḥēśī
	masc.	fem.	
Sing.			
1	<i>kuṭṭau</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	„	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	„	<i>kuṭṭan.</i>

The following forms are irregular:—

	Bhadrawāhī	Bhaḥēśī
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Sing. 1	<i>bhañ</i>	<i>bhōñ.</i>
2	<i>bhañs</i>	<i>bhōs.</i>
3	<i>bhañē</i>	<i>bhō.</i>

		Bhadrawāhī	Bhaḷēśī
To be, become		<i>bhōṇū</i>	<i>bhōṇū.</i>
Plur.	1	<i>bhāum</i>	<i>bhōm.</i>
	2	<i>bhāuth</i>	<i>bhōth.</i>
	3	<i>bhāuṇ</i>	<i>bhōn.</i>
To come		<i>ējṇū</i>	<i>aiṇū.</i>
Sing.	1	<i>ējjī</i>	<i>ēiā.</i>
	2	<i>ējjas</i>	<i>ēis.</i>
	3	<i>ējjē</i>	<i>ēiē.</i>
Plur.	1	<i>ējjam</i>	<i>ēm.</i>
	2	<i>ējjath</i>	<i>ēith.</i>
	3	<i>ējjaṇ</i>	<i>ēin.</i>
To go		<i>gāhṇū</i>	<i>gāhṇū.</i>
Sing.	1	<i>gēṭ</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gāṇ</i>	<i>gāhan.</i>
To remain		<i>rēhṇū</i>	...
Sing.	1	<i>rēhṭ</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rāhṇ</i>	...
To eat		<i>khāṇū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zavṇū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhaḷēśī follows Pāḍarī in this tense, rather than Bhadrawāhī. Thus:—

		BHADRAWĀHĪ.		BHAḶĒŚĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	<i>kuṭalō, kuṭlō</i>	<i>kuṭailai</i>	<i>kuṭtan, kuṭṭēn</i>	<i>kuṭṭān</i>
	2 . . .			<i>kuṭtal</i>	<i>kuṭṭāl</i>
	3 . . .			<i>kuṭṭal</i>	<i>kuṭṭāl</i>
Plur.	1 . . .	<i>kuṭmalē, kuṭmē</i>	<i>kuṭmāilai</i>	<i>kuṭwal</i>	<i>kuṭmāl</i>
	2 . . .	<i>kuṭalē, kuṭlē</i>	<i>kuṭailai</i>	<i>kuṭtal</i>	<i>kuṭṭāl</i>
	3 . . .	<i>kuṭalē, kuṭlē</i>	<i>kuṭailai</i>	<i>kuṭtan</i>	<i>kuṭṭān</i>

It will be seen that, as in the case of Pāḍarī, BhaḤĒSĪ drops its terminations. The following are irregular :—

	Bhadrawāhī	BhaḤĒSĪ
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējṇū</i>	<i>aiṇū</i>
Sing. 1	<i>ējēlō</i>	<i>ēīn</i>
2		<i>ēyēl</i>
3		<i>ēyēl</i>
Plur. 1	<i>ējmēlē</i>	<i>ēīmēl</i>
2	<i>ējēlē</i>	<i>ēyēl</i>
3		<i>ēīn</i>
To go	<i>gāḥṇū</i>	<i>gāḥṇū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2	<i>gālē</i>	<i>gāhal</i>
3		<i>gāhan</i>
To remain	<i>rēḥṇū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīṇū</i>	<i>pīṇū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēṇū</i>	<i>dēṇū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairnū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāṇnū</i>	<i>dzāṇnū</i>
Sing. 1	<i>zānlō</i>	<i>dzāṇan</i>
To bring	<i>āṇnū</i>	<i>aṇnē</i>
Sing. 1	<i>aiṇalō</i>	<i>aṇan</i>
To take away	<i>naiṇū</i>	<i>nēṇū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadrawāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ṭṣ* in Kāshmirī feminines.

		BHADRAWĀHĪ.		BHAṬṢĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.					
1 . . .	<i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭū (-tau, -tṣ)</i>	<i>kuṭṭē</i>	
2 . . .	<i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭus (-tṣ)</i>	<i>kuṭṭē</i>	
3 . . .	<i>kuṭṭē</i>	<i>kuṭchē</i>	<i>kuṭṭū (-tau, -tṣ)</i>	<i>kuṭṭē</i>	
Plur.					
1 . . .	<i>kuṭṭam</i>	<i>kuṭcham</i>	<i>kuṭṭam</i>	<i>kuṭṭam</i>	
2 . . .	<i>kuṭṭath, kuttat</i>	<i>kuṭchath</i>	<i>kuṭṭath</i>	<i>kuṭṭath</i>	
3 . . .	<i>kuṭṭan</i>	<i>kuṭchan</i>	<i>kuṭṭē</i>	<i>kuṭṭī</i>	

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

		Bhadrawāhī.	Bhaṭṣī.
Sing.			
Masc.	. . . .	kuṭṭā thīū	kuṭṭā thīṣ
Fem.	. . . .	kuṭṭī thī	kuṭṭē thī
Plur.			
Masc.	. . . .	kuṭṭā thīē	kuṭṭē thīē
Fem.	. . . .	kuṭṭī thī	kuṭṭī thī

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrawāhī *biṭṣharṇū* and the BhaḤṣī *khirkṇū*, both meaning 'to fall'. Thus:—

	Bhadrawāhī.	BhaḤṣī.
I fell	<i>aũ biṭṣharū</i>	<i>aũ khirkū</i>
I struck him	<i>mĩ kuṭṭū</i>	<i>mēĩ kuṭṭū</i>
I have fallen	<i>aũ biṭṣharū āĩ</i>	<i>aũ khirkū hũ</i>
I have struck him	<i>mĩ kuṭṭū āhē</i>	<i>mēĩ kuṭṭū hā</i>
I had fallen	<i>aũ biṭṣharū thiū</i>	<i>aũ khirkū thiū</i>
I had struck him	<i>mĩ kuṭṭū thiū</i>	<i>mēĩ kuṭṭō thiū</i>

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadrawāhī
To eat	<i>khāṇū.</i>
To cause to eat	<i>khuāṇū.</i>
To drink	<i>pīṇū.</i>
To give to drink	<i>piāṇū.</i>
To hear	<i>śuṇṇū.</i>
To cause to hear	<i>śuṇāṇū.</i>
To graze	<i>tsarnū.</i>
To cause to graze	<i>tsārṇū.</i>

No examples, except *tsārṇū*, to cause to graze, are available for BhaḤṣī.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Akī-zōṇē dūi mōṭṭhē thīē. . Tēnan-manzrā nekrē
One-person (-of) two sons were. Them-from-among by-the-younger
 apṇē-bauē-sēhī zañ, 'hē bā-zī, zē hasō mī maltē,
his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 dī-dē.' Phirī tainī tēnan apṇī ghōr-bārī banṭi-dittī.
give.' Then by-him to-them his-own property was-divided (-and)-given.
 Thōrē-dihāran-manz nikrē-mōṭṭhē sēbbh-kichchh akōṭṭhū kiñ,
A-few-days-in by-the-younger-son everything together was-made,
 bhirī akī-dūr-dēśē-manz jaū, aur tēri tainī apṇī ghōr-bārī
and a-far-country-in he-went, and there by-him his-own property
 luchpōṇē-manz udāi. Bhirī zakhan tainī sēbbh
debarchery-in was-caused-to-fly. And when by-him all
 kharch kiñ, tēs-mulkhē-manz bōrō kāl pēū, bhirī tē
expenditure was-made, that-country-in a-great famine fell, and he
 lāchār bhōṇē lagō. Bhirī tē tēs-mulkhē-māñ akī-sāhōrdār-ghōrē
helpless to-become began. And he that-country-in a-citizen-in-the-house
 jaū. Tainī tē apṇī-bāgrī-manz sūr tsārnē bhējō, aur zē
went. By-him he his-own-field-in swine to-feed was-sent, and what
 phak sūr khātō-thīē, tē khuśī-sēhī khānē chātō-thīō,
chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēñh dētō-thīō. Bhirī hōśī-māñ ēttā,
because to-him anyone not giving-was. And sense-in having-come,
 zaṇē lagō ki, 'mōrē-bauē-rē kētrē nōkar mast rōṭibālē āhn,
to-say he-began that, 'my-father-of how-many servants much breads are,
 aur aū dhluṅkhō mōrtā. Aū nṭhā apṇē-bauē-kā gēlō,
and I hungry am-dying. I having-arisen my-own-father-near will-go,
 aur tēs-sēhī zōlō, 'hē bā-zī, aū tusan-kā aur Pramēsurē-kā
and him-to I-will-say, 'O father-sir, I you-near and God-near
 gunāhgār bhūō, aur huṇē aū is-lāik nēñh ki tus mī-jō
sinner became, and now I this-worthy (am-)not that you me-to

mōṭṭhū zōth. Mī apṇē nōkaran-manzrā akī-rū zērhū
 son may-say. Me your-own servants-from-among one-of as
 banāā.”” Bhiri uṭhtā apṇē-bauē-kējō tsalō. Hōju tē
 make.”” And having-arisen his-own-father-near he-went. Still he
 dūrē thīō ki tēs hērtā tēs-rē bauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur daurtā tē apṇē-galē-schī laō, aur baṛī phēmṛī
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōṭṭhē tēs-schī zañ ki, ‘hē bā-zī, tusan-kā
 was-given. By-the-son him-to it-was-said that, ‘O father-sir, you-near
 aur Pramēsurē-kā gunāhgār bhūō, aur huṇē aū is-lāik
 and God-near sinner (I-)became, and now I this-worthy
 nēñh ki tus mī-jō mōṭṭhū zōth.’ Bhiri tēs-rē bauē
 (am-)not that you me-to son may-say.’ And him-of by-the-father
 apṇē-nōkaran-jō zañ ki, ‘chhail barnā kaḍhī
 his-own-servants-to it-was-said that, ‘good garment having-brought-out
 āṇā, aur is lōāth; aur ēsē-rē hatthē aūthī aur
 bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and
 pāṭh jutō lōāth, aur ējā, as kham aur khuśī kēram,
 (on-)fect shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,
 ki ih mērō mōṭṭhū mōrī-jaū-thīō, bhiri zintū bhūi-jaū;
 because this my son dead-gone-was, and living became;
 harāi-jōrō thīō, bhiri malī-jaū.’ Phiri tēnā sarā khuśī karnē
 lost-gone was, and was-got.’ Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū baḍū mōṭṭhū udārē-manz thīō. Zakhan ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nēṛē āū gītkī-rī aur natsnē-rī awāj suṇī. Bhiri ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-tā puchchhū, ‘ēn kuṇ ai?’ Tainī tēs-jō
 servant having-called it-was-asked, ‘these what is?’ By-him him-to
 zañ ki, ‘tuśō bhrā ōrō ai ki tuśē-bauē baṛī dham
 it-was-said that, ‘your brother come is so-that by-your-father great feast
 kī, ilhāl-rē ki tēs tē rāzī-bāzī malō.’ Tainī karōdhā
 was-made, because that to-him he safe-sound was-got.’ By-him anger
 bhuō, aur antōr gāhṇū nā chāō. Phiri tēs-rē bauē
 became, and within to-go not he-wished. Then of-him of-the-father
 bēṛ ēttā tēs-jō zañ. Tainī apṇē-bauē-jō zōbāb
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, aitrē-bar aũ tērī tōhōl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rēhō, aur kadī tuṣē-lukumē-rō bahrō nā bhūō; kōdā tuṣēī
remained, and ever thy-order-of outside not became; ever by-you
 mī-jō ak chhēlē-rū chhērū bhī nā dittō, ki aũ
me-to a goat-of kid even not was-given, that I
 apṇē-yāran-sēhī khuṣī kartō; aur zakhaṇ tuṣū ēh
my-own-friends-with rejoicing might-have-made; and when your this
 mōṭṭhū āũ, zainī tuṣī jaidād kañjran-patī gōāī, tuṣēī
son came, by-whom your property harlots-after was-wasted, by-you
 tēs-rē lai baṛī dham kī.' Aur tainī tēs-sēhī zaũ,
him-of for a-great feast was-made.' And by-him him-to it-was-said,
 'hē mōṭṭhā, tū sadā-ī mī-satthī rēhtā, zēn-kichehh mērō ai,
 'O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hunē khuṣī karnī munāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
 dhlā marī-jōrō thīō, tē zintū bhūī-jaū; aur harōrō thīō,
brother dead-gone was, he living became; and lost was,
 tō malī-jaū.'
he was-got.'

PĀḌARĪ.

As already stated, Padar lies to the extreme north of Pangī, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangī *via* Bhaḷēsī and Bhadravāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷēsī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmīr Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels "e, i, o," referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *dīsū*, a day, *mauhnu*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, "e" or "i," or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

¹ There is one exception. Mr. Bailey's *eu*, I represent by *ē*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pāḍarī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of *nouns* :—

<i>ghōṛā</i> , a horse.		
	Sing.	Plur.
Nom.	<i>ghōṛā</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛī</i> .
Dat.	<i>ghōṛas</i>	<i>ghōṛī</i> .
Abl.	<i>ghōṛēl</i>	<i>ghōṛī-kal</i> .
Gen.	<i>ghōṛar</i>	<i>ghōṛī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Paṅgwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōṛē-dzē*. In Bhadrawāhī, the oblique plural is formed by adding *an* (*ghōṛan*), and we have a similar ending, *aṇ*, in the Pāḍarī *gānaṇ-bich*, among harlots. In Kāshmirī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dakh dīrā pūittar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmirī.

With the genitive plural postposition *kar*, we may compare the Bhadrawāhī *kēṛū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōṛar*, fem. *ghōṛēr*, equivalent to the Hindī *ghōṛē-kā*, *ghōṛē-kī*. No form has been noted equivalent to the Hindī *ghōṛē-kē*.

Similarly is declined—*mauhṇu*, a man, dat. *mauhṇas*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ō*, as in *majūrō-bich-dzē*, to among the servants; *khurō-bich*, on the feet; *ampar sajnō-samēt*, with my own friends.

We see epenthesis occurring in *gēōbhur*, a son, plural *gōbhar*, just as Kāshmirī has *wāndur*, a monkey, plural *wāndar*.

The word *bab* or *bāb*, a father, has its dative *bābbas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.

Hāithi, an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāithi</i>	<i>hālhi</i>
Ag.	<i>haithi</i>	<i>haithi</i>
Gen.	<i>haithiar</i>	<i>haithi-kar</i>

and so on.

Kōi, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōi</i>	<i>kūi</i> .
Ag.	<i>kūi</i>	<i>kūi</i> .
Dat.	<i>kūyas</i>	<i>kuī</i> .
Abl.	<i>kūyal</i>	<i>kūi-kal</i> .
Gen.	<i>kūyar</i>	<i>kūi-kar</i> .

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōrī*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bakrī*, a she-goat, has its nominative plural *būkēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ</i> .
Ag.	<i>bhēṇi</i>	<i>bhīṇi</i> .
Dat.	<i>bhēṇas</i>	<i>bhīṇi</i> .
Abl.	<i>bhēṇal</i>	<i>bhīṇi-kal</i> .
Gen.	<i>bhēṇar</i>	<i>bhīṇi-kar</i> .

Gā, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇi-samēt*, with his sister, in sentence 225. So, in the Parable, *gīlēr haur nātsṇēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aũ</i>	<i>tū</i> .
Ag.	<i>maĩ</i>	<i>taĩ</i> .
Dat.	<i>mūĩ, maĩ</i>	<i>tōũ, tau</i> .
Abl.	<i>māl</i>	<i>tāl</i> .
Gen.	<i>miũṇ, mēṇ</i>	<i>tiũṇ, tēṇ</i> .
Plur.		
Nom.	<i>as</i>	<i>tus</i> .
Ag.	<i>āsē</i>	<i>tusē</i> .
Dat.	<i>āsē</i>	<i>tusē</i> .
Abl.	<i>as-kal</i>	<i>tus-kal</i> .
Gen.	<i>hiũṇ, hēṇ</i>	<i>tōhṇ, tuṇ</i> .

The Demonstrative Pronoun *ēh*, this, is thus declined :—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhṇ, ēūhṇṃ, amanṇ.</i>
Ag.	<i>ēīnī</i>	<i>aiṇhē, iṇhē.</i>
Dat.	<i>as</i>	<i>aiṇhē, iṇhē.</i>
Abl.	<i>asal</i>	<i>aī-kal.</i>
Gen.	<i>asar</i> (f. <i>asēr</i>)	<i>aī-kar</i> (f. <i>-kēr</i>).

Aman has only been noted in the Parable,—*aman bag*, these husks.

There is also a pronoun *ōh* ; dat. sing. *us* ; plur. nom. *ūhṇ* or *ūhṇṃ* ; but no other forms have been noted, or are given by Mr. Bailey. *Ēr-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēīnī</i>	<i>tēīnī, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (neut. <i>tath</i>).
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar</i> (f. <i>dzasēr</i>)	<i>tasar</i> (f. <i>tasēr</i>).
Plur.		
Nom.	<i>dzē, dzāhṇṃ</i>	<i>sē, tāhṇṃ.</i>
Ag.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Dat.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Abl.	<i>dzai-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzai-kar</i> (f. <i>-kēr</i>)	<i>taī-kar</i> (f. <i>-kēr</i>).

The neuter form *tath* also occurs in Kāshmīrī. It is used when referring to inanimate objects, as in *tath kuṭhī andar*, in that house. The animate form *tas* also occurs in Kāshmīrī.

The Interrogative Pronouns are *kāṇh*, who? and *kī*, what? The former has ag. *kēīnī* ; dat. *kas* ; abl. *kasal* ; gen. *kasar* (f. *kasēr*).

Mr. Bailey gives *kuṇēr* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hin'*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are :—

har-kaṇē, anyone, someone.

kichh or *kijh*, anything, something.

dzē-kaṇē, whoever.

dzē-kichh, whatever.

The word for 'own', equivalent to the Hindī *apnā*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēṇal bōrā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainā*, plural *han*, *han'*, *hin'*, or *hainē*. This is masculine, the corresponding feminine form being *hin'* or *hainī* for both numbers. This

present tense does not change for person. We may compare with it the (Piśācha) *Shiṇā hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē</i> ^a	<i>thē</i> .
Fem.	<i>thī</i>	<i>thī</i> .

It does not change for person.

The **Active Verb** is thus conjugated:—

Infinitive—*kōṭaṇ*, to strike.

So *ḍzhāraṇ*, to fall; *bhōṇ*, to be, to become; *aḍzaṇ*, to come; *ghēṇ* or *gēṇ*, to go; *bēsaṇ*, to sit; *khāṇ*, to eat; *pīṇ*, to drink; *dēṇ* or *dīṇ* to give; *lēṇ*, to take; *bōlaṇ*, to speak; *karaṇ*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭnī*, striking.

So the fem. of *ḍzhārṇa*, falling, is *ḍzhairnī*, like *hainī*, above.

Irregular are:—

<i>bhōṇ</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhūnī</i> .
<i>aḍzaṇ</i> , to come,	„	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēṇ</i> , to go,	„	<i>ghēna</i> .
<i>dēṇ</i> , to give,	„	<i>dyēna</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōnna</i> .

The assimilation of *l* to *n* in the case of *bōlaṇ* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are:—

<i>bhōṇ</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>aḍzaṇ</i> , to come,	„	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēī</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēī</i> .
<i>bēsaṇ</i> , to sit,	„	<i>bēṭhā</i> .
<i>khāṇ</i> , to eat,	„	<i>khā</i> ; f. <i>khaiī</i> .
<i>pīṇ</i> , to drink,	„	<i>pīā</i> ; f. <i>pī</i> .
<i>dēṇ</i> , to give,	„	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēṇ</i> , to take,	„	<i>lēa</i> .
<i>karaṇ</i> , to do,	„	<i>kēā</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhaḷēsi. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are :—

<i>ādzan</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēn</i> or <i>gēn</i> , to go,	„	<i>gōr</i> .
<i>beśan</i> , to sit,	„	<i>biṭhōr</i> .
<i>lēn</i> , to take,	„	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlan</i> , to speak,	„	<i>bōlōr</i> .
<i>karan</i> , to do,	„	<i>kōōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭ'-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭ'* becomes *kōiṭ*, or *kōiṭī*. Thus from *rakkhan*, to place, we have *raikkh tshar*, or *raikkhī tshar* (= Hindī *rakh chhōr*), put down. From *khōn*, to lose, we have, in the Parable, *khōi-ghēn*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>adzan</i> , to come	<i>aiḥ</i>	<i>adzai</i> .
<i>ghēn</i> or <i>gēn</i> , to go	<i>gah</i>	<i>ghē</i> .
<i>beśan</i> , to sit	<i>běś</i>	<i>běśai</i> .
<i>dēn</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows :—

‘I shall strike,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>kōṭul</i> , <i>kūṭul</i>	<i>kūtal</i>	<i>kōṭul</i> , <i>kūṭul</i>	<i>kūtal</i>
2 and 3	<i>kōṭal</i>	<i>kōṭēl</i>	<i>kōṭnal</i>	<i>kūṭnēṭi</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ū*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

ḍzhārāṇ, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ḍzhārul</i>	<i>ḍzhārēl</i>	<i>ḍzhārul</i>	<i>ḍzhārēl</i>
2 and 3	<i>ḍzhārul</i>	<i>ḍzhārēl</i>	<i>ḍzhārūl</i>	<i>ḍzhārēl</i>

bhōṇ, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bhōl</i>	<i>bhōl</i>	<i>bhōl</i>	<i>bhōl</i>
2 and 3	<i>bhōl</i>	<i>bhōl</i>	<i>bhōnāl</i>	<i>bhōnāl</i>

adzan, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>adzul, azul</i>	<i>adil</i>	<i>adzul</i>	<i>adil</i>
2 and 3	<i>adzul, azul</i>	<i>adil</i>	<i>adnāl</i>	<i>adil</i>

ghēṇ or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>
2 and 3	<i>ghēl</i>	<i>ghēl (?)</i>	<i>ghēnāl</i>	<i>ghēnāl (?)</i>

bēśāṇ, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bēśul</i>	<i>bēśēl</i>	<i>bēśul</i>	<i>bēśēl</i>
2 and 3	<i>bēśul</i>	<i>bēśēl</i>	<i>bēśūl</i>	<i>bēśēl</i>

dēṇ, to give, makes *daũ*, *dēal*, etc. ; *lēṇ*, to take, makes *lēũ*, *lēal*, etc. ; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnē*, and the fem. sing. and plur. *kōṭnī*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭnath*, plur. *kōṭnēth* ;

Fem. sing. and plur. *kōṭnēthī*.

The **Past Tense** is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

aũ dzhāra, I fell.

maĩ kōṭṭa, I struck him.

aũ dzhārōr han, I have fallen.

maĩ koṭōr han, I have struck him.

aũ dzhārōr thē, I had fallen.

maĩ koṭōr thē, I had struck him.

So, with a feminine object, we have *tiũṇ bābbē matā dhām kēōr hin*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēū hainā*, I have done sin, and also *maĩ pāp kēū*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

khāṇ, to eat

khalaṇ, to cause to eat.

pīṇ, to drink

piāṇ, to cause to drink.

khunāṇ, to hear

khunāṇ, to cause to hear (Compare Gādī).

tsaraṇ, to graze

tsāraṇ, to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

sē lachār bhōṇ lagā, he began to be helpless.

sē khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

PĀDARĪ.

(KASHMIR DARBĀR.)

Yak-mauḥṇas dūi kōē thē.
To-a-man two sons were.

Tin-bichal māṭharē
Them-from-among by-the-younger

bābba-dzē bōlā ki, 'bah bābbā, mālar haṇḍ dzē
the-father-to it-was-said that, 'O father, of-the-property share which

maī-dzē ōzal-hī maī-dzē dē.
me-to will-come me-to give.

Taū tin māl inhē-dzē
Then by-him the-property them-to

haṇḍ-dyittā. Haur dakh dīrā pūittar māṭhar-kuē sōbh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything

jama-kair¹-kar yak-dūr-mulkhār sail kēā, haur taṭ ampaṭ
collected-made-having of-a-far-country journey was-made, and there his-own

māl laṇḍpana-sāthī urā¹-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure

kēōr-gā, tis-mulkh-bich matā kāl pēā, haur sē lachār bhōṇ
was-made, that-country-in a-great famine fell, and he helpless to-become

lagā. Taū tis-mulkhār yak baṭ-maṇḍhū-karā taṭ gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him

tis ampaṭ-bagrī-bich sūr tsāraṇ laṅgā. Haur tas manshā
as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire

thē^a ki 'amar bag dzē sūr khānnē ampaṭ yaḍ bhara,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because

har-kaṇē tas-dzē nā dīna-thē^a. Taū hōsh-bich didzⁱ-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,

'miṭṭ-bābbas kattar majūr lōṛī, haur aū drukkh maran lagōr.
'to-my-father how-many servants are (?), and I (of-) hunger to-die (am-) begun.

Aū khaṛa-bōⁱ ampaṭ-bābbas-lakh gēna, haur tas-dzē bōlul ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,

"bah bābbā, maī dharmar haur tiṭṭ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and

ab is-jōgar nōī ki bhiri tiṭṭ kuā bōlōr. Maī-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampar majūrō-bich-dzē yakar rēn bujh." ' Taū khara bōl-kar
thine-own servants-among-to of-one like consider." ' Then erect become-having
 ampar-bābbas-lakh nis-gā. Haur sē bazab dūr thē^a ki tas
his-own-father-near he-went-away. And he yet far was that him
 hīr¹-kar tasar-bābbas dayā jūgī, haur dauir¹-kar tas hīro-pūr
seen-having to-his-father compassion awoke, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Kuē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, 'bah bābbā, maī dharṃar haur tiūṇ agrāṇ pāp kēā, haur ab
that, 'O father, by-me of-religion and of-thee before sin was-done, and now
 is-jōgar nōī ki bhirī tiūṇ kuā bōlōr.' Bābbē
this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father
 ampar-naukar-dzē bōlā, 'chhair chhair liōkar kaḍā¹ dē, haur
his-own-servants-to it-was-said, 'good good garment bringing-out give, and
 tis daban-dē; haur tasar-hatē aṅgūthī, haur khurō-bich paḍiōr lan-dē;
to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
 haur as khaū haur khushī kōrul, sē-kis mēṇ ēh kuā marōr-thē^a,
and we may-eat and rejoicing will-make, because my this son dead-was,
 ab zīna han^a; khōi-gōr-thē^a, ab miōr-han^a.' Taū sē khushī karaṇ
now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
 lagē.
began.

Haur tasar mōlā kuā bag-bich thē^a. Dzāpal gī-dzē nōrē
And his big son the-field-in was. When the-house-to near
 ā, gīlēr haur nātsṇēr hak khuiṇī. Taū yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 hāyā¹-kar puchchhā ki, 'ēh kayan hin²?' Tin tas-dzē bōlā
called-having it-was-asked that, 'these what are?' By-him him-to it-was-said
 ki, 'tiūṇ bhāc aur han^a, haur tiūṇ-bābbē matā dhām kēōr hin¹,
that, 'thy brother come is, and by-thy-father a-great feast made is,
 ēr-dōstī ki tas kharā-chhair kā.' Tin karōd-sē
this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with
 nahī mā ki andar gēc. Taū tasar bāb bahar
not (?) it-was-wished that within he-may-go. Then his father outside
 āidz¹-kar tas-dzē manāwaṇ lagā. Tin bābbā-dzē juwāb-bich
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, 'hīr, ittar-baraṇ aū (for maī) tiūṇ ṭahl kēōr-hin¹, haur
it-was-said, 'see, for-so-many-years by-me thy service done-is, and
 kapal tiūṇ hukm baḍaṇ nā haḍā. Bhirī taī kadī yak bakrir
ever thy order against not (I-) walked. But by-thee ever a of-goat

tshaur mañ-dzē nā dyittā ki ampaṣ-sajñō-samēt khushī kōrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dzapal tiñ ēh kuā ā, dzis tiñ māl gānaṇ-bich
And when thy this son came, for-whom thy property harlots-among
 urā'-dyittā, taī us-dōstī matā dhām kī.' Tin tas-dzē
was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to
 bōlā, 'baḥ kuā, tū sadā mēṇ-lakh han^a, haur dzē-kichh miñ
it-was-said, 'O son, thou always of-me-with art, and whatever mine
 hainā, sē tiñ hainā. Bhiri khushī mīṇ, haur khushī bhōṇ
is, that thine is. But rejoicing (?) to-make, and rejoicing to-become
 laizaṇ thē^a, sē-kis tiñ ēh bhāē marōr-thē^a, sē zīna han^a; khōī-gōr-thē^a,
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
 ab miōr-han^a.
now got-is.'

STANDARD LIST OF WORDS AND PHRASES FOR THE BHADRAWĀH GROUP.

English.	Bhadrawāhī.	Pāḍarī.
1. One	Ak	Yak.
2. Two	Dāi	Dāi.
3. Three	Tlāi, trāi	Tlāō.
4. Four	Tsūūr, tsōōr	Tsōūr.
5. Five	Pānīs	Pānz.
6. Six	Śāh	Tslai.
7. Seven	Satt	Satt.
8. Eight	Aṭṭh	Aṭṭh.
9. Nine	Nañ	Nau.
10. Ten	Daś, dōś	Daś.
11. Twenty	Bih	Bih.
12. Fifty	Pōñjāh	Pañjāh.
13. Hundred	Śauñ; śōñ	Sau.
14. I	Añ	Añ.
15. Of me	Mērō, mērñ	Miñp, mēp.
16. Mine	Mērō, mērñ	Miñp, mēp.
17. We	As	As.
18. Of us	Isñ	Hiñp.
19. Our	Isñ	Hiñp.
20. Thou	Tñ	Tñ.
21. Of thee	Tērū, tērō	Tiñp, tēp, tau.
22. Thine	Tērñ, tērō	Tiñp, tēp, tau.
23. You	Tus	Tus.
24. Of you	Tisū, tuśñ	Tōhp, tūp.
25. Your	Tisñ, tuśñ	Tōhp, tūp.

English.	Bhadrawāhī.	Pāḍarī.
26. He	Ōh, tai	Sě, oh.
27. Of him	Usērū, tisērū	Tasar.
28. His	Usērū, tisērū	Tasar.
29. They	Ūphā, ophā, tapā	Tāhp ^a , ōhp ^a .
30. Of them	Uṇkarū, tapkarū	Taī ^ṭ -kar.
31. Their	Uṇkarū, tapkarū	Taī ^ṭ -kar.
32. Hand	Hatth	Hat.
33. Foot	Pāḍ	Khur.
34. Nose	Nakk	Nakk.
35. Eye	Ētshī, atsh	Tir.
36. Mouth	Āś, aśī	Tōtar.
37. Tooth	Dant	Dann, dand.
38. Ear	Kann	Kann.
39. Hair	Śirāḷ	Rōtṭh.
40. Head	Dōg	Magir.
41. Tongue	Zibbh	Dzēbh.
42. Belly	Paiṭ	Pēṭ.
43. Back	Pitṭh, ṭhliggō	Pyitṭh.
44. Iron	Lahū, laū	Loh.
45. Gold	Sunnō	Sōnna.
46. Silver	Chāndī	Chāndī.
47. Father	Bau, bābō	Bab, bāb.
48. Mother	Āmmā, hāj	Ij, yij.
49. Brother	Dhīā, bhra	Bhāś.
50. Sister	Baihp, baihp	Bhēp.
51. Man	Manū, maṇḍ	Manhpū, mōhap.
52. Woman	Ṭhī	Khilōn, ghiōp ^a .

English.	Bhadrawāhi.	Pāḍarī.
53. Wife	Thlī	Dzail, zō'ī.
54. Child	Māṭṭhā, mōṭṭhā	Kuā.
55. Son	Kā, māṭṭhā, mōṭṭhū	Kuā.
56. Daughter	Kōi, kñi	Kōi.
57. Slave	Kāmi	Kām ^a .
58. Cultivator	Zimīdār	Jim ^a dār.
59. Shepherd	Puḥāl	Pahāl.
60. God	Pōrōmīshōr	Nārān.
61. Devil	Sāitān	Harimān.
62. Sun	Sūraj, dihārō	Dius.
63. Moon	Chānapi	Tsainnē.
64. Star	Tārō	Tār ^a .
65. Fire	Agg	Ag.
66. Water	Pāpi	Pāaip ¹ .
67. House	Ghar, ghōr	Gih, ghar.
68. Horse	Ghōrō	Ghōr ^a .
69. Cow	Batshi	Gā.
70. Dog	Kutar	Kōtar, (fem.) kōtēr.
71. Cat	Bilī (f.), balāi (f.)	Balē, (fem.) balai.
72. Cock	Kukkuṛ	Kōkkaṛ, (fem.) kōkaiṛ.
73. Duck	Batak	Ār.
74. Ass	Khōthō, khauthau . . . .	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Tsiri, tsarōlli	Pōkkhar.
77. Go	Gāh	Gah.
78. Eat	Khā	Khā.
79. Sit	Biś	Bēs.

English.	Bhadrawāhī.	Pāḍarī.
80. Come . . .	Ēi (root ěj) . . .	Aih.
81. Beat . . .	Kuṭ . . .	Kōṭ.
82. Stand . . .	Uṭh . . .	Khaṛ bhō.
83. Die . . .	Mar . . .	Mar.
84. Give . . .	Dē, dāh . . .	Dēi.
85. Run . . .	Naś, danṛ . . .	Naś.
86. Up . . .	Bāh . . .	Bīh, bahyur ^a .
87. Near . . .	Nēṛē . . .	Nērī.
88. Down . . .	Bunh . . .	Naiṇḍ, wōnd ³ .
89. Far . . .	Dūr . . .	Dūr.
90. Before . . .	Aggar, agrī . . .	Agar.
91. Behind . . .	Pattar, pattri, patti . . .	Paṭṭar, pōṭr, pūṭtar.
92. Who . . .	Kaṇ . . .	Kāṇh.
93. What . . .	Kaṇ . . .	Kī.
94. Why . . .	Kujō, kī . . .	Kyēs.
95. And . . .	Phiri, bhirī, aur . . .	Tē.
96. But . . .	Magar . . .	Tē.
97. If . . .	Agar . . .	<u>Dzai</u> .
98. Yes . . .	Ā. hā . . .	Ā.
99. No . . .	Nahī, něih . . .	Na, nahī.
100. Alas . . .	Apsōs . . .	Hai hai.
101. A father . . .	Bau . . .	Bāb.
102. Of a father . . .	Bauē-rū . . .	Bābbar.
103. To a father . . .	Bauō-jō . . .	Bābbas.
104. From a father . . .	Bauō-sī . . .	Bābbal.
105. Two fathers . . .	Dūi bau . . .	Dūi bāb.
106. Fathers . . .	Bau . . .	Bāb.

English.	Bhadrawāhl.	Pāḍarī.
107. Of fathers . . .	Bauē-kēru . . .	Bāb-kar.
108. To fathers . . .	Bauan-jō . . .	Bāb.
109. From fathers . . .	Bauan-sī . . .	Bāb-kal.
110. A daughter . . .	Kñī . . .	Kōi.
111. Of a daughter . . .	Kñīē-rñ . . .	Kñiar.
112. To a daughter . . .	Kñīē-jō . . .	Kñias.
113. From a daughter . . .	Kñīē-sī . . .	Kñial.
114. Two daughters . . .	Dñī kñīā . . .	Dñī kñī.
115. Daughters . . .	Kñīā . . .	Kñī.
116. Of daughters . . .	Kñīā-kēru . . .	Kñī-kar.
117. To daughters . . .	Kñīā-jō . . .	Kñī.
118. From daughters . . .	Kñīā-sī . . .	Kñī-kal.
119. A good man . . .	Ak kharō mēnū . . .	Yak kharā mōhap.
120. Of a good man . . .	Akī kharā mēnē-rū . . .	Yak kharā mōhapar.
121. To a good man . . .	Akī kharā mēnē-jō . . .	Yak kharā mōhapas.
122. From a good man . . .	Akī kharā mēnē-sī . . .	Yak kharā mōhapal.
123. Two good men . . .	Dñī kharō mēnū . . .	Dñī kharā mōhap.
124. Good men . . .	Kharō mēnū . . .	Kharā mōhap.
125. Of good men . . .	Kharō mēnē-kēru . . .	Kharā mōhap-kar.
126. To good men . . .	Kharō mēnē-jō . . .	Kharā mōhap.
127. From good men . . .	Kharō mēnē-sī . . .	Kharā mōhap-kal.
128. A good woman . . .	Ak kharī ṭhli . . .	Kharī ghiōp.
129. A bad boy . . .	Ak burō māṭṭhū . . .	Yatsar kuā.
130. Good women . . .	Kharī ṭhliā . . .	Kharī ghiōp.
131. A bad girl . . .	Ak burī kñī . . .	Yatsar kōi.
132. Good . . .	Kharō, kharō, kharau . . .	Kharā.
133. Better . . .	(Is-kara) kharō . . .	(Tasal) kharā.

English.	Bhadrawāhi.	Pāṇḍarī.
134. Best . . .	Sōbbhan-kara kharō . . .	Sōbh-kal kharā.
135. High . . .	Uchchā . . .	Adhām ^a .
136. Higher . . .	(Is-kara) uchchā . . .	(Tasal) adhām ^a .
137. Highest . . .	Sōbbhan-kara uchchā . . .	Sōbh-kal adhām ^a .
138. A horse . . .	Ghōrō . . .	Ghōrā.
139. A mare . . .	Ghōrī . . .	Ghōrī.
140. Horses . . .	Ghōrō . . .	Ghōrō.
141. Mares . . .	Ghōrīā . . .	Ghōrī.
142. A bull . . .	Dānt . . .	Badhāl.
143. A cow . . .	Bātshī . . .	Gā.
144. Bulls . . .	Dānt . . .	Badhāl.
145. Cows . . .	Bātshīā . . .	Gōr.
146. A dog . . .	Kutar . . .	Kōtar.
147. A bitch . . .	Kutri . . .	Kōtēr.
148. Dogs . . .	Kutar . . .	Kōtar.
149. Bitches . . .	Kutriā . . .	Kōtēr.
150. A he goat . . .	Tshārō . . .	Bakrā.
151. A female goat . . .	Tshailī . . .	Bakrī.
152. Goats . . .	Tshārō . . .	Bakrō (<i>fem.</i> bū'kōr).
153. A male deer . . .	Harin . . .	.....
154. A female deer . . .	Harnī . . .	.....
155. Deer . . .	Harin . . .	.....
156. I am . . .	Aū āī . . .	Aū han ^a , <i>fem.</i> hin ⁱ .
157. Thou art . . .	Tū ās, as . . .	Tū han ^a , <i>fem.</i> hin ⁱ .
158. He is . . .	Ōh āhō, ai . . .	Sō han ^a , <i>fem.</i> hin ⁱ .
159. We are . . .	As āhm . . .	As han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .
160. You are . . .	Tus āth, āth . . .	Tus han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .

English.	Bhadrawāhī.	Pādarī.
161. They are . . .	Ūphā āhp, ān . . .	Tāhp ^a han ^a , hin ^a , han ^a , <i>fem.</i> hin ⁱ .
162. I was . . .	Añ thīā (<i>fem.</i> thī)	Añ thē ^a , <i>fem.</i> thī.
163. Thou wast . . .	Tñ thīā . . .	Tū thē ^a , <i>fem.</i> thī.
164. He was . . .	Ōh thīā . . .	Sē thē ^a , <i>fem.</i> thī.
165. We were . . .	As thīā (<i>fem.</i> thī)	As thē ^a , <i>fem.</i> thī.
166. You were . . .	Tus thīā . . .	Tus thē ^a , <i>fem.</i> thī.
167. They were . . .	Ūphā thīā . . .	Tāhp ^a thē ^a , <i>fem.</i> thī.
168. Be . . .	Bhā . . .	Bhā.
169. To be . . .	Bhāpā . . .	Bhāp.
170. Being . . .	Bhātā . . .	Bhāna.
171. Having been . . .	Bhātā . . .	Bhāi-kar.
172. I may be . . .	.. ...	Añ.
173. I shall be . . .	Añ bhāā . . .	Añ.
174. I should be . . .	.....	...
175. Beat . . .	Kuṭ . . .	Kōṭ.
176. To beat . . .	Kuṭpā . . .	Kōṭap.
177. Beating . . .	Kuṭtā . . .	Kōṭna.
178. Having beaten . . .	Kuṭtā . . .	Kōṭi-kar.
179. I beat . . .	Añ kuṭtā . . .	Añ } Tū } kōṭna, <i>fem.</i> kōṭni.
180. Thou beatest . . .	Tū kuṭtā . . .	Tū }
181. He beats . . .	Ōh kuṭtā . . .	Sē }
182. We beat . . .	As kuṭtam . . .	As }
183. You beat . . .	Tus kuṭtath, kuṭtat . . .	Tus } kōṭnā, <i>fem.</i> kōṭni.
184. They beat . . .	Ūphā kuṭtan . . .	Tāhp ^a }
185. I beat (<i>Past Tense</i>) . . .	Mñ kuṭtā, kuṭtā . . .	Mai }
186. Thou beatest (<i>Past Tense</i>). . .	Tai kuṭtā, kuṭtā . . .	Tai } kōṭa, <i>fem.</i> kōṭi.
187. He beat (<i>Past Tense</i>) . . .	Uñ kuṭtā . . .	Tōni }

English.	Bhadrawāhi.	Pāḍari.
188. We beat (<i>Past Tense</i>).	Asēī kuṭṭō	Āsē } kōṭa, fem. kōṭī.
189. You beat (<i>Past Tense</i>)	Tusēī kuṭṭō	Tusē } Tainḥē }
190. They beat (<i>Past Tense</i>)	Uṇēī kuṭṭō	Tainḥē }
191. I am beating	Aū kuṭṭō lagōrō (<i>or</i> larō) āī	Aū kōṭna.
192. I was beating	Aū kuṭṭō thio	Aū kōṭnath, fem. kōṭṇēthī.
193. I had beaten	Mī kuṭṭō thio . . . .	.....
194. I may beat	Aū kuṭṭan . . . .	.....
195. I shall beat	Aū kuṭalō, kuṭlō	Aū kūṭal, fem. kūṭal.
196. Thou wilt beat	Tū kuṭalō, kuṭlō	Tū kōṭal, fem. kōṭṭāl.
197. He will beat	Ōh kuṭalō, kuṭlō	Sē kōṭal, fem. kōṭṭāl.
198. We shall beat	As kuṭmō, kuṭmalō	As kūṭal, fem. kūṭal.
199. You will beat	Tus kuṭalō, kuṭlē	Tus kōṭnal, fem. kuṭṇō'ī.
200. They will beat	Ūṇhā kuṭalē, kuṭlē	Tāḥṇā kōṭnal, fem. kuṭṇō'ī.
201. I should beat . . . .	.....	.....
202. I am beaten	Aū kuṭṭō . . . .	.....
203. I was beaten	Aū kuṭṭō thio . . . .	.....
204. I shall be beaten	Aū kuṭṭō . . . .	.....
205. I go	Aū gāhtā	Aū } ghōna, fem. ghōnī.
206. Thou goest	Tū gāhtā	Tū } Sē }
207. He goes	Ōh gāhtē	Sē }
208. We go	As gāhtam	As } ghēnō, fem. ghēnī.
209. You go	Tus gāhtath	Tus } Tāḥṇā }
210. They go	Ūṇhā gāhtan	Tāḥṇā }
211. I went	Aū jān	Aū } gā, fem. gēi.
212. Thou wentest	Tū jān	Tū } Sē }
213. He went	Ōh jān	Sē }
214. We went	As jō	As, gā, fem. gēi.

English.	Bhadrawāhī.	Pāḍarī.
215. You went . . .	Tas jē . . .	Tas } Tāhā ^a } <i>gāē, fem. gēl.</i>
216. They went . . .	Ūphā jē . . .	
217. Go . . .	Gāh . . .	Gah.
218. Going . . .	Gāhto . . .	Ghēna.
219. Gone . . .	Jōrō . . .	Gā.
220. What is your name ?	Tērō naũ kuṇ ai ?	Tau nā ki hau ^a ?
221. How old is this horse ?	Ēs ghōrō-ri kētri (or kēṭli) umr ai ?	Ēh ghōrar kat barh han ^a ?
222. How far is it from here to Kashmir ?	Kaśmīr itthā kētrū (or kēṭlū) dūr ai ?	Īrī Kaśmīr kattōri dūr haini ?
223. How many sons are there in your father's house ?	Tērō bauč-rō ghōrō kētrō māṭṭhē an ?	Tiūṇ bābbar kat gōbhar hin ^a ?
224. I have walked a long way to-day.	Az aũ dūr dūr hainṭṭā āũ.	Az aũ barā dūral aur han ^a .
225. The son of my uncle is married to his sister.	Mērō chāchē-rō māṭṭhō-rō biū usēri baiṇi-sēhī bhūō.	Miūṇ māṭhar bābbar gēō-bhur tasēr bhēṇī samēt bēāh kōōr han ^a .
226. In the house is the saddle of the white horse.	Chittō ghōrō-ri kāṭhi ghōrō āhē.	Gih chhēta ghōrar kāṭhi hin ^a .
227. Put the saddle upon his back.	Tisērō ṭhiggō pur kāṭhi lāth.	Tasēr piṭṭh pūr kāṭhi tsharē.
228. I have beaten his son with many stripes.	Mī usērū mōṭṭhū mast kuṭṭū.	Maī tasar kōā matā kōṭā.
229. He is grazing cattle on the top of the hill.	Ōh gōrū phōṭri us ṭibbi pur tsārūō lagōrō āhē.	Sō phāṭ pūr gōi tō būkēr tsārūa.
230. He is sitting on a horse under that tree.	Us būṭō hēṭh ōh ghōrō pur biśōrō ai.	Sō tas bōṭṭō pad ghōrō pūr biṭhōr han ^a .
231. His brother is taller than his sister.	Usērō dhlā apai baiṇi-kara lōmmō āhē.	Tasar bhāō ampēr bhēṇal bōṭā han ^a .
232. The price of that is two rupees and a half.	Usērō mul dhāi rupayyō an.	Tasar mul tlāō (three) rupāō han ^a .
233. My father lives in that small house.	Mērō bau us nikrō ghōrō mā rēhtō.	Miūṇ bāb tath māṭhar kuṭhi āndar han ^a .
234. Give this rupee to him.	Īh rupayyō us-jō dō . . .	Tas ēh rupayā dēi tsharē.
235. Take those rupees from him.	Ūphā rupayyō tēs-kara ṭhlā.	Tasal rupāō lēi sēzai.
236. Beat him well and bind him with ropes.	Us mast kuṭ, aur sēli-sī banhd.	Tas mailu kōṭi-kar raṭzōri ki dīaiṇdhe.
237. Draw water from the well.	Khūhō pāṇi kaḍḍh . . .	Khūhal pāṇi kaḍḍh.
238. Walk before me . . .	Mī agri tsal . . .	Māl agar agar hanḍ.
239. Whose boy comes behind you ?	Kisērū mōṭṭhū tūī patti ēttō ?	Tiūṇ pūittar kasar kōā azna ?
240. From whom did you buy that ?	Taī kas-kara mullō ghinōrū thīū ?	Sō kasal mullō āna ?
241. From a shopkeeper of the village.	Dīaūō-rō hēṭri-bālē-kara . . .	Ṭhāwar haṭi ēttah āna.

GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahārī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gūjurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujuri have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 961 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujuri is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwārī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujuri is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujuri, and the resemblance of Gujuri to Mēwārī is very striking. But still closer is the resemblance of Gujuri to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujuri agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī.

Mēwātī is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujuri may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujuri in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the speakers of Gujuri have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

Gujuri and Mēwātī.

¹ Mewar is called 'Guzarat,' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 202).

² For instance, Gujuri has nothing resembling the Jaipuri verb substantive *chhāū*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujurī always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tīn</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hāṭṭh</i> , I	<i>maĩ</i> (oblique form used for nominative).
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhya</i>
<i>kann</i> , the ear	<i>kān</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujurī forms are more archaic than those of Mēwātī.

The Mēwātī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatth*, etc., before becoming fixed as we have them now. In the Gujurī *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujurī, and has substituted the oblique form exactly as has occurred in Standard Hindōstānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJURĪ.	MĒWĀTĪ.
Sing. Nom.	<i>ghar</i> , a house.	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōṛō</i> , a horse	<i>ghōṛō</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Plur. Nom.	<i>ghōṛā</i>	<i>ghōṛā</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Sing. Nom.	<i>bēhn</i> , a sister	<i>bāhān</i>
Obl.	<i>bēhn</i>	<i>bāhān</i>
Plur. Nom.	<i>bēhnē</i>	<i>bāhānā</i>
Obl.	<i>bēhnā</i>	<i>bāhānā</i>
Sing. Nom.	<i>ghōṛī</i> , a mare	<i>ghōṛī</i>
Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>
Plur. Nom.	<i>ghōṛī</i>	<i>ghōṛyā</i>
Obl.	<i>ghōṛīā</i>	<i>ghōṛyā</i>

The postpositions used to form cases are practically identical. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>naī</i>
Dat.-Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tē</i>	<i>taī</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>maī</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā* ; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kī* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwārī than by Mēwātī.

Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ.
I.	Nom.	<i>hū</i>	<i>maī</i> (Mēwārī, <i>hū</i>)
	Ag.	<i>mē</i>	<i>maī</i>
	Obl.	<i>ma</i>	<i>mū</i> (Mēwārī, <i>ma</i>)
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tō</i>	<i>tū</i>
	Ag.	<i>tē</i>	<i>tuī</i>
	Obl.	<i>ta</i>	<i>tū</i> (Mēwārī, <i>ta</i>).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistān¹ or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJURĪ.	MĒWĀTĪ.
This.		<i>yō</i> (f. <i>yā</i>)	<i>yō</i> (f. <i>yā</i>)
	Obl.	<i>is</i>	<i>aī, aīh</i>
These.		<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>	<i>in</i>

¹ Cf. Maiyā *tasī*, the oblique form of *sōh*, he.

	GUJURĪ.	MĒWĀTĪ.
That.	<i>ō, ōh</i> (f. <i>wā</i>)	<i>wō, wōh</i> (f. <i>wā</i>).
Obl.	<i>us</i>	<i>waĩ, waĩh</i>
Those.	<i>wē</i>	<i>wē</i>
Obl.	<i>un</i>	<i>un</i>
Who. (sg.)	<i>jō</i>	<i>jō</i>
Obl.	<i>jis</i>	<i>jaĩh</i>
Who ? (sg.)	<i>kōn</i>	<i>kaun</i>
Obl.	<i>kis</i>	<i>kaĩh</i>
Anyone.	<i>kōi</i>	<i>kōi</i>
Obl.	<i>kisē</i>	<i>kaĩh</i>

The agreement in regard to the Verb Substantive is very striking :—

	GUJURĪ.	MĒWĀTĪ.
I am	<i>hũ, hōũ</i>	<i>hũ</i>
Thou art	<i>ai, hai</i>	<i>hai</i>
He is	<i>ai, hai</i>	<i>hai</i>
We are	<i>hã</i>	<i>hã</i>
You are	<i>ō, hō</i>	<i>hō</i>
They are	<i>aĩ, haĩ, hẽ</i>	<i>haĩ</i>
Was (m. sg.)	<i>thō</i>	<i>thō, hō</i>
Was (f. sg.)	<i>thĩ</i>	<i>thĩ, hĩ</i>
Were (m. pl.)	<i>thā</i>	<i>thā, hā</i>
Were (f. pl.)	<i>thĩ</i>	<i>thĩ, hĩ</i>

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gā*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	<i>mār</i>	<i>mār</i>
Strike ye	<i>mārō</i>	<i>mārō</i>
I strike	<i>mārũ</i>	<i>mārũ</i>
Thou strikest	<i>mārē</i>	<i>mārai</i>
He strikes	<i>mārē</i>	<i>mārai</i>
We strike	<i>mārã</i>	<i>mārã</i>
You strike	<i>mārō</i>	<i>mārō</i>
They strike	<i>mārē</i>	<i>māraĩ</i>

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ã*.

In both Gujurī and Mēwātī the future is formed as in Hindī by suffixing *gō* (pl. *gā*, f. *gĩ*) to the present. Thus, *mārũgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārṇō</i>	<i>mār^aṇū</i>
Present Part.	<i>mārtō</i>	<i>mār^atō</i>
Past Participle	<i>mārēō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārũ-hũ*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 961 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galis of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns :—

SING.		PLUR.	
Nom.	Obl.	Nom.	Obl.
<i>ghōṛō</i> , a horse	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā̃</i>
<i>bāpp</i> , a father	<i>bāpp</i>	<i>bāpp</i>	<i>bāppā̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā̃</i>
<i>bakrī</i> , a goat	<i>bakrī</i>	<i>bakrī</i>	<i>bakrīā̃</i>
<i>trīmt</i> , a woman	<i>trīmt</i>	<i>trīmtē̃</i>	<i>trīmtā̃</i>

Irregular are—*dhī*, a daughter, nom. plur. *dhīē̃*; and *gā̃*, a cow, nom. plur. *gā̃*.

The postpositions are :—

Agent	<i>nē</i>
Acc. dat.	<i>nā</i> , <i>kē</i>
Abl.	<i>tē̃</i> , <i>tā̃</i> , <i>tō̃</i>
Gen.	<i>kō</i>
Loc.	<i>mā̃</i> , in; <i>bichch</i> , in; <i>tārū̃</i> , up to

There does not seem to be any locative or agent case formed by adding *ē̃*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō̃*, as in *dūrō̃*, from far.

The genitive postposition *kō* (*kā*, *kā̃*; *kī*, *kī̃*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā̃*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī̃*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse; *ghōṛā-kē wāstē̃*, for the horse; *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chaṅgō*, good, becomes *chaṅgā*, *chaṅgā̃*, *chaṅgī*, *chaṅgī̃*; as *kō* becomes *kā*, *kā̃*, *kī* and *kī̃*.

Comparison is made with the ablative, as usual. Thus, *bēhṇ-tē̃ baṛō*, taller than the sister; *sārā-tē̃ chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, *i.e.* more good, and *chaṅgā-tē̃ chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkun*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined :—

	I	Thou
Sing.		
Nom.	<i>hū̃</i>	<i>tō̃</i>
Agent	<i>mē̃</i>	<i>tē̃</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The **Demonstrative Pronouns** are thus declined :—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>wā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>wē</i>
Ag.	<i>inhē̃</i>	<i>unhē̃</i>
Obl.	<i>inhā̃</i>	<i>unhā̃</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the **Reflexive Pronoun** which has been noted is the genitive *apṇō*, as in *mana apṇā̃ mazūrā̃ jēhā̃ baṇā̃*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhṛō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhṛō*, there is also the adjectival *kēhṛō*.

'Anyone', 'someone', is *kōz*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Sing.	Plur.
1. <i>hōñ, hñ, hē</i>	<i>hōñ, hñ</i>
2. <i>hōē, hai, ai</i>	<i>hōō, hō, ō</i>
3. <i>hōē, hai, ai</i>	<i>hōē, hañ, añ, hē</i>

The Past is *thō*, plur. *thā*; fem. *thī*, plur. *thī*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *ñō* to the root, as in *hōññō*, to become. If the root ends in *r* then *nō* is used instead of *ñō*, as in *mārñnō*, to strike.

An oblique infinitive is formed by changing *ñō* (*nō*) to *añ* (*an*), *uñ* (*un*), or *ōñ* (*on*). Thus *chārurñ dē-chalāyō*, he sent him to feed (swine); *pūt kēhōñ jōgō*, worthy to be called a son; *nachchan-kō wāz*, the sound of dancing; *pakrurñ-kē wāstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hil-gēō kharurñ-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōñ laggō*, he began to be (in want); *kēhōñ laggō*, he began to say; *karurñ laggā*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāurñō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ō* to the root, as in *mārēō*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *khāyō*, eaten; *uḍāyō*, caused to fly. Irregular are :—

<i>āurñō</i> , to come	Past Part. <i>āyō</i>
<i>hōññō</i> , to become	„ <i>hūō</i> or <i>hō</i>
<i>lēñō</i> , to take	„ <i>līyō</i>
<i>karnō</i> , to do	„ <i>kīyō</i>
<i>dēñō</i> , to give	„ <i>dittō</i>
<i>jāurñō</i> , to go	„ <i>gēō, gēō</i>
<i>paurñō</i> , to fall	„ <i>pēō</i>
<i>kahrñō</i> , to say	„ <i>kēhō</i>
<i>rēhrñō</i> , to remain	„ <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Piśācha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in :—

kar chhurēō, he did completely
kōh chhurēō, he slaughtered
dē chhurēō, he gave

khā chhurẽ, he devoured (a goat, fem.) (Sp. III).

baṇḍ dittō, he divided.

nas gẽō, he ran away. (Sp. II).

The verb *chhurẽ* means to let go, as in *us-nē na chhurẽō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paunẽ*, to fall, we have *pai gẽō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rẽhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows:—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārũ</i>	<i>mārũ</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā* (for *khāā*), let us eat; so from *jāunẽ*, to go, we have *jā*.

The **Future** is formed by adding *gō* to the Old Present. Thus:—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārũgō</i>	<i>mārũgi</i>	<i>mārāgā</i>	<i>mārāgi</i>
2. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārōgā</i>	<i>mārōgi</i>
3. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārēgā</i>	<i>mārēgi</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hũ mārũ hōũ*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hũ mārũ thō*, I (masc.) was striking; so, *ōh chāhẽ thō*, he was wishing (to eat husks); *kōi us-na nẽh dẽẽ thō*, no one was giving to him; *jẽhrĩ sũlĩ zanaur khāẽ thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hũ mārto*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

hũ gēō̃, I went; *ōh gēō*, he went.

mē mārēō, I struck him.

hũ gēō̃ hōũ, I have gone; *ōh gēō ai*, he has gone.

mē mārēō (or, contracted, *mārē*) *ai*, I have struck him.

hũ gēō̃ thō, I had gone; *ōh gēō thō*, he had gone.

mē mārēō (or *mārē*) *thō*, I had struck him.

The **Passive Voice** is formed with *jāunō̃*, to go, and the past participle as usual, as in *hũ mārēō* (or *mārē*) *jāũgō*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *chalānō̃*, to cause to go, and *chārñō̃*, to graze (animals).

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ekuṇ-ādmī-kā dō pūt thā. Tē nikkā-nē apṇā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai bājī, tērā-māl-kō mērō hissō ōh mana dē.' Tē us-nē
'O father, thy-property-of my share that to-me give.' And him-by
 apṇō māl unhā-bichch baṇḍ-dittō. Tē thōṛā-dihārā-pichehē nikkā-
his property them-among was-divided. And few-days-after little-
 pūt-ne sab kaṭṭhō kar-dittō, tē dūr-milkh-bichch chalē-gēō, tē
son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē apṇō māl luchpuṇā-mā kharāb kar-chhurēō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichch dāhdō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
 pai-gēō, tē ōh taṅg hōṇ laggō, tē us-milkh-kā kisē-rēhōṇhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl rah-gēō. Us-nē us-na apṇī zimī zanaur chāruṇ dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī śilrī zanaur khāē-thā, ōh chāhē-thō kī, 'inhā-nāl hū
What husks the-pigs eating-were, he wishing-was that, 'these-with I
 apṇō dhiddh bharū,' tē kōī us-na nīh dēē-thō. Jis-bēlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
 hōs-bichch āyō apṇā-dil-na kēhōṇ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
 mazūr hē jēhrā raj-kē rōṭī khāē, tē hū pēō
labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukkhō marū-hē. Hū ūṭh-kē apṇā-bāpp-kōlē chalīgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kahīgō, "bājī, mē ghunāh kiō Khudā-kō tē
and him-to I-will-say, "O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōṇ jōgō nīh rēhō; mana apṇā-mazūrā
of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā baṇā." Tē chalēō, tē apṇā-bāpp-kōl āyō. Ichhur ōh dūr
like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē
was, his father-by him-as-for he-was-seen, and him-to pity came, and
 daur-kē galh-nāl lā-liyō, tē piyār dittō. Pūt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'bāji, mē ghunāh kiō Khudā-kō tē
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōn jōgō nīh rēhō.' Bāpp-nē nōkarā-
of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-
 nā kēhō, 'bēlō chaṅgā tē chaṅgō kaprō lē-āō, tē
to it-was-said, 'quickly good than good garment bring, and
 us-kā galh luāō; tē us-kī aṅgli-nāl aṅgūthi luāō, tē us-kā
his (on-) neck put; and his finger-on ring put, and his
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kē kōhō, tē
foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,
we-may-eat and happiness we-may-make, for my this son died-had,
 huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.' Tē wē khushī
now lived; and lost-was, now found-is.' And they happiness
 karun laggā.
to-make began.

Us-kō barō pūt zimī-bichch thō. Jis-bēlē ghar-kē nērē āyō
His big son land-in was. At-what-time house-of near he-came
 bājā-kō tē nachchan-kō wāz sunēō. Fir ēkuṇ-nōkar-
musical-instrument-of and dancing-of voice was-heard. Then one-servant
 na bulā-kē puchchhēō, 'yē kē gal hōē?' Tē
(acc.) called-having it-was-asked, 'these what things are?' And
 us-nē us-na kēhō, 'tērō bhāi ā-gēō, tē tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by
 bachchhō palēō-hō kōh-chhurēō, ki us-na chaṅgō-bhalō
calf kept killed-completely, because him (acc.) well
 thā-gēō.' Tē ōh khafē huō, tē andar nīh jāc-thō. Tē
was-found.' And he angry became, and in not going-was. And
 us-kō bāpp biṛē gēō, tē us-kā barā tarlā kiā. Us-nē
his father out went, and his great petitions were-made. Him-by
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 ki tē kadē tērī gal nī mōṛī, tē tē kadē mana
was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dittō, yū apnā-dōstā-yārā-nāl khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karũ. Jis-bēlē tērō yō pūt āyō jis-nē tērō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
 māḷ kanjriā bichch udāyō, tē is-kē-wāstē paḷēō-hō bachehhō
property harlots among was-squandered, by-thee him-of-for the-kept calf
 kōh-dittō.' Tē us-nē us-na kēhō, 'pūtā tō hamēsh mērē
was-killed.' And him-by him-to it-was-said, 'O-son thou always me
 nāl rahē; jitnō mērō māḷ hai, tērō hai. Khushī
near remainest; what-much my property is, thine is. Happiness
 hōnī tē khush hōnō chāngī gal thī; tērō yō bhāi
to-be and happy to-be good matter was; thy this brother
 mar-gēō-thō, huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.'
died-had, now lived; and ..lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURI.

SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ ajjur-kē-nāl thō; nikrā būṭā-kē uppur charhēḍ khalō thō;
I flock-of-near was; little tree-of on climbed standing was;
 bakrō dānkē. Hũ daur-kē latthō; richchh taṇṇ baṇ-bichch
a-goat cried-in-pain. I run-having descended; a-bear down, forest-in
lēi-chalēḍ-thō. Hũ pauchēḍ, kaṇḍh-bichch gaṭṭi mārī; us-nō na
taken-away-had. I arrived, back-in stone was-struck; him-by not
chhurēḍ. Bhĩ dūjī gaṭṭi mārī gāṭā-bichch, fir chhōṛ-kē
was-left. Then another stone was-struck neck-in, then left-having
nas-gēḍ. Jit saṭṭēḍ bakrō us-jā hũ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
khalō-hūḍ, tē mērē-dar daur-kē bhĩ richchh ā-gēḍ. Mē
stood, and in-my-direction run-having again the-bear came. By-me
nikrī-jēhi kuhārī mārī us-kē. Pattō n̄h laggō jē kuhārī us-kē
a-littleish axe was-struck him-to. Trace not was if axe him-to
laggī-hai yā n̄h laggī. Fir bakrō chā-kē nas-gēḍ, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
kōhēḍ us-na. Kōh rēhō tē bhĩ ā-gēḍ mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
Mērō dūjō saṇjī pauch-āyō. Fir ham-nē dōṇ-nē gaṭṭi mārī,
My other companion arrived. Then us-by two-by stone was-struck,
tē ōh nas-gēḍ.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hñ nikrō thō, sñh hil-gēō bakrī khaṇ-na. Satt bakrī us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
 khā-chhuṇṇī. Ēkuṇ-zimīdār-kī lūhā-kī haṇī-hūī khurakkī thī. Wā
aten-were. One-landowner-of iron-of made trap was. It
 maṅ-kē āṇī sñh-kā pakṛuṇ-kē-wāstē. Wā rāh-māñ
asked-having it-was-brought leopard-of catching-for. It way-in
 chhal-dittī, inā bakrō bannh-dittō. Sñh āyō, jaṅg us-kī
was-placed, on-one-side goat was-tied. Leopard came, leg its
 bichch phās-gēī laggō dāṅkuṇ. Ōsē-bēlē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
 gēā girā-na. Kēhō, 'sñh pakrē-gēō-ai.' Ghaṇā jaṇā āyā.
went village-to. It-was-said, 'leopard has-been-caught.' Many men came.
 Ēkuṇ-lambardār-nē bandūk mārī, sñh mar-gēō. Dō adāī
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 maṇ-kō thō bhārō. Atṭh jaṇā chā-kē lē-gēā-thā. Khalrī
maunds-of was heavy. Eight men lifted-having took-away. Skin
 ēkuṇ-jagīrdār-nē chā-leī, tē ham-na trī rupayyā bakbshish
one-property-holder-by taken-was, and us-to thirty rupees reward
 dittī.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajrī. Ajrī is the language of the Ajaṛs, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajaṛs are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajaṛs sheep. They are all bilingual, speaking Gujurī or Ajrī amongst themselves, but Puṣhtō to their neighbours, Hindū or Paṭhān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajaṛs is called Chauhān which is the name of the Rājput tribe which speaks Mēwārī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujurī.' As may be expected, these Gujurs frequently make use of Puṣhtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwārī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Puṣhtō and Western Pañjābī languages. These I shall notice subsequently.

YŪSUFZAI GUJURĪ SKELETON GRAMMAR.

I.—NOUNS—				II.—PRONOUNS—				III.—VERBS—				Irregular Participles—	Past							
A.—Substantives—								A.—Auxiliary and Verbs substantive—						gone.	made.	taken.	given.	dead.	Imperatives.	take.	give.
(a) Masculine.								Pres., kai, for all numbers and persons.				giō,	kiō,									liō,	diō, diiō,	mōyō,		lai,	dai,
(1) Ending in ō—														Past, Masc. Sg., thō; Pl., thā; Fem., thā, for all numbers and persons.						
Sing.												B.—Finite Verb—								
Nom. ghōr-ō														Infinitive,— mār-an.						
Obl. ghōr-ā												Pres. Part.,— mār-iō.								
(2) Others—														Past Part.,— mār-iō.						
Nom. lāp												Pres.,— mār + personal endings.								
Obl. lāp														Future,— mār + personal endings + gō.						
(b) Feminine.												Def. Present,—mār + personal endings + kai.								
Nom. dhī														Imperfect,— mār + personal endings + thō.						
Obl. dhī												Past,— mār-iō.								
Genitive Terminations.														Perfect,— mār-iō kai.						
Masc.												Pluperfect,— mār-iō thō.								
Dir. kō														Personal endings.						
Obl. kā												1	2							
Fem.														ā	ai	āi				
Dir. kī												Sing.								
Obl. kī														Plur.						
B.—Adjectives—												ā	āi							
(1) Ending in ō—														ā	āi	āi				
Masc.												ā	āi							
Dir. chāngō														ā	āi	āi				
Obl. chāngā												ā	āi							
Fem.														ā	āi	āi				
Dir. chāngī												ā	āi							
Obl. chāngī														ā	āi	āi				
(2) Others—												ā	āi							
Do not change.														ā	āi	āi				

The following points may be noted in regard to the grammar of the specimens :—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōṛō-kō*, of a horse, instead of the more correct *ghōṛā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apṇā bāp-tah kahiō*; but when the elder son answers his father, the Pañjābī idiom, *apṇē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *barō pūt paṭṭi mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *īṭhār-tah ā-jā*, come to this place, and *īṭhār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt mōyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apṇā mā-tah* (Hindī, *apṇē māl-sē*), from his own share; *chaṅgā admī* (Hindī, *chaṅgē ādmī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apṇā dōstā-kanah* (Hindī, *apṇē dōstō-sāth*), with (my) own friends; *chaṅgī trīmat* (Hindī, *chaṅgī strī*), a good woman; *is-kī aṅgī-mā* (Hindī, *is-kī angulī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted :—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

Yakā dhī, a daughter; *yakā chaṅgī trīmat*, a good woman; *yakē dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *mā*. Thus: *mā tairo khazmat kiō hai* (Hindī, *mā-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī ditō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā baṇḍiō* (Hindī, *us-nē bāṭā*), by him was divided; *us kahiō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *wah uṭhā*), he rose.

The Relative Pronoun *chi* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hāi*),

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thō*, he was not going; *charā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khushālī karũ*, *khushāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laĩ*, and *hō jāyāĩ*, and also for *khāi* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maĩ tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN I.

(Str H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pūt thā. Naṇḍō pūt apṇā bāp-tah
One man-of two sons were. By-the-young son his-own father-to

kahiō chi, 'ai bāp, manā apṇā mā tah bandō dai-lai.' Usā
it-was-said that, 'O father, to-me thy-own property from share give.' By-him

dwanyam-pah apṇā mā bandiō. Kāi dī pachhā naṇḍō pūt
both-on his-own property was-divided. Some days after young son

harkuj yakē-thār kar-kē dūr dēs-tah giō. Ut isā
everything (in) one-place having-made far country-to went. There by-him

apṇā mā mandō kam-mā udā-liō. Chi habhā mā wajhēr-liō,
his-own property bad works-in was-wasted. When all (his) property was-finished,

oh dēs-pah yakō baṇō qāhat āyō, oh saurō hō-giō. Oh giō,
that country-on one great famine came, he straitened became. He went,

oh dēs-mā yakō khān kanah naukar hō-giō. Usā apṇi paṭṭi-
that country-in one chief with servant became. By-him his-own field-

tah dai-gāliō, chi 'mandah zīnāwar chār-lai.' Oh apṇā mīnah-pah
to he-was-sent, that (you) unclean animal graze.' He his-own desire-on

oh bhō khādō, chi zīnāwar khaita, haḍō kauṇē diyā na thā. Chi
that straw would-eat, which animals eat, but any-one giving not was. When

sūl-mā hō-giō, isā kahiō chi, 'mairō bāp-kā katnā naukar
senses-in became, by-him it-was-said that, 'my father-of how-many servants

changō tūk khai, hū bhakō marū. Hū uṭhūgō, apṇā bāp-tah jāwūgō,
good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,

us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai. Khudāc-
him-to will-say that, "O father, I thy also sinner am, God-

kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;

khō apṇā naukarā-mā manā ghal-lai." Oh uṭhiō, apṇā bāp-tah āyō.
but thy-own servants-among me put." He arose, his-own father-to came.

Yō lā dūr thō, chi apṇā bāp isā daṭhō, tars isā kiō,
He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,

isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah
to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai bāp, hñ Khudāē-kā bhī gunāhgār hai, tairō bhī *it-was-said that, 'O father, I God-of also sinner am, thine also* gunāhgār hai. Is-kō lāyiq nī chi tairō pūt hō-jāwñ.' Us-kā bāp *sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father* apnā naukarā-tah kahiō chi, 'chaṅgō chirrō lai-āō, is-tah ghal-lēō *his-own servants-to it-was-said that, 'good dress bring, him-to put-on* yakā aṅgri is-kī aṅgri-mñ kar-lēō, paṇē is-kā pairā-mñ kar-lēō. *one ring him-of finger-on put, shoes him-of feet-on put.*

Añ chi tūk khā-lañ, khushāl hō-jāyāñ, is sawab-tah chi, yō mairō *Come that food we-eat, merry become, this reason-for that, this my* pūt mōyō thō, jīmtō hōyō hai; gum giō thō, lab-liō hai.' Wē *son dead was, living become is; lost become was, recovered is.' They* khushāl hō-giō. *merry became.*

Huṇ us-kā baṛō pūt paṭṭi-mñ thō. Chi ōh āyō, ghar-tah *Now him-of elder son field-in was. When he came, house-to* naiṛō hō-giō, gīt nachaṇ-kā awāz suṇiō. Yakō naukar-tah hōliō, *near became, songs dancing-of sound heard. One servant-to (he)called,* usā pachhiō, 'yō kī chhā hai?' Us kahiō, chi, 'tairō *to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy* bhāi āyō hai, tairō bāp khairāt kiō hai, chi usā rōgh-jōṛ *brother come is, (by)thy father feast made is, as him sound-and-well* lādō-hai.' Ōh rus-giō; andar chalā na thō. Bāp is-kā *(by-him)it-has-been-found.' He sulked; within going not was. Father him-of*

nakriō, isā minnat kiō. Is apnē bāp-tah zawāb-mñ *came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in*

kahiō chi, 'daikh, hitnā machh mūdah mañ tairō khazmat kiō hai; *it-was-said that, 'see, so-much long time by-me thy servce been-done is;* hēcharē tairō bē-amrī nī kiō hai. Bhī tañ manā yakō lailō nī *ever thy disobedience not-by-me done is. Still by-thee to-me one kid not* ditō hai, chi hñ apnā dostā kanah khushāl karñ-hai. Har-kadē hi *given is, that I my-own friends with merriment might-make. As-soon-as when* tairō yō pūt āyō, chi tairō mā kachnī-pah udāyō-hai, tañ *thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee* us-pah khairāt kiō.' Us kahiō, chi, 'pūt, tū nit mairō kōṛ *him-on feast made.' By-him it-was-said, that, 'son, thou always me with* hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushāl *art, and my everything thine is. This proper was, that we merriment* karñ, khushāl hñ, tā-chi yō tairō bhāi mōyō thō, jīmtō hōyō hai; *make, merry be, because this thy brother dead was, alive become is;* gum giō thō, lādō hai.' *lost become was, recovered is.'*

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō jākat har dī mlēṣā gā chārā-thō, parbat-mā grā-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dūr. Yakō dī chhā-pah jilī-kiō chi, 'bagyār āyō hai.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
 kā lōk war-nakriō, chi bagyār khadē-lai. Chi lōk apriā, bagyār
of people went-out, that wolf should-drive-off. When people arrive, wolf
 na thō. Jākat-tah inā pachhō kiō; us kahiō chi, 'hū chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karū thō.' Lōk ghar-tah pachhā giō. Dūjā dī yakō parrō
making was.' People house-to back went. Second day one leopard
 āyō. Jākat jilī-kiō chi, 'warhūri-dē; parrō āyō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
 Lōk kahiō chi, 'yō kūy kahai,' kauṇē na giō.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
 Parrō-nē jākat khā-liō. Chhā-mā kūrya jākat mar-giō.
By-the-leopard boy was-decoured. Joke-in lying boy died.

Numerals.

Ēk, yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chaudahā.	Pandrā.	Sohā.	Satarā.	Aṭhāran.	Unī.	Bī.	Ēk tē bī.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bī, etc.		Dah tē bī.		Yārā tē bī, etc.		Chawē.		Ēk tē chawē, etc.		
22		30		31		40		41		
Dah tē chawē or pañjāh.		Yārā tē chawē, etc.		Saṭh.		Ēk tē saṭh, etc.		Dah tē saṭh, etc.		
50		51		60		61		70		
Chār bī.	Ēk tē chār bī.	Dō tē chār bī.	Tin tē chār bī.	Chār tē chār bī, and so on.						
80	81	82	83	84						
Dah tē chār bī.	Yārā tē chār bī.	Bārā tē chār bī, and so on, up to Unī tē chār bī.	Sau.							
90		91		92		99		100.		

The two following specimens of Ajrī will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujurī. The only real difference is that it borrows more freely from Puṣṭō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRI.

SPECIMEN I.

(Str H. A. Deane, K.C.S.I., 1898.)

Ēk janā kā dō pūt thā. Un-mā nandhō pūt-nē bāp-nah
One man of two sons were. Them-in the-younger son-by father-to
 kahiō, 'ai bāp, manā hun dē kitnā baṇḍā māṛ manā aprē.
it-was-said, 'O father, me-to now 'give how-much share property me-to falls.'
 Ūs-nē apnō bisāt un-nā baṇḍ ditti. Thōṛā dī pichhē ōh
Him-by his wealth them-to dividing was-given. A-few days after that
 luṛō habbō kuj ēk thār kar-kē dūr dēs-tah
boy all whatever one place having-made far land-to
 chal giō. Ut apnō māṛ bad-lamṇī-mā udā
having-gone went. There his-own property debauchery-in having-caused-to-fly
 chhōṛiō. Ūs thār-mā har-kuj lag-giō. Mhī us dēs-mā
was-wasted. That place-in everything was-spent. Then that country-in
 baṛō qāhat pai-giō. Yō hun muhtāj hō-giō. Mhī us dēs-mā
great famine fell-went. He now poor became. Then that country-in
 ēk khān-kā kuṛē jā rahiō, is-nē apnā pattā-mā mūdho
one chief-of in-vicinity going remained, him-by his-own field-in swine
 chāraṇ-kā bāstē chalāiō. Ūs-kō yō mīnō thō ōh bhō jō
grazing-of for was-sent. Him-of this craving was that straw which
 mūdha khāē yō bhī | khā-kē raj rahē. Khō¹ kōi kuj
swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-mā āyō, tē kahiō, 'Mērā bāp-kā
not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh mājhī hai, muchh-muchh tuk khāē, tē hū bhukh-tē
many many servants are, plentiful food eat, and I hunger-from
 marū hai. Hū uṭh-kē apnā bāp-kā kuṛē jā rahūgō. Hū us-
dying am. I rising my-own father-of in-vicinity going will-remain. I him-
 tab kahūgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; hun us
to will-say. "O father, God-of before also, of-thee before also, sin done; now that
 lākat²-kō nahī jē tairō pūt hō-jāwū. Manā apnā mājhī-kē
ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Puṣhtō.² Corruption of *liyāqat*.

shān ēk mājhī jōr-lē.''' Mhī ūth-kō apnā bāp-kā kurē giō.
like one servant make.''' Then rising his-own father-of in-vicinity went.
 Us bēre jē dūr thō āgā-dā' bāp-nē āgā dīthō, taras³ kiō, jhab
That time when far was him-of father-by he was-seen, pity was-taken, haste
 kiō, āgā-dā garā-nār lālīō, atē muchh piār ditti. Pūt āgā-dā kahiō
was-made, him-of neck-with applied, and much love given. Son him-of said,
 'ai bāp, Rab-kō atē tērē agē yē gunāh kiō, huṇ us lākat-kā
'O father, God-of and thee before this sin done, now that ability-of
 nahī, jē tairō pūt hōyō.' Bāp apnā mājhīā-dā kahiō jē, 'chaṅgā
not (am), that thy son I-may-be.' Father his-own servants-to said that, 'good
 chaṅgā chīrā kaḍ-kē lē-āō, is-dā lawā-chhōrō, atē is-kā
good robe taking-out bring, him-to clothe, and him-of
 hath mā angri, tē pairā-mā chhitar lawā-chhōrō, atē khāē tē khushāl
hand in ring, and feet-in shoes put-on, and we-may-eat and festivity
 manāē; jē mairō yō pūt mar giyō thō. tē huṇ jītō hō-giō; gum giō
celebrate; as my this son dead gone was, and now alive became; lost gone
 thō, huṇ labh-liō hai.' Mhī khushālī karaṇ-lagiā.
was, now recovered is.' Then merriment they-to-make-began.

Us-kō barō pūt paṭṭā-mā thō, kērē bēre ghar-dā nērē āyō, gīt tē
His elder son field-in was, what time house-to near came, singing and
 nachaṇ-kā āwāz suṇ-liō. Us bēre ēk ashnā jaṇ-tah sadiō
dancing-of sound was-heard. That time one acquainted man-to it-was-called(-by-him)
 tē tapōs³ kiō jē, 'yō kē chhar hai?' Tē us-nē kahiō jē, 'tairō
and enquiry was-made that, 'this what matter is?' And him-by said that 'thy
 bhāi āyō hai, tē tairō bāp-nē muchh rōṭī kiō hai, is matlab-kā
brother come is, and thy father-by great feast made is, of this reason-of
 chi ōh rōgh-jōr⁴ ā-giō-hai.' Khapā hō-giō, ghar-dā andar na bariō.
that he safe(-and)-sound he-come-is.' Angry he-became, house-of inside not entered.
 Mhī agā-dā bāp bāhar āyō, agā-dā pukhlā⁵ kiō. Us-nē bāp-tah
Then his father out came, him pacified made. Him-by father-to
 jāwāb-mā kahiō, 'Dēkh, itnā samā mā tēri khidmat kiō hai, kadē
reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, ever
 bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī tāi manā ēk lailō
even thy order-from beyond not I-became. Ever even by-thee me-to one kid
 dittō nahī jē māi apnā yār ashnā nār khushālī
was-given not that by-me my-own friend (and) acquaintance with merriment
 kiō hōti. Huṇ, jē yō tērō pūt āyō hai, chi tairō māṛ kachnī-pah
made might-be. Now, that this thy son come is, by-whom thy property harlots-on

¹ Corruption of *da lagha*, Puṣhtō = of him, the position of the *dā*, is probably the result of the influence of Panjabi, which has *us-dā* for 'of him.'

² Pure Puṣhtō word = pity.

³ Pure Puṣhtō word = enquiry.

⁴ *rōgh jōr* pure Puṣhtō = safe and sound.

⁵ *pukhlā* Puṣhtō word = reconciled.

gharak kiō-hai, taĩ us-pah kitnī muchh khair¹ kiō.
sunk has-been-made, by thee him-on how-much large feast made.'

Us-nē agā-dā² kahiō, 'ai pūt, hamēsh tū mairē kuṛē hai.
Him-by him-to it-was-said, 'O son, always thou me near are.

Jē-kuj mairō hai, ōh tairō hai; khushālī karaṇ, tē khushāl
Whatever mine is, that thine is; merriment making, and merry
hōṇ munāsib thō, kiō yō tairō bhāi mar-giō thō, jītō
being proper was, because this thy brother dead was, alive
hō-giō; gum-giō thō, huṇ labh-liō-hai.'
became; lost was, now recovered-is.'

¹ Corruption of Puṣṭō khairāt, a feast.

² *Agā-dā* = *agha-ta* = 'to him' in Puṣṭō.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇō ḍhākā-mā bakri chārai thō. Ēk dī paṛ-mā
One man mountain-in goats grazing was. One day rock-in
 maikhū labh-liō. Us-nē kahiō chi, 'hū kap-liyūgō,' khō
honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
 hath us-kō nā apriō, kiḍ-jē thār saurō tē aukhō thō.
hand him-of not reached, because the-place narrow and difficult was.
 Mhī wuh grā-tah āyō, dārū liō, tē paṛ-tah
Then he village-to came, gunpowder was-taken-by-him, and rock-to
 giō; us-kō hēt dab-chhōriō, chi ag lā-kē paṛ
went; it-of beneath it-was-buried(-by-him) that fire applying rock
 udā-chhōriō, tē maikhū habbā kaḍ-liyūgō. Mhī palitah-nah ag
I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kē bais-rahiō. Mhī ḍaz hōyō, paṛ phut-giō, jaṇō
applying he-sat-down. Then explosion became, rock burst, (the-)man
 udā-chhōriō. Ut maikhū-kō arnān-mā mar-giō.
was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhō.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandrā.	Sōhrā.	Satārā.	Aṭhārā.	Unī.	Bi	Ēk tē bi			
13	14	15	16	17	18	19	20	21			
Dō tē bi, etc.	Dah tē bi.	Yārah tē bi, etc.	Chārī.	Ēk tē chārī, etc.	Dah tē chārī.						
22	30	31	40	41	50						
Yārah tē chārī, etc.	Trai bi.	Ēk tē trai bi, etc.	Dah tē trai bi.	Yārah tē trai bi, etc.							
51	60	61	70	71							
Chār-bi.	Ēk tē chār-bi, etc.	Dah tē chār-bi.	Yārah tē chār-bi, etc.	Sōh.							
80	81	90	91	100.							

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmirī, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahṇō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōrō*, a horse, becomes first *gōrō*, and then *kōrō*; *bharṇō*, to fill, becomes first *barṇō*, and then *parṇō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *ī*, like *ādmī*, a man, shorten the *ī* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōrī*, a mare. *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.				PLURAL.			
Nom.		Obl.		Nom.		Obl.	
<i>kōrō</i> , a horse	. . . .	<i>kōrā</i>		<i>kōrā</i>		<i>kōrā</i>	
<i>bāp</i> , a father	. . . .	<i>bāp</i>		<i>bāp</i>		<i>bāpā</i>	
<i>ādmī</i> , a man	. . . .	<i>ādmī</i>		<i>ādmī</i>		<i>ādmīā</i>	
<i>kōrī</i> , a mare	. . . .	<i>kōrī</i>		<i>kōrī</i>		<i>kōrīā</i>	
<i>tī</i> , a daughter	. . . .	<i>tī</i>		<i>tīā</i>		<i>tīā</i>	
<i>gā</i> , a cow	. . . .	<i>gā</i>		<i>gāwā</i>		<i>gāwā</i>	

The postpositions are:—

Agent,	<i>nē</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>thā</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in, on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *ādmī-gō*, of the man; *ādmīā-gō*, of the men; *tākā-gī chōṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mārwarī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kohistān, and *gō*, the sign of the dative, in the Gādī dialect of Chamēālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā̃*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ēk*, one, when used as an indefinite article, is *ēkan*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hū̃</i>	<i>tū̃</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yū̃</i>	<i>vū̃</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yī</i>	<i>vī</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-ko</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōñ* (obl. *kis*), who? and *kē*, what? *kōī*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō̃</i>	<i>hā̃</i>
2.	<i>hai</i>	<i>hē̃</i>
3.	<i>hai</i>	<i>hē̃</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *ṇō* (*nō*) as in *hōṇō*, *mārṇō*. The oblique form ends in *an* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be; *karan lagō*, they began to make; *chāran chalāyō*, sent (him) to feed (swine); *gāṇ-kō*, of singing; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hētō*, *mārtō*. In *khāṭtō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāṇō</i> , to go	Past Part.	<i>giō</i>
<i>āṇō</i> , to come	„	<i>āyō</i>
<i>lēṇō</i> , to take	„	<i>liō</i>
<i>dēṇō</i> , to give	„	<i>ḍittō</i>
<i>baisṇō</i> , to sit	„	<i>baiṭhō</i>
<i>kuṇṇō</i> , to say	„	<i>kihō</i>
<i>lagṇō</i> , to begin	„	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujuri, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*. So we have *baiṭhō-vī hai*, he is seated (sentence 230); *liō-vī hai*, you have taken (240); *marē-vī* (or *mariō-vī*) *thō*, he was dead; *gum giō-vī thō*, he was lost; *āyō-vī hai*, (thy brother) has come; *rūṭi karī-vī hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *riō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārṭi</i> , <i>mārṭ</i>	<i>mārṭi</i>
2. <i>mārē</i>	<i>mārṭ</i>
3. <i>mārē</i> , <i>mārā</i>	<i>mārṭ</i>

Lagōvī (pl. *lagōvī*; fem. *lagīvī*), the past participle of *lagṇō*, may be added to any of these forms. Thus, *gadrō āicē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking = Hindī *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking = Hindī *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārṭgō* or *mārṭgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū giō*, not *hū giō*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean 'when.'

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

KASHMIR.

Ekaṇ-janā-nā dō pūt thā. Un-bichchũ nikrā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, ‘ Ō abā, māl-kō hisō, jō mīnā
the-father-to it-was-said, ‘ O father, the-property-of share, which to-me
 āwē, minā dē.’ Phir us-nē māl un-nā baṇḍ-dittō.
may-come, to-me give.’ Then him-by the-property them-to was-divided-out.
 Thōrā-diyārā piclhē nikrā-gadrā-nē sārō-kuchh baṭlō kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkaṇ-dūr-kā-mulk-mā jāṇ lagō, hōr ũgā apṇō māl
a-distance-of-country-in to-go began, and there his-own property
 paiṛā-kammā-nāl urāyō. Phir tã sārō-kuchh kharch
bad-work-in was-caused-to-fly-away. Then when everything expended
 kar-chhōrīō, us-mulk-mā baṛō kāl piō, hōr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
 hōṇ lagō. Phir us-mulk-kā ēkaṇ-baṛā-sardār-kōlē jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.
 Us-nē us-nā apṇā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 armān thō ki, ‘ un-sakkā-nāl, jērā bankutā khāē, apṇō pēt
longing was that, ‘ those-husks-with, which the-swine eat, my-own belly
 parũ,’ ki us-nā kōī nai dē-thō. Hōr hōsh-mā āyō,
I-may-fill,’ because him-to anyone not giving-was. And sense-in he-came,
 kihō, ‘ mērā-abā-kā kitnā māñjiā-nā jōr rūṭī hai, hōr hũ
it-was-said, ‘ my-father-of how-many servants-to much bread is, and I
 pukkhō marũ. Hũ uṭh-kē apṇā-abā-kōlē jāōgō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kahōgō ki, “ Ō abā, maī āsmān-kā hōtā hōr tērā
I-will-say that, “ O father, by-me heaven-of in-the-presence and of-thee
 hōtā gunāh kariā, hōr hũ is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phir tērō pūt kahāō; minā apṇā-māñjiā bichchũ ēkaṇ-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 brābar banā.” Phir uṭh-kē apṇā-abā-kōlē giō, hōr wū
like make.” Then arisen-having his-own-father-near he-went, and he

ajjā dūr thō, ki us-nā dēkh-kē us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
 āyō; phir dōr-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 dittī. Gadrā-nē us-nā kihō ki, 'ō abā, māi āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērō pūt kahāō.' Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
 apñā-māñjiā-nā kihō, 'chañgī-thū chañgī pōshāk kaṛ-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
 marē-vī thō, huṇ jīviō hai; gum giō-vī thō, huṇ thāyō.' Hōr
dead was, again alive is; lost gone was, again was-found.' And
 vī khōshī karan lagā.
they rejoicing to-make began.

Hōr us-kō baṛō gadrō dōgī-mā thō. Tā ghar-kē nērē
And him-of the-big son the-field-in was. When the-house-of near
 āyō, gāṇ-kō hōr nachchaṇ-kō āwāz suniō. Phir ēkaṇ-māñjiā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kūk-kē puchehlō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāi āyō-vī hai, hōr tērā-abā-nē baṛī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭī karī-vī hai, is-wāstē ki wū chañgō-bhalō āyō.' Wū
bread (i.e. feast) made is, this-for that he good-well came.' He
 khafā hō-kē na mānī ki, 'andar jāō.' Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
 us-kā abā-nē bahar ā-kē wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
 abā-nā jawāb-mā kihō, 'dēkh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ēk bakrī-kō bachchō minā na dittō, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apṇā-dōstā-nāl khōshī karū; hōr tã tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
 jis-nē tērō māl pairā-kammā-mā urāyō, tē us-kē
whom-by thy property bad-work-in was-caused-to-fly-away, by-thee him-of
 wāstē barī rūṭī karī.' Us-nē us-nā kihō, 'O bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tū hamēsh mērē-kōlē hai, hōr jō-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magar khōshī manānī hōr khōsh hōṇō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhāī, mariō-vī thō, sō jīviō hai; hōr gum giō-vī thō,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj thāyō-hai.'
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujurī, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujurī, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows : --

	District.	Number of speakers.
Gujrat	111,000
Gurdaspur	60,000
Kangra	8,460
Hoshiarpur	47,489
	TOTAL	<u>226,949</u>

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujurī spoken in Hazara, and of the local Pañjābī. Gujurī and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-jaṇā-kē dō puttar thā. Un-vichchō nikkō puttar-nē
One-man-of two sons were. Them-from-among the-younger son-by
 pēū-nñ ākhēō, 'bāp, ham-nñ apnā hissō-bārī, jō-kuchh-āwō,
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
 dē.' Us-nē un-kō apnī jāydāt-kē hissō-bārī waṇḍ-dittō.
give.' Him-by them-to his-own property share was-divided.
 Thōṛā-dinō-kē bād nikkō-puttar-nē apnā māl-asbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk ṭur-giō. Māṛā kammō vichch odhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāwā-dittō. Jis-wakt ō sārō māl kharch
property was-wasted. When he all property expenditure
 kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr ō garīb
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr ō us-mulk-dē raīs kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujurī, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujurī *un-na*), to them; *thōṛā dinō-kē bād* (Gujurī *thōṛā dinā-kā bād*); *jaṇā-kē* (Gujurī *jaṇā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujurī *apnō māl*); and the mixed *apnā hissō* (Gujurī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bārī waṇḍ-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nñ*, to the father, and *mulk-dē raīs kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujurī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē	dō	puttar	thē.	Chhōṭē-nē	apnē-bāp-nū
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>
kihā	ki,	‘hē	bāp,	mārā	hēsā
<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>my</i>	<i>share</i>
kar-dē.’	Bāp-nē	dōhā-puttrā-nū	hēsā	waṇḍ-kē	dē-diā.
<i>make.’</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>
Thōrē-dinō-pichchhē	chhōṭā	puttar	sārī	jāidād	lai-kē
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>
pardēs-nū	giō.	Utthī	sārī	jāidād	gāwā-dī.
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>
baṛā	kāl	hō-giā.	Ōhō	laṛkā	baṛā
<i>a-great</i>	<i>famine</i>	<i>became.</i>	<i>That</i>	<i>boy</i>	<i>very</i>
					<i>thin</i>
					<i>became.</i>
kisī-grā-dē-ikk-ādmī-dē	pās	ōhō	kāmā	rihā.	
<i>a-certain-village-of-a-man-of</i>	<i>near</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>	

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujurī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmī-kō* for *ādmī-kū* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujurī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō*, a corruption of the Pañjābī *nū*.

Kisī-ādmī-kō	dō	pūt	thā.	Un-mā-tē	lōhkō-nē		
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>		
bāp-nō	kahyō,	'ai	bāp,	laṭō-paṭō-mā-tē	jō	mērō	hissō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my</i>	<i>share</i>
niklē,	sō	min-nō,	dē-dē.'	Tā	un-nē	un-nō	apnō
<i>comes-out,</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>his-own</i>
laṭō-paṭō							<i>property</i>
baṇḍ-dinnō.	Matā	dhiārō	nahī	hītō	kē	lōhkō	pūt
<i>was-divided-out.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>
sab-kuchh	kaṭṭhā	kar-kē	dūr-dēs-nō	chalō-gēo,	hōr	utthē	
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
luchpan-mā	dhiārō	guwāē	apnō	laṭō-paṭō	urū-dinnō.		
<i>debauchery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>		
Jō	ōh	sab-kuchh	guwā-chukō,	tā	us-dēs-mā	barā	kāl
<i>When</i>	<i>he</i>	<i>everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great</i>	<i>famine</i>
pēō,	hōr	ōh	kaṅkāl	hō-gēō.	Hōr	ōh	jā-kē
<i>fell,</i>	<i>and</i>	<i>he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he</i>	<i>gone-having</i>
							<i>that-country-of</i>
raihnēwālō-mā-tē	ikkaṇ-kē	ghar	raihn	lagō.			
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>			

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,—but that is all.

Ēk-ādmī-kā dō putt thā. Dōhā-mē-sē chhōṭā-nē bāp-nū
One-man-of two sons were. The-two-in-from the-younger-by the-father-to
 kihō, ‘sun, bāp, jō mērā-māl-kō hissa hai, sō min-nū
it-was-said, ‘hear, father, what my-property-of share is, that me-to
 dē-dē.’ Phir bāp-nē māl band-dinhā. Thōrā-dinā-magrō
gave.’ Then the-father-by the-property was-divided-out. A-few-days-after
 chhōṭā-putt-nē sabh-kuchh kaṭṭhō kar-kē kitē dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ūghā jā-kē apnō māi uchakpunā-bich khō-dinhā.
went-away. There gone-having his-own property debauchery-in was-wasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur ōh
When everything was-expended, that-country-in a-famine fell, and he
 garīb hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.
poor became. Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES

English.	Mōwāti.	Gujurī (Hazara).	Yūsufzai Gujurī.
1. One . . .	Ēk . . .	Ēk . . .	Yakō . . .
2. Two . . .	Dō . . .	Dō . . .	Dō . . .
3. Three . . .	Tin . . .	Trō . . .	Tin . . .
4. Four . . .	Chyār . . .	Chār . . .	Chār . . .
5. Five . . .	Pāch . . .	Pāñj . . .	Pañj . . .
6. Six . . .	Chhai . . .	Chhō . . .	Chhō . . .
7. Seven . . .	Sāt . . .	Satt . . .	Sat . . .
8. Eight . . .	Āth . . .	Atth . . .	Ath . . .
9. Nine . . .	Nau . . .	Nō . . .	Naũ . . .
10. Ten . . .	Das . . .	Das . . .	Dāh . . .
11. Twenty . . .	Bis . . .	Bi . . .	Bi . . .
12. Fifty . . .	Pāchās . . .	Das-tō-chālī . . .	Pañjāh . . .
13. Hundred . . .	Sau . . .	Sau . . .	Sau . . .
14. I . . .	Maĩ . . .	Hũ . . .	Hũ . . .
15. Of me . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
16. Mine . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
17. We . . .	Ham . . .	Ham . . .	Ham . . .
18. Of us . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahāri (fem.) . . .
19. Our . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahāri (fem.) . . .
20. Thou . . .	Tā . . .	Tō . . .	Tā, tō . . .
21. Of thee . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
22. Thine . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
23. You . . .	Tam . . .	Tam . . .	Tam . . .
24. Of you . . .	Thārō . . .	Thārō . . .	Thārō, thāri (fem.) . . .
25. Your . . .	Thārō . . .	Thārō . . .	Thārō, thāri (fem.) . . .

IN THE VARIOUS FORMS OF GUJURI.

Yūsufzai Ajrī.	Gujurī (Kashmir).	English.
Ēk	Ēk	1. One.
Dō	Dō	2. Two.
Trai	Tra	3. Three.
Chār	Chār	4. Four.
Pañj	Pañj	5. Five.
Chhō	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō	Nau	9. Nine.
Dah	Das	10. Ten.
Bī	Bi	11. Twenty.
Dah tō ch ^a ri	Pañjā	12. Fifty.
Soh	So	13. Hundred.
Hū	Hū	14. I.
Mairō	Mērō	15. Of me.
Mairō	Mērō	16. Mine.
Ham	Ham	17. We.
Mahārō	Mahārō	18. Of us.
Mahārō	Mahārō	19. Our.
Tō	Tū	20. Thou.
Tairō	Tērō	21. Of thee.
Tairō	Tērō	22. Thine.
Tam	Tam	23. You.
Thārō	Thārō	24. Of you.
Thārō	Thārō	25. Your.

English.	Māwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
26. He	Wō (<i>fem. wā</i>)	Ō (<i>fem. wē</i>)	Ōh, wuh
27. Of him	Wāī-kō	Us-kō	Us-kō, us-kī (<i>fem.</i>)
28. His	Wāī-kō	Us-kō	Us-kō
29. They	Wō	Wē	Wō
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (<i>obl.</i>)
31. Their	Un-kō	Un-kō	Un-kō, unkā (<i>obl.</i>)
32. Hand	Hāt	Haṭṭh	Hath
33. Foot	Pāg	Pair	Pair
34. Nesc	Nak	Nakk	Nakh
35. Eye	Akhyā	Akkh	Akh
36. Mouth	Mōh	Mōh	Mō
37. Tooth	Dāt	Dand	Dand
38. Ear	Kān	Kann	Kan
39. Hair	Bāl	Bāl	Bāh
40. Head	Sir	Sir	Sar
41. Tongue	Jib	Jibh	Jibh
42. Belly	Pēt	Ḍhiḍḍh	Ḍhaḍḍh
43. Back	Maṅgar	Mār	Lāṇḍō
44. Iron	Lōh	Lūhō	Lōhō
45. Gold	Sōnū	Sōnō	Ratō zar
46. Silver	Rāpō	Ruppō	Chitō zar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mā	Mā
49. Brother	Bhāī	Bhāī	Bhāī
50. Sister	Bāhāp	Bhēp	Baip
51. Man	Ād'mī	Ādmi	Admi
52. Woman	Lugāī	Trimt	Trimat

Yūsufzai Ajrl.	Gujuri (Kashmir).	English.
Oh, wuh	Wā	26. He.
Us-kō	Us-kō	27. Of him.
Us-kō	Us-kō	28. His.
Wō	Vī	29. They.
Un-kō	Un-gō	30. Of them.
Un-kō	Un-gō	31. Their.
Hath	Hatth	32. Hand.
Pair	Pair	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Māh	Māh	36. Mouth.
Dand	Dand	37. Tooth.
Kan	Kann	38. Ear.
Bāp	Bāl	39. Hair.
Sir	Sir	40. Head.
Jibh	Jib	41. Tongue.
Dhiḍ	Pāṭ	42. Belly.
Maṅgār	Mōrā	43. Back.
Lōhō	Lahō	44. Iron.
Ratto zar	Sōnō	45. Gold.
Chittō zar	Chāndi	46. Silver.
Bāp	Abā (<i>one's own father</i>), bāp (<i>another's father</i>).	47. Father.
Mā	Amā	48. Mother.
Bhāi	Bhāi	49. Brother.
Baip	Bahaiṭ, bahap	50. Sister.
Jaṇō	Ādmī	51. Man.
Trēmt	Zanānā	52. Woman.

English.	Māwālī.	Gujarī (Hazarā).	Yānsāi Gujarī.
53. Wife . . .	Lugāī . . .	Trimt . . .	Trimat . . .
54. Child . . .	Bālak . . .	Bachohō . . .	Nāṇḍō, māstūm . . .
55. Son . . .	Bēṭō . . .	Pāt . . .	Pāt . . .
56. Daughter . . .	Bēṭī . . .	Dhī . . .	Dhī . . .
57. Slave . . .	Bādō . . .	Ghulām . . .	Mrayō . . .
58. Cultivator . . .	Jimīdār . . .	Zimīdār . . .	Zamidār, harī . . .
59. Shepherd . . .	.....	Ājri . . .	Ājri . . .
60. God . . .	Īsur . . .	Khudā . . .	Khudā . . .
61. Devil . . .	Bhūt . . .	Shatān . . .	Shaitān . . .
62. Sun . . .	Sūraj . . .	Dīh . . .	Dī (also means 'day') . . .
63. Moon . . .	Chāḍ . . .	Chann . . .	Chan . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tārō . . .
65. Fire . . .	Āg . . .	Agg . . .	Ag . . .
66. Water . . .	Pāṇī . . .	Pāṇī . . .	Pāṇī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
69. Cow . . .	Gāy . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttō . . .	Kuttō . . .	Kutō . . .
71. Cat . . .	Bilāī (fem.) . . .	Billō (masc.) . . .	Bili . . .
72. Cock . . .	Kukarō . . .	Kukkar . . .	Kūkar . . .
73. Duck . . .	Batak . . .	Badk . . .	Batakē . . .
74. Ass . . .	Gadhō . . .	Khōṭō . . .	Gadhō . . .
75. Camel . . .	Ūṭh . . .	Ūṭh . . .	Ūṭh (Pūṭhō), ūṭh . . .
76. Bird . . .	Pakhōrū . . .	Pakhōrū . . .	Chīṛī . . .
77. Go . . .	Jā . . .	Jā . . .	Chal, (infinitive) ohalap . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā, khāwap . . .
79. Sit . . .	Bais . . .	Bais . . .	Bais, baisap . . .

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Trāmt	Ran	53. Wife.
Nikkō, māstīm	Bachē	54. Child.
Pāt	Pāt (<i>one's own son</i>), gadrō (<i>another's son</i>).	55. Son.
Dhī	Ti	56. Daughter.
Golō	Gulām	57. Slave.
Harī	Hālī	58. Cultivator.
Ajri	Pahālō	59. Shepherd.
Khudā	Khudā	60. God.
Shaitān or Shatān	Shitān	61. Devil.
Dī	Dīh	62. Sun.
Chan	Chānn	63. Moon.
Tārō	Tārā	64. Star.
Ag	Agg	65. Fire.
Pāpī	Pāpī	66. Water.
Ghar	Ghar	67. House.
Ghōrō	Kōrō	68. Horse.
Gā	Gā	69. Cow.
Kuttō	Kutō	70. Dog.
Billi	Billi	71. Cat.
Kukur	Kukur	72. Cock.
Ilai (<i>Pughō</i>)	Batak	73. Duck.
Gaddō	Khōtō	74. Ass.
Ūṭh	Ūṭ	75. Camel.
Chirī . . . . .	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Mēwālī.	Gujarī (Havara).	Yūsufzai Gujarī.
80. Come . . .	Āw . . .	Āu . . .	Ā, ā-jā, āwāp . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, mārap . . .
82. Stand . . .	Uṭh . . .	Khaḷ . . .	Khaṛō hō, khaṛō hōp . . .
83. Die . . .	Mar . . .	Mar . . .	Mar-jā, marap . . .
84. Give . . .	Dē . . .	Dē . . .	Dai, daiwāp . . .
85. Run . . .	Danṛ . . .	Nas . . .	Bhaj, bhajan . . .
86. Up . . .	Ūpar . . .	Ufrā . . .	Ophrā . . .
87. Near . . .	Nīṛō . . .	Nērai . . .	Naiṛō . . .
88. Down . . .	Nichai . . .	Talā . . .	Tārā . . .
89. Far . . .	Dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Āgai . . .	Aggē . . .	Agē . . .
91. Behind . . .	Pichhai . . .	Pichchhō . . .	Chhēkar, pachhā . . .
92. Who . . .	Kaup . . .	Kūp . . .	Kōp . . .
93. What . . .	Kō . . .	Kē . . .	Kī . . .
94. Why . . .	Kyū . . .	Kīñ . . .	Kaū . . .
95. And . . .	Ar . . .	Tē . . .	Ā . . .
96. But . . .	Par . . .	.....	Apdō . . .
97. If . . .	Jai . . .	Jē . . .	K* (<i>Puṣhṭō</i>) . . .
98. Yes . . .	Hā . . .	Ahā . . .	Hō . . .
99. No . . .	Nāh . . .	Nīh . . .	Nī . . .
100. Alas . . .	Hāy . . .	Hāō hāō . . .	Armān dai (<i>pity is</i>) (<i>Puṣhṭō</i>). . .
101. A father . . .	Bāp . . .	Bāpp . . .	Yakō bāp . . .
102. Of a father . . .	Bāp-kō . . .	Bāpp-kō . . .	Yakō bāp-kō or (<i>obl.</i>) -kā . . .
103. To a father . . .	Bāp-nai . . .	Bāpp-na . . .	Yakō bāp-tah (<i>Puṣhṭō</i>) . . .
104. From a father . . .	Bāp-taī . . .	Bāpp-tē, (<i>dūr-ō, from far</i>) . . .	Yakō bāp-nah (<i>ditto</i>) . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāpp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpp . . .	Bāp . . .

Yūsufzai Ajṛī.	Gujurī (Kashmir).	English.
Ā-jā	Ān	80. Come.
Mār	Mār	81. Beat.
Khaṛō hō	Khalō hō	82. Stand.
Mar-jā	Mar	83. Die.
Dai	Dō	84. Give.
Bhaj, nas	Dōṛ	85. Run.
Upar, ūchat (<i>Puṣṭō</i>)	Ūpar	86. Up.
Naiṛē, kuṛē	Nēṛē	87. Near.
Taṛē hēt, tapā	Bunh	88. Down.
Dār	Dār	89. Far.
Agē, sāmpē	Agē	90. Before.
Pichhē, kāḍ	Pichhō	91. Behind.
Kōṇ	Kōṇ	92. Who.
Kō	Kō	93. What.
Kiō	Kiyō	94. Why.
Tē, atē	Hōr	95. And.
Khō (<i>Puṣṭō</i>)	Magar	96. But.
Ka (<i>ditto</i>)	Agar	97. If.
Hañ	Hñ	98. Yes.
Ni	Nui	99. No.
Armān	Hāē	100. Alas.
Ek bāp	Bāp	101. A father.
Ek bāp-kō	Bāp-kō	102. Of a father.
Ek bāp-tuh	Bāp-nā	103. To a father.
Ek bāp-tē	Bāp-thñ	104. From a father.
Dō bāp	Dō bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Mōwātī.	Gujarī (Hazara).	Yōsufzai Gujarī.
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bāpā-kō or (obl.) -kā . . .
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bāpā-tah or -nah . . .
109. From fathers . . .	Bāpā-taī . . .	Bāppā-tō . . .	Bāpā-tah . . .
110. A daughter . . .	Bēṭī . . .	Dhī . . .	Yakā dhī . . .
111. Of a daughter . . .	Bēṭī-kō . . .	Dhī-kō . . .	Yakō dhī-kō, (obl.) -kā . . .
112. To a daughter . . .	Bēṭī-nai . . .	Dhī-na . . .	Yakō dhī-tah . . .
113. From a daughter . . .	Bēṭī-taī . . .	Dhī-tō . . .	Yakō dhī-tah . . .
114. Two daughters . . .	Dō bēṭyā . . .	Dō dhīē . . .	Dō dhī . . .
115. Daughters . . .	Bēṭyā . . .	Dhīē . . .	Dhī . . .
116. Of daughters . . .	Bēṭyā-kō . . .	Dhīā-kō . . .	Dhīā-kō, (obl.) -kā . . .
117. To daughters . . .	Bēṭyā-nai . . .	Dhīā-na . . .	Dhīā-tah . . .
118. From daughters . . .	Bēṭyā-taī . . .	Dhīā-tō . . .	Dhīā-tah . . .
119. A good man . . .	Ēk bhalō ādāmī . . .	Ēk chaṅgō ādmi . . .	Yakō chaṅgō admi . . .
120. Of a good man . . .	Ēk bhalā ādāmī-kō . . .	Ēkun chaṅgā ādmi-kō . . .	Yakō chaṅgō admī-kō . . .
121. To a good man . . .	Ēk bhalā ādāmī-nai . . .	Ēkun chaṅgā ādmi-na . . .	Yakō chaṅgō admī-tah . . .
122. From a good man . . .	Ēk bhalā ādāmī-taī . . .	Ēkun chaṅgā ādmi-tō . . .	Yakō chaṅgō admī-tah . . .
123. Two good men . . .	Dō bhalā ādāmī . . .	Dōy chaṅgā ādmi . . .	Dō chaṅgā admi . . .
124. Good men . . .	Bhalā ādāmī . . .	Chaṅgā ādmi . . .	Chaṅgā admi . . .
125. Of good men . . .	Bhalā ādāmīā-kō . . .	Chaṅgā ādmiā-kō . . .	Chaṅgā admīā-kō . . .
126. To good men . . .	Bhalā ādāmīā-nai . . .	Chaṅgā ādmiā-na . . .	Chaṅgā admīā-tah . . .
127. From good men . . .	Bhalā ādāmīā-taī . . .	Chaṅgā ādmiā-tō . . .	Chaṅgā admīā-tah . . .
128. A good woman . . .	Ēk bhalī lugaī . . .	Ēk chaṅgī trīmt . . .	Yakā chaṅgī trīmat . . .
129. A bad boy . . .	Ēk burō chhōrō . . .	Ēk maṇḍō lohṛō . . .	Yakō nākār (<i>Puṣhṭō</i>) jākat . . .
130. Good women . . .	Bhalī lugaīyā . . .	Chaṅgī trīmtē . . .	Chaṅgī trīmat . . .
131. A bad girl . . .	Ēk burī chhōrī . . .	Ēk maṇḍī lōṭkī . . .	Yakā nākār (<i>Puṣhṭō</i>) bōṭkī . . .
132. Good . . .	Bhalō . . .	Chaṅgō . . .	Chaṅgō . . .
133. Better . . .	(Wai-taī) bhalō . . .	(Us-tō) chaṅgō, much chaṅgō. . .	Chaṅgō . . .

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Bāpā-kō	Bāpā-kō	107. Of fathers.
Bāpā-tah	Bāpā-nā	108. To fathers.
Bāpā-tō	Bāpā-thū	109. From fathers.
Ek dhi	Ti	110. A daughter.
Ek dhi-kō	Ti-kō	111. Of a daughter.
Ek dhi-tah	Ti-nā	112. To a daughter.
Ek dhi-tō	Ti-thū	113. From a daughter.
Dō dhi	Dō ti	114. Two daughters.
Dhi	Ti	115. Daughters.
Dhiā-kō	Tiā-gō	116. Of daughters.
Dhiā-tah	Tiā-nā	117. To daughters.
Dhiā-tō	Tiā-thū	118. From daughters.
Ek chaṅgō jāpō	Ek chaṅgō ādmi	119. A good man.
Ek chaṅgō jāpā-kō	Ekāṅ chaṅgā ādmi-gō	120. Of a good man.
Ek chaṅgō jāpā-tah	Ekāṅ chaṅgā ādmi-nā	121. To a good man.
Ek chaṅgō jāpā-tō	Ekāṅ chaṅgā ādmi-thū	122. From a good man.
Dō chaṅgō jāpā	Dō chaṅgā ādmi	123. Two good men.
Chaṅgō jāpā	Chaṅgā ādmi	124. Good men.
Chaṅgō jāpā-kō	Chaṅgā ādmiā-gō	125. Of good men.
Chaṅgō jāpā-tah	Chaṅgā ādmiā-nā	126. To good men.
Chaṅgō jāpā-tō	Chaṅgā ādmiā-thū	127. From good men.
Ek chaṅgi trōmt	Ek chaṅgi zanānā	128. A good woman.
Ek nakār lupō	Ek pairō gadrō	129. A bad boy.
Chaṅgi trōmt	Chaṅgi zanānā	130. Good women.
Ek nakār beṭki	Ek pairi gadri	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō	133. Better.

English.	Māwātī.	Gujarī (Havara).	Yūsufzai Gujarī.
134. Best . . .	Sab-taī bhalō . . .	Sārā-tē chaṅgō . . .	Habbā-mā chaṅgō (<i>all-among good</i>).
135. High . . .	Ūchō . . .	.....	Ūchat (<i>Puṣṭō</i>), ūchō .
136. Higher . . .	(Wai-taī) ūchō . . .	.. ...	Ūchō . . .
137. Highest . . .	Sab-taī ūchō . . .	.....	Habbā-mā ūchō . .
138. A horse . . .	Ghōrō . . .	Ghōrō . . .	Yakō ghōrō . . .
139. A mare . . .	Ghōrī . . .	Ghōrī . . .	Yakā ghōrī . . .
140. Horses . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā . . .
141. Mares . . .	Ghōryā . . .	Ghōrī . . .	Ghōrī . . .
142. A bull . . .	Bijār . . .	Dānd . . .	Yakō dād . . .
143. A cow . . .	Gāy . . .	Gā . . .	Yakā gā . . .
144. Bulls . . .	Bijār . . .	Dānd . . .	Dād . . .
145. Cows . . .	Gāyā . . .	Gā . . .	Gā . . .
146. A dog . . .	Kuttō . . .	Kuttō . . .	Yakō kutō . . .
147. A bitch . . .	Kuttī . . .	Kuttī . . .	Yakā kutī . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kutā . . .
149. Bitches . . .	Kuttiyā . . .	Kutti . . .	Kuti . . .
150. A he-goat . . .	Bak ^a rō . . .	Bakrō . . .	Yakō bākro . . .
151. A female goat . . .	Bak ^a rī . . .	Bakrī . . .	Yakā bakrī . . .
152. Goats . . .	Bak ^a rā . . .	Bakrā . . .	Bakrī . . .
153. A male deer . . .	Hirṇ . . .	Harn . . .	Yakō ṁsai (<i>Puṣṭō</i>) .
154. A female deer . . .	Hir ^a ṇī . . .	Harnī . . .	Yakā ṁsae (<i>ditto</i>) . .
155. Deer . . .	Hirṇ . . .	Harn . . .	ṁsae . . .
156. I am . . .	Maī hū . . .	Hū hū, hōā . . .	Hū hai . . .
157. Thou art . . .	Tū hai . . .	Tō ai hai . . .	Tū hai . . .
158. He is . . .	Wō hai . . .	Ō ai, hai . . .	Wuh hai . . .
159. We are . . .	Ham hā . . .	Ham hā . . .	Ham hai . . .
160. You are . . .	Tam hō . . .	Tam ō, hō . . .	Tam hai . . .

Yūsufzai Ajri.	Gujuri (Kashmir).	English.
Habbā-mā chāngō . . .	Sārā-thū chāngō . . .	134. Best.
Ūchō, ūchat . . .	Uchōhō . . .	135. High.
Ūchō, ūchat . . .	Much uchōho . . .	136. Higher.
Habbā-mā ūchō . . .	Sārā-thū uchōhō . . .	137. Highest.
Ek ghōrō . . .	Kōrō . . .	138. A horse.
Ek ghōri . . .	Kōri . . .	139. A mare.
Ghōrā . . .	Kōrā . . .	140. Horses.
Ghōri . . .	Kōri . . .	141. Mares.
Ek dānd . . .	Dānd . . .	142. A bull.
Ek gā . . .	Gā . . .	143. A cow.
Dānd . . .	Dānd . . .	144. Bulls.
Gā . . .	Gāwā . . .	145. Cows.
Ek kuttō . . .	Kutō . . .	146. A dog.
Ek kutti . . .	Kuti . . .	147. A bitch.
Kuttā . . .	Kutā . . .	148. Dogs.
Kutti . . .	Kuti . . .	149. Bitches.
Ek bakrō . . .	Bakrō . . .	150. A he-goat.
Ek bakri . . .	Bakri . . .	151. A female goat.
Bakri . . .	Bakrā . . .	152. Goats.
Ek ūsai . . .	Rōsō . . .	153. A male deer.
Ek ūsae . . .	Rōsi . . .	154. A female deer.
Ūsae . . .	Rōsā . . .	155. Deer.
Hū hai . . .	Hū hō . . .	156. I am.
Tō hai . . .	Tū hai . . .	157. Thou art.
Wuh hai . . .	Wū hai . . .	158. He is.
Ham hai . . .	Ham hā . . .	159. We are
Tam hai . . .	Tam hō . . .	160. You are.

English.	Məwəti.	Gujuri (Hazara).	Yūsufai Gujuri.
161. They are . . .	Wə haĩ . . .	Wə aĩ, haĩ, hē . . .	Wə hai . . .
162. I was . . .	Maĩ tho . . .	Hũ tho . . .	Hũ tho . . .
163. Thou wast . . .	Ta tho . . .	Tō tho . . .	Tu tho . . .
164. He was . . .	Wə tho . . .	Ō tho . . .	Wuh tho . . .
165. We were . . .	Ham thā . . .	Ham thā . . .	Ham thā . . .
166. You were . . .	Tam thā . . .	Tam thā . . .	Tam thā . . .
167. They were . . .	Wə thā . . .	Wə thā . . .	Wə thā . . .
168. Be . . .	Whā . . .	Hō . . .	Hō . . .
169. To be . . .	Hōqā . . .	Hōqō . . .	Hōq . . .
170. Being . . .	Hōtō . . .	Hōtō . . .	Hō-kē . . .
171. Having been . . .	Hō-kar . . .	Hōō . . .	Hō-giō . . .
172. I may be . . .	Maĩ hōũ . . .	Maĩ hōũ . . .	Hũ hũgō . . .
173. I shall be . . .	Maĩ hũgō . . .	Maĩ hōũgō . . .	Hũ hũgō . . .
174. I should be . . .	.....	.....	Hũ hōũ hai . . .
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār ^a qā . . .	Mār ^{nō} . . .	Māra . . .
177. Beating . . .	Mār ^{tō} . . .	Mār ^{tō} . . .	Mārē . . .
178. Having beaten . . .	Mār-kar . . .	Mārē . . .	Mār liō . . .
179. I beat . . .	Maĩ mārũ . . .	Hũ mārũ . . .	Hũ mārũ . . .
180. Thou beatest . . .	Ta mārā . . .	Tō mārē . . .	Ta mārāi . . .
181. He beats . . .	Wə mārā . . .	Ō mārē . . .	Wuh mārāi . . .
182. We beat . . .	Ham mārā . . .	Ham mārā . . .	Ham mārā . . .
183. You beat . . .	Tam mārō . . .	Tam mārō . . .	Tam mārō . . .
184. They beat . . .	Wə mārāĩ . . .	Wə mārē . . .	Wə mārāĩ . . .
185. I beat (<i>Past Tense</i>) . . .	Maĩ māryō . . .	Mē mārēō . . .	Maĩ māriō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Taĩ māryō . . .	Tē mārēō . . .	Taĩ māriō . . .
187. He beat (<i>Past Tense</i>) . . .	Waĩ māryō . . .	Us-nē mārēō . . .	Us (or us-nē) mārō . . .

Yūsufzai Ajri.	Gujuri (Kashmir).	English.
Wə hai	Vi hē	161. They are.
Hū thō	Hū thō	162. I was.
Tō thō	Tū thō	163. Thou wast.
Wuh thō	Wū thō	164. He was.
Ham thā	Ham thā	165. We were.
Tam thā	Tam thā	166. You were.
Wə thā	Vi thā	167. They were.
Hō	Hō	168. Be.
Hōṇ	Hūṇō	169. To be.
Hō-kē	Hōtō	170. Being.
Hō-giō	Hō-kē	171. Having been.
Hū hū-gō	Hū hō	172. I may be.
Hū hū-gō	Hū hōgō	173. I shall be.
Hū hū-hai . . . .	... ..	174. I should be.
Mār	Mār	175. Beat.
Māraṇ	Mārṇō	176. To beat.
Māraṇ (<i>verbal noun</i>)	Mārṭō	177. Beating.
Mār-kō	Mār-kō	178. Having beaten.
Hū mārū-hai	Hū mārū, hū mārū la- gōvi, hū mārō, hū mārō lagōvi.	179. I beat.
Tō mārū-hai	Tū mārē, tū mārē lagōvi	180. Thou beatest.
Wuh mārū-hai	Wū mārē, wū mārē lagōvi, māra, māra lagōvi.	181. He beats.
Ham mārū-hai	Ham mārū, ham mārū la- gōvi.	182. We beat.
Tam mārū-hai	Tam mārē, tam mārē lagōvi	183. You beat.
Wə mārū-hai	Vi mārē, vi mārē lagōvi	184. They beat.
Maī māriō	Maī māriō	185. I beat (<i>Past Tense</i>).
Taī māriō	Tē māriō	186. Thou beatest (<i>Past Tense</i>).
Us (<i>or us-nō</i>) māriō	Us-nō māriō	187. He beat (<i>Past Tense</i>).

English.	Mēwātī.	Gujurī (Hazara).	Yūsufzai Gujurī.
188. We beat (<i>Past Tense</i>).	Ham māryo . . .	Ham-nē mārēō . . .	Ham-nē māriō . . .
189. You beat (<i>Past Tense</i>)	Tam māryo . . .	Tam-nē mārēō . . .	Tam-nē māriō . . .
190. They beat (<i>Past Tense</i>)	Un māryo . . .	Unhē mārēō . . .	Un-nē māriō . . .
191. I am beating . . .	Maī mārũ-hũ . . .	Hũ mārũ-hũ . . .	Hũ mārũ-hai . . .
192. I was beating . . .	Maī mārāi-thō . . .	Hũ mārũ-thō . . .	Hũ mārũ-thō . . .
193. I had beaten . . .	Maī māryo-thō . . .	Mē māryo-thō . . .	Hũ māriō-hai . . .
194. I may beat . . .	Maī mārũ . . .	Hũ mārũ . . .	Hũ mārũgō . . .
195. I shall beat . . .	Maī mārũgō . . .	Hũ mārũgō . . .	Hũ mārũgō . . .
196. Thou wilt beat . . .	Tũ mārāigō . . .	Tō mārēgō . . .	Tũ mārāigō . . .
197. He will beat . . .	Wō mārāigō . . .	Ō mārēgō . . .	Wuh mārāigō . . .
198. We shall beat . . .	Ham mārāgā . . .	Ham mārāgā . . .	Ham mārāigā . . .
199. You will beat . . .	Tam mārāgā . . .	Tam mārāgā . . .	Tam mārāigā . . .
200. They will beat . . .	Wē mārāigā . . .	Wē mārāgā . . .	Wē mārāigā . . .
201. I should beat . . .	.....	.....	Hũ mārũ-hai . . .
202. I am beaten . . .	Maī māryo hũ . . .	Hũ mārē jāũ . . .	Hũ māriō . . .
203. I was beaten . . .	Maī māryo thō . . .	Hũ mārē gēō . . .	Hũ māriō-thō . . .
204. I shall be beaten . . .	Maī māryo jāũgō . . .	Hũ mārē jāũgō . . .	Hũ māriō jāũgō . . .
205. I go . . .	Maī jāũ . . .	Hũ jāũ . . .	Hũ chalũ . . .
206. Thou goest . . .	Tũ jāy . . .	Tō jāē . . .	Tũ chalai . . .
207. He goes . . .	Wō jāy . . .	Ō jāē . . .	Wuh chalai . . .
208. We go . . .	Ham jāh . . .	Ham jāā . . .	Ham chalai (<i>colloquial</i>) . . .
209. You go . . .	Tam jāwō . . .	Tam jāō . . .	Tam chalai (<i>do.</i>) . . .
210. They go . . .	Wē jāyāh . . .	Wē jāē . . .	Wē chalai (<i>do.</i>) . . .
211. I went . . .	Maī gayō . . .	Hũ gēō . . .	Hũ giō . . .
212. Thou wentest . . .	Tũ gayō . . .	Tō gēō . . .	Tũ giō . . .
213. He went . . .	Wō gayō . . .	Tō gēō . . .	Wuh giō . . .
214. We went . . .	Ham gayā . . .	Ham gēā . . .	Ham giā . . .

Yūsufai Ajṣī.	Gujarī (Kashmir).	English.
Ham-nē māriō . . .	Ham-nē māriō . . .	188. We beat (<i>Past Tense</i>).
Tam-nē māriō . . .	Tam-nē māriō . . .	189. You beat (<i>Past Tense</i>).
Un-nē māriō . . .	Un-nē māriō . . .	190. They beat (<i>Past Tense</i>).
Hũ māriū-hai . . .	Hũ māriū-haiō-hō . . .	191. I am beating.
Hũ māriū-thō . . .	Hũ māriū-haiō . . .	192. I was beating.
Maĩ māriō-hai . . .	Maĩ māriō-thō . . .	193. I had beaten.
Hũ māriū hai . . .	Hũ māriū . . .	194. I may beat.
Hũ māriūgō . . .	Hũ māriūgō . . .	195. I shall beat.
Tō māraiō . . .	Tũ māraiō . . .	196. Thou wilt beat.
Wuh māraiō . . .	Wũ māraiō . . .	197. He will beat.
Ham māraiō . . .	Ham māraiō . . .	198. We shall beat.
Tam māraiō . . .	Tam māraiō . . .	199. You will beat.
Wē māraiō . . .	Vī māraiō . . .	200. They will beat.
Hũ māriū-hai . . .	.....	201. I should beat.
Hũ māriō-hai . . .	Hũ māriō giō . . .	202. I am beaten.
Hũ māriō-thō . . .	Hũ māriō giō-thō . . .	203. I was beaten.
Hũ māriō būgō . . .	Hũ māriō jāūgō, jāōgō . . .	204. I shall be beaten.
Hũ chalū-hai . . .	Hũ jāū, jāō, jāō lagōvī . . .	205. I go.
Tō chalai . . .	Tũ jāō, jāō lagōvī . . .	206. Thou goest.
Wuh chalai . . .	Wũ jāō, jāō lagōvī . . .	207. He goes.
Ham chalai (<i>colloquial</i>) . . .	Ham jā, jā lagāvī . . .	208. We go.
Tam chalai (<i>do.</i>) . . .	Tam jāō, jāō lagāvī . . .	209. You go.
Wē chalai (<i>do.</i>) . . .	Vī jāō, jāō lagāvī . . .	210. They go.
Hũ giō . . .	Hũ giō . . .	211. I went.
Tō giō . . .	Tũ giō . . .	212. Thou wentest.
Wuh giō . . .	Wũ giō . . .	213. He went.
Ham giā . . .	Ham giyā . . .	214. We went.

English.	Mēwātī.	Gujarī (Hasara).	Yūsufai Gujarī.
215. You went . . .	Tam gayā . . .	Tam gēā . . .	Tam giā . . .
216. They went . . .	Wē gayā . . .	Wē gēā . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jātō . . .	Jātō . . .	Chalan . . .
219. Gone . . .	Gayō . . .	Gēō . . .	Giō . . .
220. What is your name ? .	Tērō kē nāw hai ? . .	Tērō nā kē ai ? . .	Tairō ki nā hai ? . .
221. How old is this horse ?	Yō ghōrō kit ^{nī} umar-maī hai ?	Is ghōrā-ki kitnī ummar ai ?	Yō ghōrō ketnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kas ^{mīr} it-taī kit ^{nī} -k dūr hai ?	Is jā-tō Kashmir tāī kitnō dūr ai ?	Iphār-taī Kashmir katnā dūr hai ?
223. How many sons are there in your father's house ?	Tērā bāp-kā ghar-maī kit ^{nā} -k bēṭā hai ?	Tērā bāpp-kā ghar kitnā pūt hē ?	Tairō bap-kā ghar-mā katnā pūt hai ?
224. I have walked a long way to-day.	Āj maī bhaut dūr chalyō-hū.	Ajj hū barō dūrō turōō .	Hū aj machh phariō .
225. The son of my uncle is married to his sister.	Mērā kākā-kā bēṭā-kō byāh waī-ki bāhān-taī huyō-hai.	Mērā patriyā-kō pūt us-ki bēh ⁿ nāī biāyō hūō hai.	Mairō patyō-kō pūt us-ki bai ⁿ biyā hai.
226. In the house is the saddle of the white horse.	Sapēd ghōrā-ki jin ghar-maī hai.	Chitā ghōrā-ki kēṭhi ghar-mā hai.	Chitā ghōrā-kō zin ghar hai.
227. Put the saddle upon his back.	Jin waī-ki piṭh-par dharō.	Us-ki kaṇḍh-pur kēṭhi ghallo.	Zin us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Maī waī-kō bēṭō bhaut kar ^{rā} -taī māryō-hai.	Mē us-kā pūt-na barā kor ^{rā} -nāī mārō-hōō.	Maī us-kō pūt karōrah-pah machh māriō.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai ūpar dhōr charā-rayō-hai.	Ōh dhākā-ki chōṭi uppar gā bakri chārō.	Wuh parbat-kā sar-pah mā chārai.
230. He is sitting on a horse under that tree.	Wō waī raūkh-kai nichai ghōrā-par baiṭhyō-hai.	Ōh ghōrā uppur rukkh hēṭh baiṭhō hōō.	Wuh rukh-kā tāh (below) ghōrā-pah baiṭhiō.
231. His brother is taller than his sister.	Waī-kō bhāi waī-ki bāhān-taī lambō hai.	Us-kō bhāi us-ki bēh ⁿ -tē barō ai.	Ūs-kō bhāi appi bai ⁿ -tah ūchō hai.
232. The price of that is two rupees and a half.	Waī-kō mōl dhāī rapaiyā hai.	Is-kō mul adhāī rupayyā hai.	Is-kō mul sādā dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp waī chhōṭā ghar-maī rahai-hai.	Mērō bāpp us nikrā ghar-bichch rahō.	Mairō bāp us naṇḍā ghar-mā hōwai.
234. Give this rupee to him	Yō rapaiyō waī-naī dyō .	Yō rupayyō us-na dō chhōṭō.	Yō rūpay usā dai lai .
235. Take those rupees from him.	Wai rapaiyā waī-taī lyō .	Yē rupayyā us kōṭṭ chā lēō.	Wuh rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Waī-nai khūb mārō ar jēw ^{rā} -taī bādō.	Us-na much mārō tē sālā-nāī bannhō.	Usā chaṅgō mār lai, ā rassiā-pah bād lai.
237. Draw water from the well.	Kuwā-taī pāṇi kādho .	Is khāl bichchō pāṇi kaḍhō.	Khōi-tah pāṇi kaḍ lai .
238. Walk before me . . .	Mērai āgai chāl . . .	Mērō aggē chal . . .	Mairā agā-ma chal . . .
239. Whose boy comes behind you ?	Tērai pāchhai kaīh-kō chhōrō āwai-hai ?	Tērō pichchhō kis-kō lohōrō āō ?	Kas-kō jākat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-taī mōl liyō ? .	Yō tē kis-tē mōl-kō liyō-hai ?	Yō chij kas-tah layō ? .
241. From a shopkeeper of the village.	Gāw-kā ek hāṭ-wālā-taī .	Girā-kā kisē dukānhālā-kōṭṭ.	Grā-kā dūkāndar-tah .

Yūsufzai Ajṛī.	Gujuri (Kashmir).	English.
Tam giā	Tam giyā	215. You went.
Wē giā	Vi giyā	216. They went.
Chal	Jā	217. Go.
Chalana (verbal noun) .	Jātō	218. Going.
Giō	Giō-vi	219. Gone.
Tairō kē nā hai ? . . .	Tērō nā kē hai ? . . .	220. What is your name ?
Yō ghōrō kitnā samā-kō hai ?	Yñ kōrō kitnō-ēk baṛō hai ?	221. How old is this horse ?
Kashmir iphār-tō kitnō dūr hai ?	Itū Kashmīr kitnī-ēk dūr hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mā kitnā pūt hai ?	Tērā bāp-kā ghar-mā ketnā pūt hē ?	223. How many sons are there in your father's house ?
Hū aj muchh phirō hai .	Mañ ajj much pēndō kariō-hai.	224. I have walked a long way to-day.
Mairō pityō-kō pūt-nō is-ki baiṇ biyāhi hai.	Mōrā chāchā-kā pūt-kō biāh us-ki bahān-nāl hō giō.	225. The son of my uncle is married to his sister.
Chittā ghōrā-ki kāṭhi ghar-ma hai.	Ghar-mā chittā kōrā-ki zin hai.	226. In the house is the saddle of the white horse.
Kāṭhi us-kā māngār-pah dhar.	Us-kā mōrā-par zin kar .	227. Put the saddle upon his back.
Mañ us-kō pūt muchh karō-rā-pah māriō hai.	Mañ mārō us-kō gadrō apñi kamchi nāl.	228. I have beaten his son with many stripes.
Wuh dhākā-kō sir-pah dangar chārai hai.	Wñ us tākā-gī chōṭi-par apñā chōkharā-nā chāra lagōvi.	229. He is grazing cattle on the top of the hill.
Wuh rukh-kō hēt ghōrā-pah baiṭhō hai.	Wñ us rukh-kō hēt kōrā-par baiṭhō-vi hai.	230. He is sitting on a horse under that tree.
Us-kō bhāi apñi baiṇ-tō ūchō hai.	Us-kō bhāi us-ki bahān-thū lammō hai.	231. His brother is taller than his sister.
Is-kō mul sādā dō rūpyā hai.	Us-kō mul dāi rupayā hē .	232. The price of that is two rupees and a half.
Mairō bāp us nanḍō ghar-mā hōwai.	Mērō bāp us nikkā ghar-mā raha.	233. My father lives in that small house.
Yō rūpyō us-nah dai .	Yñ rupayā us-nā dē .	234. Give this rupee to him.
Wuh rūpyā us-tō lai .	Vi rupayā us-thū lē-la .	235. Take those rupees from him.
Us-nah chāngō mār atrassi-pah badh chhōṛ	Us-nā chāngī tarah mārō, hōr rasā-nāl badō.	236. Beat him well and bind him with ropes.
Khōi-tō pāñi kaḍ lē .	Khū-thū pāñi chārō .	237. Draw water from the well.
Mairā agō chal . . .	Mērō aggē aggē chal .	238. Walk before me.
Tairā kaḍ kis-ko luṛō āwō ?	Tērō pichhō kis-kō gadrō āwō lagōvi ?	239. Whose boy comes behind you ?
Yō tō kis-tō liō hai ?	Tē wñ kis-thū mul liō-vi hai ?	240. From whom did you buy that ?
Grā-kā dūkāndār-tō . .	Grā-kā hāṭiā-thū . .	241. From a shopkeeper of the village.

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